

Summer 2006

BIOOLA

C O N N E C T I O N S

Has
Doctrine
Become the
New Dirty
Word?

The

'D'

Word

Movie Ratings

Gospel of Judas

Invisible Children



Truth Comes First

We are living in a time of warm, fuzzy feelings. Everything is relative, and there is no absolute truth. "Whatever works for you" seems to be the creed of the day.

Emotion is more important than truth, as if there had to be a choice. However, if there has to be a choice, emotion wins. Unfortunately, this attitude has carried over into our approach to doctrine or, as someone has said, "Our theology has gone soft."

Oliver Wendell Holmes once wrote, "Our test of truth is a reference to either a present or imagined future majority in favor of our view."

I disagree. The test of truth is not majority opinion. This is not what we believe at Biola. We believe that the test of truth is found in the inspired Word of God. Biola was founded on that inspired Word, so we hold the teaching of that Word as from God Himself.

Years ago, Aristotle talked about the art of persuasion, and his observations are still applicable today. He said that there are three avenues of persuasion: *ethos* (ethical), *logos* (intellectual) and *pathos* (emotional). For example, if I were persuading you to buy a vacuum cleaner, I would start with an appeal to my ethical character: "You can trust me because I am trustworthy." Then I would appeal to your intellect: "Your carpet gets dirty. You want a clean carpet. This vacuum will get it clean." Finally, I would appeal to your emotion: "Clean carpet makes you feel good and, if you buy one, I'll get a commission, which will help me stay in school." All three avenues are effective.

However, Aristotle made this important observation. By whatever avenue you are persuaded, by the same avenue you can be dissuaded. Therefore, the primary avenue for our being persuaded must be intellectual, or truth. That's because someone can come along with higher ethical character, or with more emotional appeal, and change your mind. But the truth cannot be changed.

What Aristotle was saying is that we need to base our feelings on truth. And the one place where we can rely on absolute truth is the Word of God.

I trust that this issue of *Biola Connections* will help you to base your feelings on God's truth, which is found in His Word that is settled in heaven forever and is a lamp unto our feet and a light unto our path.

Oliver Cook
President

(President Cook announces his retirement plans. See page 9.)

FEATURES



10. The 'D' Word : Has Doctrine Become the New Dirty Word?

By Holly Pivec



18. Facing Our Feelings

By Klaus Issler

DEPARTMENTS

06. READER MAIL

You tell us.

07. ASK AN EXPERT

Marc Newman ('82) gives the inside scoop on the movie ratings system.

08. BIOLA BULLETIN

Alumnus Leads Military Chaplains As Controversy Brews, Students Create Late-Night Comedy Show Without the Raunchy Humor, and more.

AROUND CAMPUS

- 20. *Student Life*
- 21. *In Print*
- 22. *Athletics*
- 24. *Continuing Ed*
- 26. *People Who Give*

AROUND THE WORLD

- 28. *Misc. (New Section)*
- 30. *Alumni Files*
- 31. *Alumni News*
- 33. *Biolans Up Close*

34. NEWS & NOTES

Find out what old (and young) friends are up to!

39. IN CONTEXT

Dr. Lee McDonald addresses the Apostle Paul's views on slavery.



CONNECT WITH OLD FRIENDS ON THE HUB

BIOLA'S FIRST ONLINE ALUMNI NETWORK
WWW.THEHUB.BIOLA.EDU

Biola Connections is published quarterly by Biola University's Department of Integrated Marketing Communications and is sent to alumni, parents, supporters and friends of the University. Biola's mission is biblically centered education, scholarship and service – equipping men and women in mind and character to impact the world for the Lord Jesus Christ.

Send correspondence to: Biola Connections, 13800 Biola Avenue, La Mirada, CA 90639-0001, e-mail connections@biola.edu or call (562) 906-4516. For address changes, e-mail alumni@biola.edu or call Constituency Records at (562) 903-4774.

Staff: Editor in Chief, Rob Westervelt; Managing Editor, Holly Pivec; Design, Dwayne Cogdill / Cognition Design; Editorial Board: Rick Bee ('79, M.A. '90, Ph.D. '01), Dwayne Cogdill, Adam Morris ('90, M.A. '97, Ph.D. '02), Irene Neller, Holly (Peters, '99, M.A. '05) Pivec, Rob Westervelt (M.A. '97), Wesley K. Willmer



BIOLA'S ALUMNI NETWORK

»NEWS »CAREERS »GROUPS »BLOGS »CLASSIFIEDS »FORUMS »SEARCH »SEND INVITE



Study Break

Students (and a future student) gather around the Flour Fountain of Faith the week before finals to relax and take in the sun. In the background is the mural titled "The Word," known on campus as "The Jesus Mural." It was painted in 1989 and 1990 by Kent Twitchell, whose murals can be seen throughout Southern California.



I Respect You

Your article, "The Feminization of the Church," is well appreciated and I respect you for bringing this issue to the attention of your readers. Being involved in ministries to men and boys, I have been aware of this problem for decades. Unable to correct this problem, churches have gone to strictly coed ministries to compensate for the lack of male leadership and participation. Let us pray that as more and more publications write on this issue, the Church will become aware enough to face and deal effectively to "restore balance" in our churches. I believe our future as a growing vibrant church depends on it.

Norm Tacklind ('99)
Crestline, Calif.

Age-old Excuses

As someone who is painfully aware of the male-dominated leadership in American churches, it's pretty difficult to listen to David Murrow complain about the need for more masculine churches. Despite the numbers in the pews, churches are still run by men (senior pastors, elders and boards). The article that appeared in *Biola Connections* [Spring 2006] was simply a list of age-old excuses for why people don't want to show up to church: music, activities, sermons, pastor's style. If Murrow and his friends are so upset, then they should spend less time complaining and more time at church advocating for change.

Carrie Petersen
Albany, Ore.

Men Feel Marginalized

It was with great interest that I read your recent article on "The Feminization of the Church." As a pastor, I can state that there needs to be a concentrated effort to reach men. Our fellowship has developed many ministries for men that include small group Bible studies, retreats, breakfasts, conferences, purity studies, athletics, missions and many other outreaches and have found that men most definitely will be involved in great numbers, sometimes thousands if challenged to do so. There is no doubt that men feel marginalized in church by much of what goes on, and we have been addressing this for the past 25 years. One thing I believe is extremely important is that

the pastor must be a man who appreciates the value of friendship with other men — what at one time we used to call "a man's man." If we are going to reach men, it will begin with a man who desires to foster relationships and has no fear of challenging men to be men, with no apology.

Rev. David Rosales ('77)
Chino, Calif.

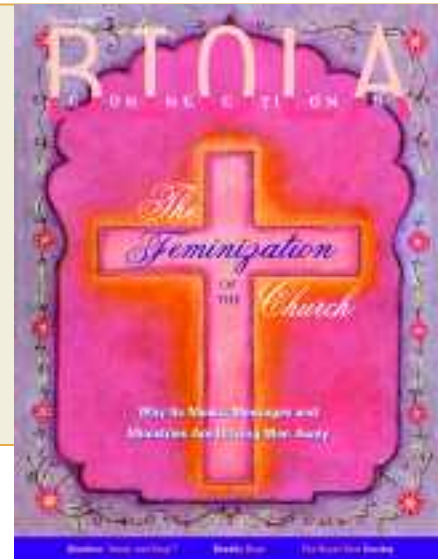
It's Plainly Obvious

I read with interest Holly Pivec's cover story titled "The Feminization of the Church" in the Spring 2006 issue of *Biola Connections*. It is plainly obvious to anyone who takes a look at church demographics that the gender imbalance in the pews is real. I could identify with the point made by several people in the article that contemporary forms of worship tend to gravitate more towards a feminine-friendly spirituality. That was my experience as well when I attended several evangelical mega-churches during my Biola days.

Jon Valentine ('93)
Sheboygan, Wis.

Blaming the Women

I was interested in reading "The Feminization of the Church." But when I realized "femininity" was being associated with "touchy-feely sermons," emotional singing, weakness, irrationality, impotence and an unadventurous spirit, I hardly felt glad to be a woman. Is it fair to call these "feminine"? It sounds like women have



been made the whipping-girls for the problems (all significant and troubling) in the post-modern church. Working for RZIM, my husband found that females want more than teas. Many women devour theology and philosophy. Working together, we regularly meet teen girls who love apologetics. And what about the many men who care about emotions and security? No one gender is more emotional or adventurous, even if the MMPI says so.

Jonalyn Grace Fincher (M.A. '03).
Whittier, Calif.

So Very Needed

Thanks for that article. It is so very needed, and the church as a whole needs to change their perspective in reaching men for Christ — whether to encourage their faith or witness to them! I had my 31-year-old son read it and he so agrees. In fact, he told me it helped explain why he has such a difficult time in going to church. What I thought was interesting, though, is he said the entire issue of *Biola Connections* was really feminine — the color, layout, etc. And as he was explaining it, I do agree. So, can you possibly make the magazine more masculine? Just a thought!

Marilyn (Gunter, '71) Bignell
Colorado Springs, Colo.

What Should Christians Know About Movie Ratings?

Since many Christians are concerned about the content of movies, *Biola Connections* decided to learn more about the rating system from Dr. Marc Newman ('82), a film reviewer and the president of *MovieMinistry.com*.

How is a movie given its rating?

A film must be submitted to the Motion Picture Association of America (MPAA) Ratings Board. While this process is voluntary, many newspapers won't carry ads for unrated films, and some theater chains refuse to screen them. The Ratings Board is made up of 10 to 13 parents, not industry insiders. The members are anonymous and are selected by the MPAA. The Ratings Board attempts to apply a standardized criterion, and the rating is assigned by majority vote.

What does each rating mean?

G-rated films don't contain profane language, sex, nudity, drug use or harsh violence. But a G-rating doesn't necessarily mean "children's film." David Mamet, director of the profanity-laced *Glengarry Glen Ross*, also made *The Winslow Boy*, a G-rated drama about the sacrifices people make to restore their good name. PG-rated films may contain some profanity, tense or frightening scenes, some sexual references and non-sexual nudity, such as *Waking Ned Devine*. The line between PG and PG-13 can be murky. PG-13 films contain more language, sex, violence and drug use than PG films, such as *The Aviator*. One of the quirks of PG-13 films seems to be the "1-F standard." Somewhere in the film, a character may utter the most taboo profanity, but only once. But exceptions are already sneaking in, such as *Something's Gotta Give* (two uses) and *Antwone Fisher* (three uses). R-rated films can contain graphic violence, sexuality, drug use, profanity or some mix of all of those, such as *Munich*.

Is it possible for the same movie to receive different ratings?

Some studios require directors to deliver a final cut of their films that can earn a PG-13, and not an R, to maximize the potential audience. Filmmakers can appeal if they think the Ratings



Rent, which features mature themes involving drugs, sexuality and profanity, was given a PG-13 rating by the MPAA.

Board was too restrictive. Michael Moore, for example, appealed to the Ratings Board after *Fahrenheit 9/11* was slapped with an R-rating for profanity and disturbing war-related images. The Ratings Board offered a PG-13 if Moore would remove the offending footage, but he refused. The documentary *Gunner Palace* — rated R for the same reasons as *9/11* — won its appeal and was released with a PG-13. It is widely understood in the film industry that some filmmakers pad their movies with offensive scenes they later intend to cut to secure a lower rating. This is an adult form of the kid strategy — "Mom, can I have a bazooka? No? How about an Uzi? A slingshot?"

Have the standards changed over the years?

Maybe. *Lord of the Rings*, a PG-13-rated film with decapitation and spouts of blood, would have received an R-rating years ago. I certainly sense a ratings creep. I don't think that MPAA ratings are particularly useful for parents. I use the Web site *ScreenIt*, which provides an accurate assessment of film contents (www.screenit.com).

What can Christians do to promote faith-friendly films?

Vote with your wallet. Hollywood will make more of what people buy. I was disappointed when Christians failed to turn out for *The Winslow Boy* or Mark Gordon's excellent film *Her Majesty* (available on DVD in August). Hollywood doesn't listen to orchestrated protests; they look at the box office. More importantly, Christians need to learn to be media literate. Movies are the secular sermons of our age. The sooner we realize that film is an ideal vehicle for introducing ideas below a viewer's critical radar, the sooner we will take entertainment seriously and properly respond.

Dr. Marc T. Newman ('82)



is president of *MovieMinistry.com*, an organization based in Southern California that provides sermon and teaching illustrations, Bible studies and discussion cards all drawn from popular films. Newman earned a B.A. in communication from Biola.

Biola Alumnus Leads Military Chaplains As Controversy Brews



Col. Richard Hum (M. Div. '78) leads the funeral procession of shuttle astronaut Lt. Col. Michael Anderson in March of 2003 at Arlington National Cemetery.

Biola graduate Colonel Richard Hum (M.Div. '78) — the executive director of the U.S. Armed Forces Chaplains Board — spoke at Biola last October to students who are considering becoming military chaplains. The “Talbot Military Chaplains Candidate Club” invited Hum to speak about the controversy in the media over the military’s policies.

Those policies are under fire from some evangelical Protestant chaplains who allege that their religious rights are being violated. They claim they can’t pray publicly in Jesus’ name or share their faith with soldiers of other religions.

But those complaints are off base, according to Hum, who, from his office in the Pentagon, advises the Department of Defense on the policies that govern over 5,000 chaplains. He told students that the controversy should not deter them from becoming chaplains because they will have vast freedom to minister under existing policies.

Hum said the policies that are under protest — which have been in place for decades — are necessary in the military context, where soldiers come from different religious and

spiritual backgrounds. A policy some Christians object to states that if there is an event all soldiers are required to attend, then chaplains are expected to accept certain limitations out of courtesy to their pluralistic audience. For example, a Christian chaplain can’t pray in the name of Jesus, a Muslim chaplain can’t pray in the name of Allah, and a Mormon chaplain can’t read from the Book of Mormon.

But Hum told the aspiring chaplains that such events are few and, at all other events — including public worship services — chaplains are free to minister in Jesus’ name.

“I am able to function 97 percent of the time exactly as I’d function if I were a pastor of a civilian Evangelical Free church,” said Hum, who was ordained as a chaplain by the Evangelical Free Church of America in 1978. “I can preach, teach, counsel, marry, and baptize in Jesus’ name.”

Also, chaplains aren’t required to participate in an event where restrictions apply if those restrictions violate their conscience, according to Hum.

Another limitation chaplains have is that,

when a soldier of another faith comes to them for spiritual guidance, chaplains are expected to refer that soldier to a chaplain who represents that soldier’s faith. Chaplains can’t proselytize members of other religious groups. But if the soldier is unchurched, which is often the case, then the chaplain is free to minister to that soldier, according to Hum.

“So, in practice, that policy doesn’t become a major limiting factor,” Hum said.

When chaplains join the military, Hum said they agree to certain limitations in the same way that missionaries agree to certain limitations when they enter foreign countries.

“Remember, it was their church that voluntarily wanted that person to come into the military and endorsed them to do this unique type of ministry,” Hum said.

The controversy may have started because some chaplains didn’t have the right perception of what type of ministry they were getting into, according to Hum.

Hum said, in his administrative role at the Pentagon, he misses the interaction with soldiers that he used to have as a chaplain on a base. But he believes God has placed him in this current role so he can make known the rights of chaplains in the military.

His goal is to draw in more chaplains who, he believes, have a crucial role in leading worship for soldiers who are stationed at remote bases. Hum is excited that Biola’s seminary, Talbot School of Theology, started its own club for aspiring chaplains last fall, led by Talbot student Khoi To. The Talbot Military Chaplains Candidate Club currently has 12 members, including six who are already chaplain candidates with the Army and Navy and are sworn commissioned officers. — *Holly Pivec*

Students Create Late-Night Comedy Show Without Raunchy Humor

Many Christians enjoy comedy, but could do without the off-color jokes.

So last fall, three Biola film students had an idea to create their own late-night comedy

Nightline Features Students on Sexual Abstinence

show that's both classy and funny. They called it "Late" and, since then, its debut has taken off across campus and even won a first-place award in the "television open" category from the Association of Christian Collegiate Media, a national association with headquarters at Biola.

Every other week, about 40 students filled Biola's film studio where *Late* is taped live. An additional 400 people watched the show online. Each episode includes an opening monologue by the host, sophomore Gabe Renfro. The show also includes several *Saturday Night Live*-like, pre-taped sketches.

"The comedy genre is rapidly falling down a lazy path of easy jokes, obscenities, gratuitous sex jokes, and all other types of offensive material," said the show's executive producer, Bradley Clarke, a sophomore. "We're reaching back into the grand tradition of classy comedy and bringing it to our contemporary audience."

"It's a cross between Conan O'Brien and *Saturday Night Live*," Clarke said.

Thirty-seven students, mostly film majors, take part, including writing scripts, acting and technical production.

The show's creators — Clarke, and freshmen Jeremy Davidson and Albert "Chappy" Mills — said they felt it was time to reinvent comedy, bringing it back to its pure form, which relies not on crass jokes but on creativity.

To watch *Late* online, visit:

www.lateentertainment.com. — Holly Pivec



On May 26, the ABC news show *Nightline* featured four Biola students discussing their commitment to sexual abstinence outside marriage, in a segment titled "Inside the College of Abstinence." ABC correspondent Jake Tapper visited Biola's campus, May 5, to interview the students: seniors Jacob Feyereisen, Silas Cole, Julie Schell and Lindsey Erwin. On May 2, a camera crew filmed Biola life, including students eating in the Café and Dr. Dave Horner's "Christian Thought" class. Speaking on behalf of the University as spokesperson was Danny Paschall, the associate dean of student life.

President Cook Announces Retirement Plans for 2007

On May 30, President Clyde Cook announced his plans for retirement in 2007. In a written statement Cook said: "By God's grace, I will continue to serve as president of Biola University with enthusiasm and commitment until June 30, 2007. On May 31, 2007, I will have completed 25 years in the president's office and on June 7, 2007, Anna Belle and I will celebrate 50 years of marriage. It seems like an appropriate time to step aside. On July 1, 2007, I will assume the title of president emeritus bestowed on me by the Board." *Biola Connections* will keep you updated on the succession process.

Biola Recognizes Antony Flew

British philosopher Antony Flew, once considered the leading defender of atheism, accepted Biola's "Phillip E. Johnson Award for Liberty and Truth" on May 11, presented by the Master's of Art in Science and Religion Program. In 2004, Flew stunned the intellectual world by relinquishing his long-held atheism, claiming that the natural sciences supplied evidence for the existence of a designing intelligence. The award was given to Flew for his lifelong commitment to free and open inquiry and to standing fast against intolerant assaults on freedom of thought and expression.

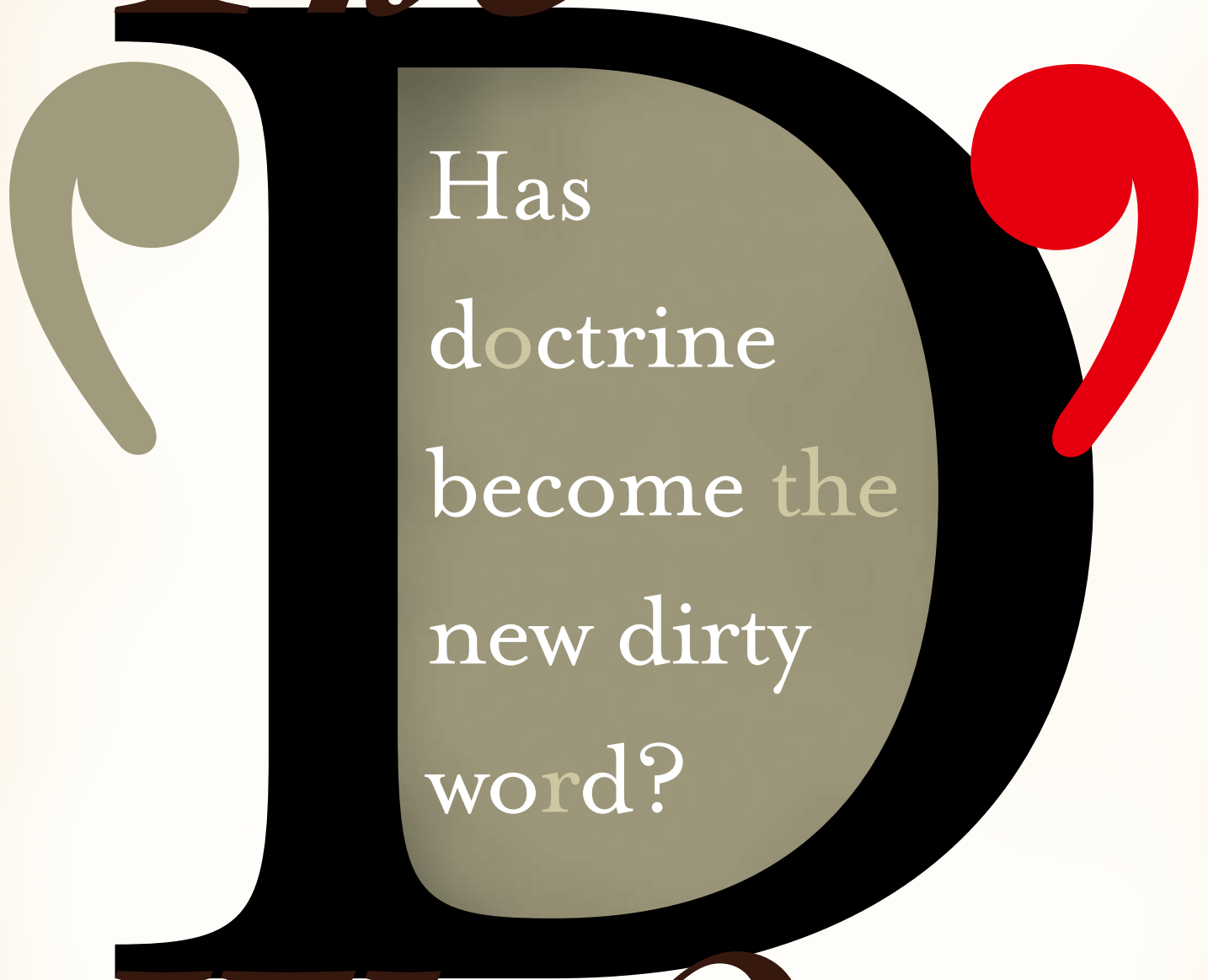
Biola Radio Places First in National Competitions

A Biola Radio newscast created by two students in the Film/Television/Radio/Journalism program placed first at the College Media Advisers "Spring National College Media Convention," held in New York City, March 16-18. It also placed first in a competition sponsored by the Association of Christian Collegiate Media, a national organization based at Biola. The newscast, which aired Nov. 21, was anchored by junior Andrew Mollenbeck and engineered and produced by senior Jason Lee.





The

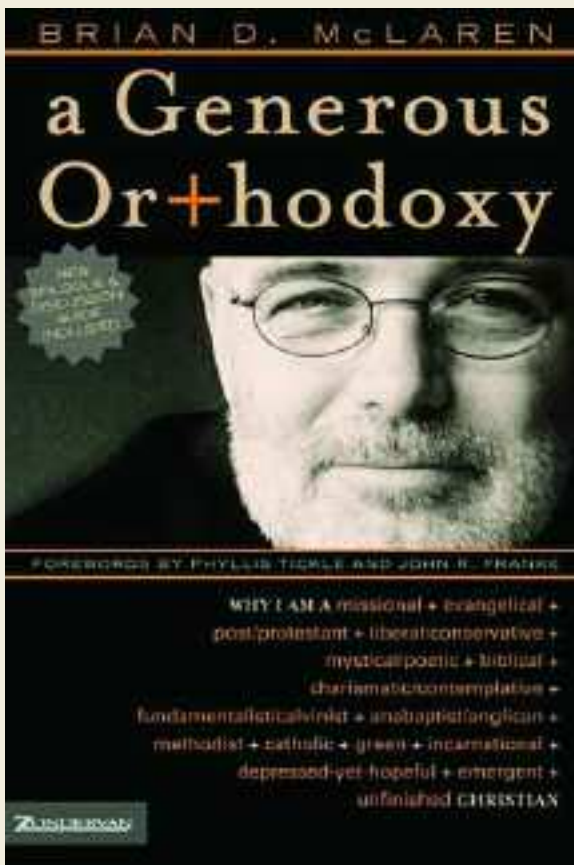


Has
 doctrine
 become the
 new dirty
 word?

Word

By Holly Pivec

In his book *A Generous Orthodoxy* (Zondervan), Brian McLaren makes a piercing assessment of evangelicals. He says they have focused on having all the right doctrinal beliefs, but they lead lives that, often, don't match those beliefs. ● He sums up their mindset like this: "[O]ne could at least be proud of getting an 'A' in orthodoxy even when one earned a 'D' in orthopraxy [the application of doctrine to one's life]." ● Many Christians think McLaren is on to something.



A lot of evangelicals affirm doctrines they don't really believe, according to Dr. Gregg Ten Elshof, chair of Biola's undergraduate philosophy department.

"It's not that they disbelieve what they affirm," Ten Elshof said. "It's just that they have no real belief either way. What they affirm has nothing to do with the way they live."

Dr. Richard Flory, an associate professor of sociology at Biola, calls the problem "an intellectualized Christianity, where it stays in your head and doesn't work itself out on the ground."

This can be seen in some churches, according to Dr. John Hutchison. Hutchison is chair of the Bible exposition department at Biola's seminary, Talbot School of Theology. He said: "There's been a disillusionment with churches who pride themselves on teaching very orthodox doctrine, yet you don't necessarily see a difference in their members' lifestyles."

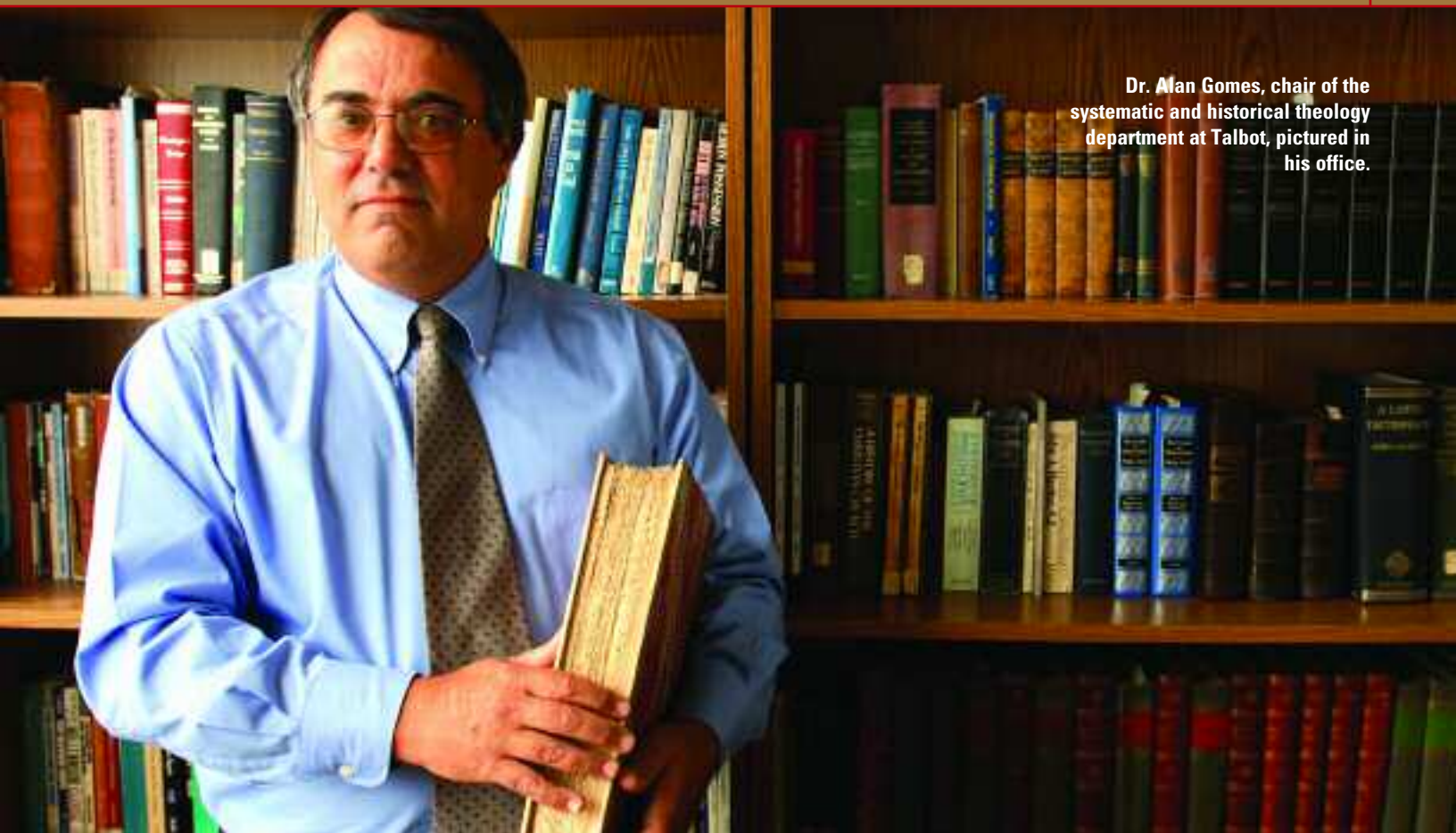
Multiple studies have shown, for example, that Christians get divorced as often as, or more than, non-Christians. Studies have also found that many Christians, even pastors, regularly view pornography. Evangelical pollster George Barna said that nine out of 10 born-again Christians fail to live differently than the rest of the world.

McLaren thinks many "doctrinally sound" Christians tend to be arrogant, judgmental and unloving toward non-Christians and, even, Christians who have different doctrinal views.

In his book *Think Like Jesus*, Barna said that many people who claim to be Christians lead lives that are indistinguishable from non-Christians.

McLaren believes an answer to this inconsistency is for Christians

McLaren's book (above) has ignited a debate about the role of doctrine in the church.



Dr. Alan Gomes, chair of the systematic and historical theology department at Talbot, pictured in his office.

Louis Felix

to shift their focus from having abstract doctrinal knowledge to leading authentic, Christlike lives — lives that are characterized by traits like humility and genuine concern for people.

Many evangelicals have expressed a similar sentiment that relationships are more important than doctrine. As the popular catch phrases go: “Christianity isn’t about head knowledge but heart knowledge” and “it’s not a religion but a relationship.”

True. Christianity is fundamentally about a relationship with God. Evangelicals have historically stressed that the Christian faith is essentially a personal relationship with Jesus Christ.

Yet it’s precisely because Christianity is a relationship that doctrine is so important, according to Ben Shin, who teaches classes on the Bible, hermeneutics and spiritual formation at Talbot. Shin said that, in any relationship, if you want to grow closer to the other person then you have to know more about him or her.

“In the same way, if you want to go deeper in your relationship with God, then you have to know about Him and who He is,” Shin said. “That’s why doctrine and theology are really key because they give us deeper knowledge of Him.”

But not just any doctrine, according to Dr. Alan Gomes, chair of the systematic and historical theology department at Talbot. “When people have a wrong view about God, on some level it will affect how they relate to God and others,” Gomes said.

Barna agrees, saying the reason so many believers don’t live like Christians should is because they don’t think like Jesus — they don’t have a biblical worldview.

Still, many Christians don’t see the connection between doctrine and life, so important doctrines are being discarded.

‘When people have a wrong view about God, on some level it will affect how they relate to God and others.’

Alan Gomes, Ph.D.

Professor Ben Shin teaches a class on doctrine at a church he pastors in Los Angeles.



Louis Felix

‘If our lives don’t
match up with what
we’re professing,
then we have a
radical disconnect
and something is
tremendously wrong.’
R. Scott Smith, Ph.D.

Ditching Doctrine

One doctrine that has defined Christians for nearly two millennia is the doctrine of the Trinity. It was considered an essential doctrine that gave crucial insight into, among other things, monotheism, Jesus’ deity, and the communal nature of God. Those who rejected the Trinity were kept from fellowship with orthodox Christians. But, as relationships trump doctrine, essentials like the Trinity have become less important.

T.D. Jakes, for example, was named by *TIME Magazine* as one of the 25 most influential evangelicals in America and possibly “the next Billy Graham.” Yet Jakes—a megachurch pastor in Dallas, Texas—rejects the historic doctrine of the Trinity, replacing it with an ancient church heresy called “modalism,” according to Gomes.

In response to his critics, Jakes said he is more concerned about relational ministry than arguing over doctrines like the Trinity. In an opinion article published in April 2000 by *Religion Today*, a Christian online news service, Jakes said: “I am too busy trying to preach the Gospel to split hairs. People in my generation are lost, hungry, in prison, wounded, and alone. ... Many of our generation are dying without knowing God—not dying for the lack of theology, but for lack of love.”

A growing number of evangelical leaders believe the Trinity, but don’t think it’s essential. These leaders include Dr. C. Peter Wagner (a former evangelical seminary professor and a prolific church growth author) and J. Lee Grady (editor of *Charisma Magazine*). In his 2004 book *Changing Church*, Wagner says the wording of the doctrine of the Trinity—which states that the Godhead is made up of three Persons—needlessly excludes Oneness Pentecostals (who deny the Trinity) and prevents many Muslims and Jews from converting to Christianity. And

Grady called the differences between Oneness Pentecostals and Trinitarian Pentecostals “pointless doctrinal hair-splitting” in a July 2002 issue of *Charisma*. He also applauded several Pentecostal denominations who decided to no longer divide over the doctrine.

Yet church history has shown that questioning the importance of a doctrine is a slippery slope that can lead to a rejection of that doctrine, according to Gomes. He said Christians don’t go from orthodox beliefs to heretical beliefs overnight. “There’s usually a waystation where they say, ‘I believe that doctrine, but I don’t think it’s important for other Christians to believe it,’” Gomes said.

Other historic doctrines like hell and the exclusivity of Christ are being challenged by McLaren and other leaders in the “emerging church” movement — a movement that is seeking to reach postmodern generations with the gospel. They’ve also questioned whether the objective truth of Christian teachings can be known with certainty, believing people are so influenced by their cultures, languages and historical settings that they can’t see outside the lenses of their biases. (Of course, McLaren and these leaders do not speak for all participants in the emerging church.)

The doctrine of God’s omniscience is also under attack by “open theists,” who argue that God can’t know all of the future because he doesn’t know which actions human beings will freely choose. But critics say such a view calls into question the trustworthiness of God. In a controversial decision, the Evangelical Theological Society accepted open theists into its membership in 2003. Dr. Norman Geisler, a past president of the society, resigned in protest.

The prevalence of such views is a symptom of a neglect of doctrine, Gomes said. And the results have been devastating to the church, according to Dr. Albert Mohler, the president of the Southern Baptist Theological Seminary in Louisville, Ky. The disappearing doctrine of the exclusivity of Christ, for example, has undermined world missions, argued Mohler, in an article titled “Missions at Risk: A Failure of Nerve.” If salvation is available apart from Christ, then Christians will feel no urgency to share the gospel, Mohler said — adding that the missionary force is just a fraction of what it was in the 1950s.

Dr. Dennis Dirks, the dean of Talbot, believes today’s church is a far cry from the early church, which fought vigorously to protect essential Christian teachings. Doctrine was so important that entire books of the Bible were written about it, councils met to defend it, and early converts to Christianity had two to three years of training in it, known as the “catechumenate,” Dirks said. The Protestant Reformers also urged participation in a catechumenate.

But today, to join many churches, people simply sign a doctrinal statement and, maybe, take a four-week class. Beyond that, very little doctrine is discussed.

“A 20-minute sermon may only include five minutes of biblical content,” said Dr. Jonathan Kim, an associate professor of Christian education at Talbot. “Even small groups, these days, are mostly about relationships and life-related issues.”

Gomes said the idea that the historic doctrines are unnecessary for a vibrant Christian experience gained a following through the teachings of Frederick Schleiermacher (1768-1834), whose views were the driving force behind liberal Christianity. Schleiermacher taught that the goal of religion is to have a feeling of total dependence on God. So, he thought doctrines were essential only if they led to that feeling. On that basis, he rejected the Trinity.

Gomes said the elevation of feelings over doctrine has been adopted within much of charismatic Christianity and throughout the



Smith’s book (above) offers a critique of McLaren’s approach to doctrine.



Many churches, like this one in Dallas, Texas, focus on relationships over doctrine. (Above) Parishoners leave worship services early to catch the start of the Super Bowl.



Studies show that doctrine is becoming optional for many of today's Christian youth.

'36 percent of conservative Protestant youth think it's OK to pick and choose the parts of their faith they agree with.'

broader evangelical church.

Shin said this can be seen in church worship music, which, he believes, has become doctrinally weak. "Rather than giving us an idea of who Christ is or what He's done for us, like the hymns of old, many contemporary songs repeat lines that are just silly. You wonder, 'What is the purpose of this?'" Shin said. An example he gave is the song, "Undignified." The lyrics, which are based on David's dance before the Lord in 2 Samuel 6, repeat the phrase: "I'll become even more undignified than this."

Shin said, "Not only is it out of context, but it's more of a fun song, other than one that gives praise to God."

Recent studies also indicate that doctrine is on the decline. The University of North Carolina, Chapel Hill, released a study titled the "National Study of Youth and Religion" which found that nearly half of conservative Protestant youth believe many religions may be true — again, challenging the exclusivity of Christ. And 36 percent of conservative Protestant youth think it's OK to pick and choose the parts of their faith they agree with. This helps explain why 33 percent of them are open to reincarnation, even though it contradicts the Bible's teachings about the afterlife.

In their book *Soul Searching* (Oxford University Press), co-author Dr. Christian Smith, said: "[M]ost teens know details about television characters and pop stars, but many ... haven't a clue about their own tradition's core ideas."

Gomes said many churchgoing adults also lack doctrinal knowledge.

"I have always attended good, solid, evangelical churches where the people are probably well above average in their training," Gomes said. "But even there, in some of the adult Sunday School classes that I have taught, I have received surprising answers on very basic doctrines of the faith."

Dull and Boring

Part of the problem people have with doctrine is they think it's dull and boring. But it shouldn't be, according to Dr. Don Sunukjian, who teaches preaching classes at Talbot.

"There is never a time when doctrines should be presented as dull, boring and abstract because God always revealed them to people so it would help them in their lives," Sunukjian said.

The doctrine of the Trinity, for example, seems abstract but has important practical applications, according to Hutchison, who is a teaching elder at Life Covenant Church in Torrance, Calif. — a church that is seeking to reach postmodern generations without compromising historic doctrines. The Father, Son and Holy Spirit live in loving community with one another, Hutchison said, adding that while there is diversity within the Godhead, there is also unity.

"What a beautiful picture of the relationships of Christians within the church," Hutchison said.

Kenneth Samples — the vice president of philosophical and theological apologetics at "Reasons To Believe" in Glendora, Calif., and a guest lecturer at Biola — agrees that if more Christians grasped the implications of the Trinity then their relationships would be transformed.

"Imagine what our churches would look like if we sought to emulate, even imperfectly, the divine community that is lived out eternally by the three persons of the Godhead," Samples said. "Treating each other with mutual respect, deference, and humility would create genuine community in our churches."

Dr. John Hutchison teaches in a church that seeks to reach postmoderns without compromising doctrine.



Louis Felix

Such loving community would help resolve some of the problems cited by McLaren, who acknowledges the importance of the Trinity.

Another belief — that Christianity is objectively true — seems irrelevant to some Christians but, without it, the entire Christian faith is undermined, according to Dr. R. Scott Smith, an associate professor of ethics and Christian apologetics at Biola.

“Such beliefs in the historicity of the crucifixion and resurrection make no sense on a view in which we cannot know objective truths,” Smith said in his book *Truth & the New Kind of Christian* (Crossway), which critiques the views of McLaren and Tony Jones, another emerging church leader.

On the other hand, knowing that Christianity is objectively true gives Christians confidence in their faith and motivation to share it with others, Smith said.

Likewise, the teaching that God knows all of the future — which is contradicted by open theism — provides Christians with the comfort of knowing that God is in control.

Dr. Michelle Lee, an assistant professor of biblical studies and theology at Talbot, believes that doctrine and a vibrant Christian life are closely connected in Scripture. “You have explicit statements, such as John 20:30-31, which says that it is through correct belief in Christ that Christians have life,” Lee said. “And, in general, the Apostle Paul’s letters were written for the spiritual formation, or moral formation, of the congregations.”

Because of the connection between doctrine and life, any attempt to divorce the two is absurd, according to Gomes. “Some people will say, ‘I don’t want a church that has all this doctrine; I just want a church that’s alive,’” Gomes said. “Well, that makes no sense at all. The life you have should flow from what you believe.”

Yet, there are signs that more Christians are starting to see the value of doctrine. Dirks said he has sensed a growing interest among

incoming Talbot students for doctrine. In fact, many students have told him they chose Talbot for its emphasis on doctrine.

Shin said he also sees a growing desire for doctrine among the members of “The Open Door” church he pastors in Los Angeles.

“At my church, the people are extremely desirous of doctrine. I teach a systematic theology class every Sunday after my preaching, and we’ve gone up to two hours because the people want more,” Shin said.

Connecting Belief With Action

While there are signs of a renewed interest in doctrine, church leaders must continue to help laypeople see its relevance to their lives, according to Smith. He also said they must remind Christians that doctrine should never be treated, merely, as an end in itself. But it should always be lived out in lives that are vibrant Christian witnesses.

“If our lives don’t match up with what we’re professing, then we have a radical disconnect and something is tremendously wrong,” Smith said.

Ten Elshoff agrees. “As Christians, we need to do some careful thinking about what difference it makes to our lives to affirm the doctrines we do. I wonder how many people could articulate the difference it makes to their life, for example, to affirm Trinitarianism. To really believe a doctrine is to have it impact your life.”

And while Christianity is, primarily, about a relationship, Lee said, Christians must be reminded that it’s not an either-or proposition.

“Many Christians say, ‘We don’t want to come down too hard on doctrine. We want to emphasize loving one another,’” Lee said. “And that’s absolutely important. But those things are not mutually exclusive.” **Bc**

FACING OUR FEELINGS



For Most of My Life, I Downplayed the Legitimate Role of Emotions

One day I was in a line of cars stopped at an intersection for a red light when the railroad crossing signal started sounding off. The long arm lowered across the road to prevent our way forward. I happened to look in my rearview mirror and noticed the man in the car directly behind me. He seemed to be engaged in an animated conversation with someone, but I didn't see anyone else in the car. Then I realized he wasn't very happy about waiting for the train to pass.

In the mirror, I was watching a man who was fully bursting with rage, yelling obscenities nonstop and at the top of his lungs, while the train passed by. He went from Silent Sam alone in his car to a raving madman in ten seconds flat. I chuckled — not at him, but at myself. Before my own acknowledgement of sin in this area, I would have been overwhelmed by feelings of contempt for the sinful performance behind me. But I had a new freedom to resist my arrogance and self-righteousness. I had become more aware of how sinful my own heart still is, so my chuckle was one of identification rather than of judgment.

By God's design, we are all *emotional* beings. The sooner we acknowledge this basic fact of life, the sooner we can make significant headway toward growing a tender heart that can listen to God. This growth process may be especially difficult for us males in our Western culture, but even some women need to learn more about experiencing a healthy and robust emotional life. In our culture, men can engage themselves with full emotional energy at the baseball park or in front of the football game on television or even while singing with gusto at church. But otherwise men are supposed to contain themselves, to be strong and silent. Weeping is for wimps.

Only late in life have I come to appreciate the importance of my emotions. In my particular branch of evangelicalism, we often use the so-called "train diagram" to emphasize the importance of believing in the factual truth of what the Bible teaches. The train diagram connects three key concepts together: fact, faith, and feeling. The engine represents fact, the coal car represents faith, and the caboose represents feeling. The main point of the illustration is that the train can run with or without feeling (the caboose), but facts and faith (the engine and the fuel) are essential; our faith in the biblical facts is the ground of identity as believers, regardless of how we feel about our relationship with God at any given time.

The underlying motivation of the analogy is commendable: to encourage those whose conversion experience and Christian life does not come with or evidence any particularly strong emotional

responses. If you don't feel any different *after* responding to Jesus' call for His saving grace or during your subsequent walk with Him than you did *before* you became a Christian, that is acceptable. Yet the unintended effect of this teaching is to present a nonemotional model for conversion and Christian living that actually becomes the *norm* for how to live the Christian life. Too much emotion is suspect, so better tone down that side of your life because it really isn't all that important anyway. For most of my Christian life, I downplayed the legitimate role of emotions.

A Biblical Pathway to Our Heart

We must look to Jesus to show us the way to be strong people who are compassionately tender at appropriate times. Jesus experienced a wide range of emotions himself. He openly wept (see John 11:35); He felt deep compassion for people (see Mark 6:34); He even displayed righteous anger (see Mark 3:5). And at one of the loneliest and most difficult times of His life, He confided with His close friends how horrible He felt and asked them to pray with Him (see Matthew 26:36-38).

God used Philippians 4:6-7 to open the gate for me to finally welcome feelings as an important part of my life before Him. There Paul wrote, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your *hearts* and your *minds* in Christ Jesus" (emphasis added). Notice that if I'm not able to recognize the emotions of anxiety and worry, I won't be able to follow God's guidelines to seek Him, to share my concerns, and to receive His deep peace — another emotion.



Klaus Issler, Ph.D.,

is a professor of Christian education and theology in Biola's seminary, Talbot School of Theology.

Rescuing Uganda's 'Invisible Children'

Like other seniors at Biola, 20-year-old Justin Wheeler was excited to be in his final year of college. He had mastered the routine of classes and studying, which allowed him time to take on an additional role — movement coordinator of a non-profit organization called "Invisible Children."

Invisible Children is a social-justice movement that began in the spring of 2003 with three college-aged men who went to Northern Uganda. While there, they learned about children as young as 5 years old — many whom had been orphaned by AIDS — being kidnapped from their homes by a rebel group called the "Lord's Resistance Army" and forced to become soldiers in a civil war, fighting against other child soldiers.

From this experience they created a documentary titled *The Invisible Children*, which has been shown at the United Nations Association in New York, N.Y.; The Carter Center in Atlanta, Ga.; and on Capitol Hill in Washington D.C. Footage from the film has been televised on the *Oprah Winfrey Show*, *CNN*, and the *National Geographic Channel*.

During the spring of 2005, *The Invisible Children* film came to Biola's campus. After Wheeler watched the film, he was inspired, along with his friend and fellow Biola student Matt Provo, to go to Uganda that summer and see the Invisible Children of the film firsthand.

"I felt such anger after seeing the film. Once I got to Uganda I couldn't believe what I was seeing. It was very much like the documentary portrayals," Wheeler said.

While in Uganda, Wheeler and Provo visited schools around the country to better grasp what life was like for these children. They found out how poor and deficient the educational systems are. There is an 85 percent dropout rate for high school students and a 70 to 90 percent dropout rate for elementary school students, according to the District Education Office in Gulu, Uganda. Though public education is inexpensive, many children can't afford the small cost of purchasing a uniform, which is required to attend.

Wheeler met with the founders of Invisible



Senior Justin Wheeler pictured here with some of Uganda's 'Invisible Children.'

Children and proposed that they start paying to put children in school. As it stands now, the children join the armies because they can be guaranteed food and shelter.

So Wheeler joined the staff of the Invisible Children to create a program to educate children in Gulu. So far, the program has succeeded in putting 300 kids into boarding school. Each child is also enrolled in a mentorship program, where mentors take care of the kids. It is Wheeler's long-term goal that the educational program will be self-sustainable and be run by Africans.

Besides educating children, Wheeler headed up a national tour of the *Invisible Children* film, showing it at universities, high schools and churches — with the hope that U.S. schools will fully sponsor Ugandan schools.

Wheeler says some are skeptical when they hear that this program is run by twentysomethings, many still in college. They ask, "What do these kids know about running a non-profit agency?" he said.

Yet the organization continues to prove their critics wrong as they have successfully started many programs to benefit the Invisible

Children. They have even partnered with a long-time organization, World Vision, and are using World Vision's sponsorship program as a model for their programs.

Beyond the tour, a full-length, independent film is expected to premiere in theaters in December. All the profits will go to supporting children in Uganda.

After graduating from Biola this spring, Wheeler returned to Uganda.

"I will continue my work with Invisible Children as long as God and my life will allow," he said.

At least three other Biolans are also working with Invisible Children. Jared White ('05) lives in Gulu and serves as assistant director of operations in the education program. Matt Provo ('05) and his wife, Nicole (Spedick, '06), moved to Uganda in July to join the team.

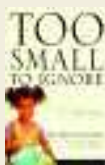


Rae Lynn Rucker ('05)

serves as a media relations coordinator in Biola's Integrated Marketing Communications department. She earned a degree in communication from Biola.

In Print

BOOKS BY BIOLANS



Too Small to Ignore: Why Children Are the Next Big Thing, Co-authored by Dr. Wess Stafford ('75), WaterBrook Press, Oct. 2005; Dr. Stafford, the leader of Compassion International, shares

his inspiring boyhood adventures growing up in an African village and challenges us all to change the world — one child at a time.



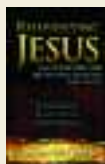
Encountering New Religious Movements: A Holistic Evangelical Approach, Co-edited by Stephen Rost (M.Div. '87), Kregel Publications, Jan. 2004; In this groundbreaking new work, the

contributors propose that the most effective way to reach those involved in new religious movements [like Latter-Day Saints, Wicca and Satanism] is to view them missiologically as different people groups, instead of following more traditional methods that focus on biblical heresies and doctrinal aberrations.



Kregel Dictionary of the Bible and Theology: Over 500 Key Theological Words and Concepts Defined and Cross-Referenced, Dr. Henry Holloman (professor of systematic theology),

Kregel Publications, Dec. 2005; A practically organized survey of biblical and theological concepts — everything from "Abiding in Christ" to "Zion."



Reinventing Jesus: What the Da Vinci Code and Other Novel Speculations Don't Tell You, Co-authored by Dr. Daniel B. Wallace ('74), Kregel Publications, May 2006; *Reinventing Jesus* cuts

through the rhetoric of extreme doubt to reveal the profound credibility of historic Christianity. Meticulously researched yet eminently readable, this book invites a wide audience to take a firsthand look at the primary evidence for Christian origins.



Ethix: Being Bold in a Whatever World, Sean McDowell ('98, M.A. '03), Broadman & Holman Publishers, March 2006; Sean McDowell's book helps young

adults better understand how to make Bible-informed ethical decisions on the issues of abortion, homosexuality, marriage and divorce, the morality of war, cloning, euthanasia, capital punishment, sexuality, and more.



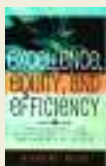
Thinking Right When Things Go Wrong: Biblical Wisdom for Surviving Tough Times, Dr. John C. Hutchison (professor of Bible expo-

sition), Kregel Publications, Dec. 2005; With an empathetic heart and solid biblical insights, pastor-teacher John Hutchison offers a guide for going through painful trials or prolonged suffering.



The Lost Virtue of Happiness: Discovering the Disciplines of the Good Life, Dr. J. P. Moreland (distinguished professor of philosophy) and Dr. Klaus Issler (professor of Christian education and theology),

NavPress Publishing Group, Feb. 2006; The search for happiness can lead people either to emptiness or fulfillment, but this book will enable readers to know true joy by practicing the ancient spiritual disciplines.



Excellence, Equity, And Efficiency: How Principals And Policymakers Can Survive The Triangle Of Tension, Robert T. Hess ('86), Rowman & Littlefield Publishers, Feb. 2005; Hess, a principal, pres-

ents a Quality School Improvement framework for overcoming the conflict that exists between excellence, equity, and efficiency and provides recommendations for principals and policymakers to meet the demands for accountability and continuous improvement based upon that framework.

Event Calendar

July-August

New Student Send-Off Parties: Several alumni chapters are hosting send-off parties for new Biola students (see chapters below). If you don't see a send-off party in your area and are interested in hosting one, contact the Alumni Office with the contact information provided below.

Boise, Idaho: Dessert reception at the home of Mark and Kelley (Clark, '95) VanderSys, July 27, 7 p.m.

Spokane, Wash.: Barbecue at Comstock Park, July 29, 2 p.m.

Temecula, Calif.: Dinner at the home of Peter and Lisa (Minsberg, '91) Chlebek, July 29, 4 p.m.

Phoenix, Ariz.: Dessert reception at the home of Rick ('84) and Susie (Weaver, '82, '91) Johnson, Aug. 4, 7 p.m.

Denver, Colo.: Picnic at Mt. Falcon Park, Aug. 5, 11 a.m.

Plano, Texas: Reception at the home of Tom and Susan McCullough in Plano, Texas, Aug. 12, 2 p.m.

Inland Empire, Calif.: Potluck at the home of Don ('69) and Joan (Graff, '64) Clucas, Aug.12, 1 p.m.

August 19

Orange County, Calif., BOLD and MOL Alumni Chapter Event: Orange County BOLD and MOL alumni are invited back to see the new extension site in Laguna Hills, Calif. Hear from current faculty members and find out about the future of the Orange County BOLD program. A light brunch will be served at 10 a.m.

September 2

Biola Alumni Soccer Reunion: Join soccer alumni from all decades for a day of soccer games on Biola's new synthetic field. The women's varsity team will face off against the women's soccer alumni at 5 p.m. The men's varsity team will play the men's soccer alumni at 7 p.m. Coaches Matt Orr and Paul Gizzi will be honored at a barbecue dinner. The cost for the barbecue is \$4.

Please RSVP for events.

To RSVP or for more information, call (562) 903-4729 or e-mail alumni@biola.edu. Visit the alumni Web site at: www.biola.edu/alumni.

Year in Sports

BIOLA CONNECTIONS SHARES SNAPSHOTS FROM THE 2005-2006 SPORTS SEASON.



01



02



03



04



06



05



07



PHOTOS BY REBECCA NATIONS

1. Men's Soccer:

Nick Bautista (No. 14) and Cody Moore (No. 19) celebrate after Bautista scores a goal during a home game, Oct. 29, against Hope International University, which Biola won 3-0. The team finished No. 4 in GSAC with an overall record of 11-8.

2. Women's Soccer:

Seventh-seeded and unranked California Baptist University upset second-seeded and 19th-ranked Biola, 1-0, in double overtime in the first round of the NAIA Region 2 playoffs, held at Biola on Nov. 1. The team finished No. 3 in GSAC and No. 18 in the NAIA with an overall record of 7-5-4. [Pictured] Junior Amanda Patrick charges the ball.

3. Women's Basketball:

The Lady Eagles lost their first game of the season, 48-79, during an exhibition game against UC San Diego (an NCAA Division II school), held at Biola on Feb. 11. The Eagles finished No. 9 in GSAC with an overall record of 10-19. [Pictured] Guard Mandi England (wearing Biola red and white) attempts to steal the ball.

4. Women's Tennis:

Senior Ginny Bradshaw kept her eye on the ball during a Feb. 3 match at California State University, Los Angeles. The Eagles finished with an overall record of 7-12.

5. Men's Basketball:

This home game against Azusa Pacific University on Jan. 28 was a battle from beginning to end but, at the final horn, the Azusa Cougars were the victors, 93-87. The Eagles finished No. 5 in GSAC with a 19-12 overall record. [Pictured] Forward Brandon Warner (No. 25) scored 22 points during the game.

6. Women's Softball:

Southpaw Tatiana Garcia winds up for a pitch during a March 25 home game against Hope International University, which Biola lost 3-7. The Eagles finished No. 4 in GSAC and No. 18 in the NAIA with an overall record of 32-14.

7. Women's Volleyball:

Senior Hannah Timboe, an outside hitter, goes for the kill during an Oct. 1 home game against Point Loma Nazarene University, which Biola won 3-0. The Eagles finished No. 4 in GSAC and No. 25 in the NAIA with an overall record of 19-11.

Correction:

The photo of Dave Holmquist in the last issue, on page 22, was provided by Jeremiah Bonjean.

Does the Gospel of Judas Undermine Christianity?



Karen Bleier / AFP / Getty Images

A member of the media looks at pages of an ancient manuscript of the Gospel of Judas on display at the National Geographic headquarters April 6, 2006, in Washington, D.C.

During the first week of April, the National Geographic Society announced the discovery of a lost gospel, the *Gospel of Judas*. Every major news outlet covered this event, with some hailing it as the greatest discovery of the century. Others remarked that this gospel would rock many Christians and force a re-examination of our faith. (The text of the gospel can be read at: www.nationalgeographic.com.)

This discovery, along with its attendant hype, has raised many questions for people. I would like to provide some perspective on the *Gospel of Judas*, which I have shared with the students in my New Testament classes.

First, this discovery did not shock New Testament scholars, contrary to what the news outlets have implied. In the past century, over 100 papyrus fragments of the New Testament have been discovered, which, incidentally, match up with the New Testament text as we already have it. About 60 years ago, a large number of papyrus documents, including the *Gospel of Judas*, were discovered near the upper Nile River in Egypt at a village called Nag Hammadi. The find would have made a bigger media splash if it had not been overshadowed by

the far more significant discovery of the Dead Sea Scrolls shortly afterward.

The Nag Hammadi manuscripts included a number of "secret" gospels that purport to give special truth and insights into God, spiritual realities and secret knowledge. These included titles such as the *Gospel of Philip*, the *Gospel of Truth*, the *Gospel of Thomas*, and the *Gospel of Mary*. Although these documents were called "gospels," they are very different from the four canonical gospels. They do not contain accounts of Jesus' earthly ministry, his passion and his resurrection. Rather, they tend to be discourses on secret knowledge between Jesus and his disciples.

The gospels were written by proponents of an offshoot of Christianity, called "Gnosticism." The church fathers interacted extensively with the Gnostic Christians, often quoting from their works. Irenaeus (A.D. 180) explicitly says that the Gnostics wrote many different gospels and books, but he, along with all other church leaders of the second through fourth centuries, regarded them as grossly inaccurate and harmful in what they taught. In fact, Irenaeus actually mentions the *Gospel of Judas* in his work

Against All Heresies.

Gnosticism was a religion of redemption that surfaced as early as the late first century A.D. and was popular among some communities through the fourth century A.D. At the heart of Gnosticism is a belief in two gods — the creator God who we know about through Genesis 1, but also a secret, hidden, unknown god who exists in the kingdom of light. It is this unknown god that Gnosticism purports to reveal. At the heart of the *Gospel of Judas* is Jesus' revelation of this unknown god to Judas.

The current generation of scholars is suggesting that Gnosticism did not come into existence until after the creation of the New Testament. We certainly have no firm historical evidence that Gnosticism existed at the time of Jesus and the Apostles. If this is true, it is devastating to the idea that the *Gospel of Judas* gives an accurate depiction of Jesus' ministry and teaching.

Despite the media's claims, the discovery of the *Gospel of Judas* in no way suggests that the Christian Bible is incomplete. The church fathers did not arbitrarily select which books would become part of the New Testament. From the moment that the gospels were first written, they were circulated throughout the Mediterranean world and beyond and used in the churches for teaching, worship and devotion. Later, lists of New Testament writings were drawn up by some church fathers and early church councils to recognize what Christians were already using in churches throughout the world. The formal recognition became essential because some groups wanted to add to the New Testament, and other people (like Marcion) wanted to subtract from what was widely used and recognized as authoritative.



Clinton E. Arnold,
Ph.D. ('80, M.Div. 83)

serves as a professor and chair of the New Testament department at Biola's seminary, Talbot School of Theology.

Faculty Honored By Peers

Each spring, provost Dr. Gary Miller awards professors who have demonstrated excellence in an area related to their fields. In addition, the professor who is deemed to have made the most outstanding contributions is chosen for the "Robert B. Fischer Award for Faculty Excellence" given by Biola's former provost, Dr. Robert Fischer.

All the recipients professors are nominated by their fellow professors. Final selections are made by the University Personnel Group, chaired, this year, by Dr. Gary Strauss from Biola's Rosemead School of Psychology. The following professors received awards at a luncheon held March 6.

Robert B. Fischer Award for Faculty Excellence

Dr. **Judith Lingenfelter** [intercultural studies] for quality teaching, engaging scholarship, committed service, and mentoring of students.

Excellence in Teaching

Dr. **Jon Lunde** [biblical studies and theology] for a teaching style that engages students in the learning process, guiding them through the reasoning of divergent viewpoints so they are not encouraged to react emotionally, but rather to carefully research materials and to formulate well-informed opinions and responses.

Excellence in University and Community Service

Dr. **Cheryl Zukerberg** [nursing] for her initiation of a variety of nursing ministries in Southern California and Mexico for those in desperate need of such services.



Excellence in Scholarship

Dr. **Judith Rood** [history and Middle Eastern studies] for her contributions in the field of Middle Eastern studies including several publications such as: *Sacred Law in the Holy City* (Brill), an article in *Sacred History Magazine* titled "Is the Dome of the Rock a Mosque?", and a chapter in the book *The Cultural Lives of Capital Punishment* (Stanford University Press), titled "The Palestinian Culture of Death."

Excellence in Biblical Integration

Dr. **Ed Curtis** [biblical studies and theology] for helping to further the University's understanding of biblical integration through the publication of his book *Transformed Thinking* (JKO Publishing) and his service on Biola's general education committee.

Career Achievement in Leadership

Dr. **Michael Anthony** [Christian education] for his leadership in the field of Christian education, including serving on the advisor board of the *Christian Education Journal* and as a past president of the North American Professors of Christian Education. He has also authored and edited several publications including *Introducing Christian Education* and the *Evangelical Dictionary of Christian Education* (both published by Baker Academic).

Excellence in Mentoring Students

Dr. **Michael Gonzales** [film] for connecting his students with insiders in the entertainment industry, including taking them to film studios and giving them passes to pre-release movie screenings and other events that feature Hollywood writers and directors.



Faculty Highlights



Dr. **Gene Berryhill** [distributed education] visited Brandenburg, Germany, in 2003 and 2005, where she conducted research at Ziesar Castle on two Fulbright Senior Scholar awards. The castle, constructed in 928, was being renovated and converted into a state museum. Dr. Berryhill's assignment was to photograph the castle, including rooms with original wall paintings that were obscured by age, damage, dirt and whitewash. (Protestant Reformers whitewashed over the Catholic paintings, and further damage was done during the Communist regime.) She exposed the original paintings using the ultraviolet illumination properties of her photo equipment. She then enhanced the photos on her computer and distributed them for study to the State Museum of Brandenburg. To view Dr. Berryhill's photos, visit: www.geneberryhill.com.

Retirements



Dr. **Judith Lingenfelter** [intercultural studies] retired after 23 years of service in Biola's School of Intercultural Studies, specializing in cross-cultural education. Dr. Lingenfelter joined the school in 1983, the year it started offering courses. For many of those years, she directed the doctorate program in intercultural education. She also co-authored the book *Teaching Cross-Culturally* (Baker Academic). In retirement, she plans to continue mentoring dissertation students at Biola and to teach occasional courses at Biola and Fuller Theological Seminary.



Dr. **Joan Jones** [psychology] retired after 25 years of service to Biola's Rosemead School of Psychology, including the past 10 years as the school's associate dean of graduate students. She also served as an associate professor of psychology and as the Biola Counseling Center Clinical Coordinator. She and her husband, Don, are moving to the Denver, Colo., area, where Dr. Jones hopes to continue providing clinical supervision and teach occasional classes.



Dr. **Edward Norman** [School of Professional Studies] retired after 44 years of service to Biola, including service as chair of the department of physical education and athletics (1962-1973), athletics director (1963-1969), assistant dean of Biola (1973-1978), dean of academic services and special programs (1978-1982), dean of the School of Arts, Sciences and Professions (1982-1991) and dean of the School of Professional Studies (1991-2006). In retirement, he and his wife, Betty, plan to pursue opportunities in higher education, business and ministry.

Reasons to Give



Adam Morris helps lead Biola's efforts to raise funds for the University.

Louis Felix

There's no question we live in the most affluent, generous nation in the world. Last year alone, Americans gave more than \$250 billion to charitable causes — addressing concerns such as healthcare, arts and culture, and environmental issues. Leading the pack were religious organizations and educational institutions. These two types of charities received more than \$118 billion in 2005. With that much money being donated, one would think that the Christian community was abundantly generous. Unfortunately, that's really not the case.

In a recent report on church giving, the Barna Group found that only 6 percent of born-again Christians give to church or parachurch ministries. Barna says this happens because religious organizations fail to do five things: provide a compelling vision, demonstrate return on investment (how gifts will impact the Kingdom), adequately communicate the needs of the organization, teach the scriptural principles of stewardship, and cultivate a heart of generosity in the lives of donors.

When I read this I thought, "How tragic." With all of the wealth God has entrusted into the hands of His children, what a shame that so many believers are not flourishing in their personal stewardship. How sad to think that the Christian community is falling short of experiencing the true blessings that come with giving.

If you're a regular reader of *Biola Connections*, you're well aware of the many blessings God has poured out on this university. There's no question in my mind that God has used thousands of alumni and friends from around the world to sustain us financially and to provide the resources needed to better accomplish our mission. Whether it's our scholarship fund, the new library, the expansion of Chase Gymnasium, or the future home of the Crowell School of Business, there's no doubt God is at work. The millions of dollars given to Biola in recent years are nothing short of miraculous. They're a tremendous testimony to God's greatness and affirmation that the Christian community is excited about the

Kingdom impact Biola is having.

As I reflect on my 16 years of raising funds here, I recall literally hundreds of stories of alumni and friends who have experienced the true joy of giving through their support of Biola. I remember sitting with a donor who had decided to give a sizeable gift to our scholarship fund. With tears of joy in her eyes, she handed me a stock certificate saying that she knew that the Kingdom of God would be increased as a result of her investment in Biola. I also think of the family that donated a house to Biola to be sold and used to fund student scholarships for Talbot. The donors said they wanted to invest in Talbot to make sure there was a "good supply of qualified Bible teachers to sustain the Church in the 21st century." What a great perspective this family had! The stories we hear from those who support Biola are replete with encouraging words about the joy that comes through supporting this ministry.

As I reflect on Barna's findings of why born-again Christians don't regularly support God's work, I trust those reasons don't apply when you consider supporting Biola. Let me assure you that Biola's mission is clear, its vision compelling, and its impact being felt around the world. I often remind people that the return on investment for a gift to Biola is huge. There are few places I know of where a gift (of any size) can be used as leverage to train 5,600 men and women to engage the world with God's light and truth.

Scripture encourages us to be abundantly generous with the riches God has entrusted into our care. My hope and prayer is that your support of Biola will be marked by a heart of generosity and a spirit of enthusiasm for all He is doing in, and through, the ministry of this great institution.

Adam Morris ('90, M.A. '97, Ph.D. '02),

Senior Director of Stewardship and Resource Development (adam.morris@biola.edu)

Biola's Giving Ranks High Nationally

An independent study of schools in the Council for Christian Colleges and Universities (CCCU) found that, in fiscal year 2004-2005, Biola was second highest in overall financial gifts received. Also, more planned gifts (trust and annuities) were established with Biola than any other school that participated in the study.

The study, conducted by ActionBenchmarking, placed Biola in the top seven schools, based on enrollment and size of operating budget. Those schools are: Biola University, Wheaton College, Calvin College, John Brown University, North Park University, Northwest Nazarene University and Westmont College.

Overall giving to Biola was \$36 million. The total value of the planned gifts established with Biola was \$19 million.

The establishment of estate gifts has become the most popular form of charitable giving for Biola during the past decade. During those years, Biola has established an average of \$10 million in trusts and annuities a year, except for \$19 million last year — the highest ever.

"Estate planning is one of the hottest forms of charitable giving in America right now," according to Adam Morris, Biola's senior director of stewardship and resource development.

Before the upsurge in estate giving, Biola only signed an average of \$3 to \$5 million in agreements a year.

Biola's estate planning services have two purposes, according to Ron Blomberg, Biola's

director of estate planning. They help provide for people financially, and they allow people to invest their resources in a ministry they believe in. "It gives them the assurance that their spiritual values — the Great Commission, missions and all Biola is doing to impact the world — will be maintained through a legacy gift," he said.

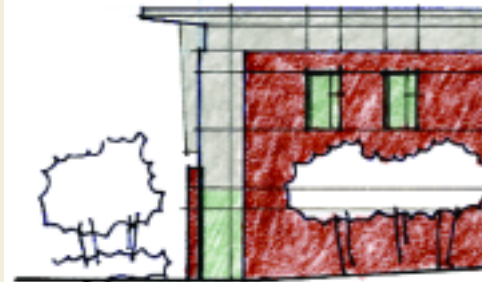
Morris said, "People are holding a lot of appreciated assets and want to do something for Biola, but they know if they sell their property on their own they will get clobbered with taxes."

One of the most popular ways people donate their property to Biola is through a charitable trust. The charitable trust sells the property tax-free with the proceeds invested to provide the donor with lifetime income. Because the principle balance of the trust passes to Biola as a gift at the time of the donor's death, the donor receives a generous charitable deduction when the trust is created. "It's a win-win situation," said Morris. "The donors maintain their retirement income, they get out of the landlord business if they owned rental property, they bypass capital gains, get a charitable deduction and leave a generous gift to the ministry of Biola University."

When the donor passes on, the remainder of the trust fund will go to Biola's endowment fund, unless the donor designated the money some other way.

"Funding the endowment provides for the future health and stability of the university," Morris said. Currently, the endowment is about \$39.5 million.

Crowell School of Business Update



BUSINESS AS MINISTRY

Biola has entered the final phase of fundraising for the construction and endowment of Crowell School of Business. Over \$12 million has already been raised in gifts and pledges toward the goal of \$14,802,771.

Since business is the largest major on campus, this new, state-of-the-art building will provide critically needed room for classrooms, technology, faculty offices and student meeting space.

Biola staff and faculty are excited about what this new building will mean for students and future generations of Biola graduates who see their work in business as ministry.

Any gift received toward the Crowell School of Business building will be matched by a Biola supporter, dollar for dollar.

To view live progress on the construction, visit the Biola Web Cam at: www.biola.edu/business



Louis Falik

Estate planning team members (L to R): Adam Morris, Ron Blomberg and Ron Berglund. [Not Pictured] Don Atkins, Matt Kersh.

WWW.BIOLA.EDU/BUSINESS

562-906-4523

Life After Publication



Four times a year, we put together a magazine designed to inform, inspire and educate readers on how Biola is making its impact on the world for Jesus Christ through its faculty, staff, students and alumni. Readers from all over the world write, call and sometimes pay us a visit to share their thoughts about what we've written and how it's impacted their lives. Some of these interactions are provocative, some insightful, and some are just fun. So we thought it might be interesting and informative for you to read about what happens with the magazine after it's published.

A couple of years ago, we did an article about the spiritual aspects of yoga in our "Ask the Expert" section, which was written by Dr. George Alexander. We received letters from all over the world thanking us for addressing this topic. Eventually, the article was translated into several languages and reprinted in various publications and Web sites. Eighteen Christian organizations and dozens of readers contacted Dr. Alexander for more information about yoga, prompting him to write a full-length book on the topic, which will soon be published. We'll let

you know when it happens.

In the last issue, we featured an article about the Royal Dart Society, a new campus club where students spend time learning about how to be gentlemen while enjoying a game of darts. Shortly after publication, we received an e-mail from pastor Randy Kay of Felton, Calif. Randy, a dart enthusiast himself, wanted to contact the Royals about starting a chapter of the club at his church. He thought it might be a way to get men of various ages together for "growth and a good game of darts." I thought it was a great idea. Who knows, maybe other churches will start chapters.

We also get fun e-mails from readers about what they do with that actual magazine itself. Last issue, we received an e-mail from Jill Fort of the C.S. Lewis Foundation. She wanted to frame a copy of the "Biolans Up Close" article featuring Thomas Ward ('04) who is living in The Kilns (Lewis' home) while studying medieval philosophy at Oxford. Jill thought it might be "a wonderful, whimsical touch and might just possibly end up on a wall at The Kilns itself." Now that would be really cool.

As you can see from the "Reader Mail" section, "The Feminization of the Church" article

received lots of feedback, and I'm amazed to see the life this article continues to have. One pastor and alumnus from Dixon, Calif., told us he gave photocopies of the article to all of the men in his church and has called a meeting to discuss whether their church has become "feminized." The article is also planned to be reprinted in Chuck Colson's *BreakPoint* newsletter and continues to be discussed and debated on Web sites throughout the blogosphere, from *Touchstone Magazine* to *Stand to Reason* to everyday bloggers who think this issue is only beginning to be discussed. It's definitely been the most popular article we've published in my eight and a half years as editor.

One regret we had in publishing the article was that we didn't mention that the same turnoffs men generally have with church are also shared by many women, especially those working in professional fields. These women, who often call the shots at work and enjoy crossing swords with secular worldviews, find themselves marginalized in the church. We would have liked to make this point in the article but, due to space constraints, were unable to do so.

Finally, some readers have suggested that the article blames women for the lack of male involvement in church, and others have suggested that Biola is promoting hostility between the genders. I was saddened to hear these comments, and I assure you this was not the intent of the article. Our hope was to follow Biola's vision of "addressing crucial culture issues" by discussing reasons why many men are absent from church. It was not to take a position in the gender debate or to demean women in any way. It's difficult to avoid gender distinctions whenever you approach a topic like this, but if we have offended anyone, please know this was not our intent.

I hope to hear from more of you in the coming issues of *BC*. We appreciate your comments and want to invite you to tell us more about what *BC* is doing in your life.



Rob Westervelt
(M.A. '97), *editor*



Enabling
students to
study truth,
experience life
transformation
in Christ, and
become a
testimony

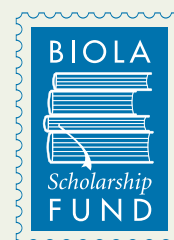
Dear Biola Supporter,
My name is Heather McDowell, and I am a junior in the department of Intercultural Studies. Your support has enabled me to pursue my dream of being a medical missionary. Biola offers many opportunities to further our learning experience by providing study abroad options. This semester, I will be studying in New Zealand and Samoa, where I will be putting into practice not only what I have learned from my major, but also my Bible minor. Thank you again for your support and prayers. You have given me the greatest gift, an education from Biola.

Love,
Heather

Support students like Heather. Send your donations to:

1•800•632•4652

Biola University
Post Office Box 3760
La Mirada, CA 90637-3760
www.biola.edu/donations



Touching the 'Untouchables'

My wife, Julie, and I just returned from a true adventure. We spent two weeks in Rajasthan, India, with Operation Mobilization, hosting medical camps for the Indian people. At five camps located throughout Northern India (a region hostile to Christianity), we served over 2,000 of the Dalit caste, a group of Hindus, Muslims and a few Christians known as the "Untouchables" because they are members of the lowest caste. Until we arrived, most had never seen an American.

While there, Julie worked with the female patients, utilizing her Biola nurses training, and I helped the American and Indian dentists do extractions, cleanings, and teach dental hygiene. For me, the work was nothing close to what I do everyday or was trained for at Biola (unless you consider raising funds from alumni like pulling teeth!).

The experience took both of us so far out of our "comfort zones" we soon realized that, short of God's empowerment, we had little to give to meet the incredible needs of the Dalit people, both physically and spiritually.

That is where our Biola training kicked in. We know whom we serve and from where our strength comes, and God provided many opportunities to join with the local church in Rajasthan,



to serve and show His love to a hurting, needy people. Through Christ's power, we touched the "Untouchables."

On a similar note, I received a letter from a young Biola graduate who reported that he and a friend have moved into the Hollywood area and are filming a documentary about their experiences there. He shared that he is at the cusp of his career, having the time of his life, and it was Biola that prepared him for this experience. He wrote, "I recently came to the realization that I never thanked you, Biola University." He also asked that we take his letter of appreciation and spread it throughout the school, thanking Biola "for the position he is in to serve Christ and represent a wonderful university." I thought you ought to know, too!

I'm sure his story and experience are not so different from many of ours. Whether we may realize it or not — or have taken the time to say it, like this young alumnus — Biola University and our staff and faculty have helped form who we are, what we believe, and how we deal with life's circumstances.

And Biola hasn't only impacted us. The University has a nearly 100-year history of preparing Christian men and women in mind and character to impact the world for Christ, whether in a board room, a classroom, a film studio — or a dusty tent in Rajasthan, India.



Rick Bee ('79, M.A. '90, Ph.D. '01)

Senior Director of Alumni and Friend Development

Want your questions answered? Rick would like to hear from you (rick.bee@biola.edu).

Biola Wins First 'APU vs. Biola Golf Classic'

On February 25, Biola University's alumni department hosted the first "APU vs. Biola Golf Classic," a tournament held at Fullerton Golf Course for young alumni from Biola and its biggest rival, Azusa Pacific University.

Seventy-five golfers competed (including some older alumni who are young at heart). At the end of the day, the Biolans prevailed, taking home the Classic Trophy. During a lunch following the tournament, the Biolans took pleasure in reminding their defeated opponents that Biola's name would forever rest atop the Classic Trophy (as all participants were adamant about a rematch next year).

The idea for the tournament came about several months ago when Biola's alumni staff members were brainstorming ways to get more young alumni involved with the annual alumni weekend. Biola already hosts an annual fundraising golf tournament, but the entry fee is high enough to deter many young alumni who may be more financially challenged than the donors who usually play in that tournament. The young alumni tournament cost only \$50.

"We thought, 'Wouldn't the golf tournament be a great opportunity to beat up the Cougars on yet another athletic stage?'" said Biola's manager of young alumni relations, Steve Smith ('05).

Shortly after coming up with the idea for the tournament, Biola's alumni staff met with their counterparts at Azusa Pacific University. They threw down the gauntlet, and it was accepted.

"We're really not sure why. I mean, marching into certain death doesn't sound that enticing," Smith said.

At any rate, the battle was on.

The Biolans agreed they enjoyed getting to know the APU players and admitted that the students from Azusa aren't as bad as they thought when they were attending Biola. Over lunch, the two teams enjoyed conversation that sparked ideas for future collaborative events. Currently, Biola's alumni department is planning a fun, affordable Carnival Cruise to Mexico next January, for both Biola and APU alumni. The alumni staff members believe such events will provide Biola alumni with more opportunities for networking, ministry and friendship.



Alumni Awards

The following alumni were honored as the 2005 "Alumni of the Year," at a chapel service held in Chase Gymnasium on Feb. 24. These recipients were nominated by their fellow alumni and then voted on by the Alumni Board. They have used their Biola education to impact their fields of influence for Jesus Christ.

Christians in Culture Award



Jon Campbell ('72): Jon, who died June 22, 2005, was chosen for his work as president of Ambassador Advertising in Fullerton, Calif., which represents Christian radio ministries. The ministries under Jon's leadership included more than 25 of the nation's leading broadcast entities, like Chuck Swindoll, Dr. James Dobson, Chuck Colson, Billy Graham and Joni Eareckson Tada. Jon's wife, Peggy (Sanders, '82) received the award on his behalf.

Clyde Cook Missions Award



Martin Lonsdale ('69): Marty serves as the vice president of child sponsorship at World Vision. He directs the work of teams in securing sponsors for children across the world.

Young Alumni of the Year Award



Katie Van Kooten ('01): Katie landed a lead role at London's Royal Opera House in Covent Garden, Nov. 23, 2004, when she took the stage as Magda in Puccini's *La Rondine* (standing in for the famous Angela Gheorghiu). In 2003, Katie was accepted into the Royal Opera House's prestigious "Vilar Young Artists Program."

Lifetime Achievement Award



Dr. Jim Williams ('63, '66, M.Div. '72): Jim has ministered since 1968 with the Luis Palau Evangelistic Team. Jim is vice president in charge of the Palau team's wide range of Spanish speaking ministries.

Where Are They Now?



Teaching Students to See 'God's Fingerprints'

Kirk McCall ('90), a high school math teacher, was featured in the *Modesto Bee* newspaper last November after readers nominated him as an inspiring and insightful teacher who is making a difference in students' lives. Kirk has taught high school math for the past 10 years, the past five at Big Valley Christian in Modesto, Calif. The article quoted the school principal saying that Kirk is one of the most sought after teachers on the campus, and he excels at showing the integration of the Bible and math. "The patterns we see in math are examples of God's fingerprints on creation," Kirk told the newspaper. Kirk earned a bachelor's degree in sociology from Biola and a master's degree in education from the University of Phoenix. He and his wife, Valerie ('90)—who also majored in sociology at Biola—have four children: Jonathan (12), Abigail (10), Benjamin (1) and a baby born in May, Hannah. Valerie is a stay-at-home mom. mccallfamily@sbcglobal.net

Training Youth to Value Life

Linda Noble ('79) developed "Whole Life Curriculum," a biblically based curriculum that teaches the sanctity of human life, social justice and purity to children in grades kindergarten through sixth. It was published by Life Perspectives, a pro-life organization



Linda has worked with for the past four years. She saw a need for the curriculum when she realized that other pro-life and abstinence curriculums focus on preventing external behavior, but don't provide students with a holistic perspective. "I wanted to help children understand that life is valuable, so they would never even consider having pre-marital sex or an abortion," Linda said. She is currently expanding the curriculum for students in middle school and high school. Linda earned a B.A. in Christian education from Biola. Her husband, Ed ('80, M.Div. '83), is also a Biola alumnus and is a teaching pastor at Journey Community Church in San Diego, Calif. Their daughter, Charissa, is a student at Biola. To learn more about the Whole Life Curriculum, visit: www.wholelifecurriculum.com. lnoble@lifeperspectives.net

Performing on *Extreme Makeover: Home Edition*



Dr. **Steven McCollum** ('91) moved to Bartlesville, Okla., in August 2005, to take the chairmanship of the music department at Oklahoma Wesleyan University. Steven and the OWU Chorale, which Steven directs, were asked to participate in the filming of a segment of ABC's *Extreme Makeover: Home Edition* in Dewey, Okla., which was televised March 12. "It was exciting to participate in a project that was such a blessing to the White family and the community as a whole," Steven said. Before moving to Bartlesville, he was on the music

faculty at Simpson University in Redding, Calif. At Biola, he majored in music education, and he was a member of two music groups: The King's Men and Chorale. He went on to earn a doctorate from the University of Washington in choral conducting. Steven and his wife, Laura, have two children, Mallory (9) and Kenton (4). smccollum@okwu.edu

Making People 'Stop and Think'

Johnny Karls (M.A. '05) produced a short, evangelistic movie titled *Stop & Think*, featuring Francis Chan, a popular pastor from Cornerstone Church in Simi Valley, Calif. Over 250,000 people have viewed the DVD since it was made available last October. It addresses the wonder of God, sin, God's plan for salvation, and true belief. "The response has been tremendous," Johnny said. "Viewers have said everything from 'I was in the middle of a divorce and now I'm reconsidering' to 'I want to become a follower of Christ.'" Churches and individuals have ordered 90,000 copies to distribute. The movie has also been watched at hundreds of churches, Christian film festivals, and even by an astronaut at International Space Station, who sent an e-mail to Johnny from space saying, "Great message!" Johnny earned a master's degree in biblical studies from Biola's seminary, Talbot School of Theology. He and his wife, Kathleen, recently moved to Colorado Springs, Colo., and have four children: Jonah (10), Grace (9), Lissa (5) and Kenny (2). To view the film, visit: JustStopandThink.com. jkarls@juststopandthink.com



Frank Talk on Faith and Politics

Not every Christian will agree with Frank Pastore's political views, but he has the ear of 100,000 Southern Californians each week who tune into his talk radio show, aired on Christian station KKLA (99.5 FM). *Biola Connections* asked Frank, a 1994 graduate of Biola, why his show is growing in popularity, especially since it focuses a lot on politics — a topic some Christians see as taboo. Here's what he said.

Politics is a bad word for a lot of people, especially in Christian circles. They misunderstand it. Politics is theology applied. It's how you love your brother as yourself; it's how you love the world. It is where we make the decision whether to build a bridge or a school, whether to engage in the war or not, and where to spend our resources.

No one has the format I do. You have great talk shows by people like Rush Limbaugh, Sean Hannity, Bill O'Reilly and Hugh Hewitt, but they're not uniquely Christian. I can talk about the doctrine of the Trinity or debate a skeptic and then, the next minute, transition into the liberation of Iraq, the proliferation of weapons in Iran, or what's going on in Sacramento with the recent marriage bill.

We have top-line guests who you see on Fox and CNN — like Pat Buchanan, Ann Coulter, Jerry Falwell, James Dobson, Rick Warren, senators and congressmen.

I go out of my way to bring on oppositional guests because I don't believe you can win in the marketplace of ideas unless you engage the enemy.

There is an onslaught on Judeo-Christian values, whether it's marriage and the family, life and cloning, or who America is. The left wants to turn America into a secular Europe, which is failing and has no moral center.

The most controversial stance I've taken on an issue is when I wrote an editorial for the *Los Angeles Times* after the last presidential elec-

tion. The gist of the article was that the principles conservatives are attempting to conserve are those articulated in the Declaration of Independence, but liberals are trying to break free from any external, moral restraint. I got hundreds of e-mails and phone calls from all over the country, including Christians saying it was too political and liberals saying I was wrong. I even had threats from liberal organizations.

I get e-mails all the time from people saying, "I was never involved in watching the news or politics because I didn't think, as a Christian, I needed to get involved in the world. But now, from listening to your show, I'm convinced I've got to get involved and vote."

One of the most crucial issues facing Christians today is poverty. The Christian left — whether it's Sojourners or the National

Council of Churches — thinks the solution is giving away more money by taxing the rich. But I think we can look at the social policies going back to Lyndon B. Johnson's "Great Society" and see that that strategy has failed.

If I could accomplish one thing it would be to change the outcome of an election. That would mean I have changed a lot of minds and persuaded people, based on the evidence and the argumentation.

The key issue of the next presidential election will be U.S. foreign policy — whether or not Afghanistan and Iraq were successful and whether or not Iran is taken as a serious threat. Will Americans trust Hillary, John Kerry and Howard Dean to make the decision on whether or not to prevent Ahmadinejad from developing a nuclear weapon?

Frank Pastore At A Glance



Thomas Fluharty

Personal: Age, 49; Wife, Gina; Two grown children, Frank and Christina

Education: B.A. in business administration, National University; M.A. in philosophy of religion and ethics, Talbot School of Theology at Biola; M.A. in political philosophy and American government, Claremont Graduate School

Radio Show: *The Frank Pastore Show* airs weekdays from 4 p.m. to 7 p.m.

Other: Former professional baseball player (pitched for the Cincinnati Reds from 1979 to 1985 and the Minnesota Twins in 1986)

News & Notes

1940s

Jim ('44) and **Viola (Bogue, '45) Halbert** were married on June 16, 1945. Jim served in pastorates in California and Washington before they were appointed as missionaries with WorldVenture to the Ivory Coast of West Africa in 1949. After 29 years in Africa, they returned to the States for health reasons. Jim then pastored in churches for 11 and a half years, one in Southern California and one in Oregon. For the next 17 and a half years, he was a special representative of WorldVenture in the Southwest. The Halberts have published their autobiography, *Ivory in Our Hearts*, with a foreword by Biola's president, Dr. Clyde Cook. To order the book, call (760) 591-7657 or e-mail: jvh326@adelphia.net

1970s

Dr. **Norman Thiesen** ('71, M.A. '76, Ph.D. '78) will be the featured speaker for a Second Half Ministries cruise along the coastline of Canada and New England, Oct. 7-14, 2006, aboard the Norwegian Dawn. Dr. Thiesen is a professor at Western Baptist Seminary in Portland, Ore., and has been a practicing psychologist for 25 years. He has a B.A. from Biola; an M.A. in theological studies from Biola's Talbot School of Theology; an M.A. in general psychology from Pepperdine University; and an M.A. and Ph.D. in counseling from Biola's Rosemead School of Psychology. His wife, Elaine, taught nursing at Biola from 1979-1981. They have three grown sons.

Hiram Irizarry ('79) retired on April 13, 2006, from the U.S. Department of Justice's Federal Bureau of Prisons, after 20 years of service as a chaplain endorsed by the United Church of Christ. During his tenure, he served five federal prisons located in four geographical regions — Northeast, Western, Mid-Atlantic and Southeast. He said his service has been a truly challenging and rewarding adventure. bopchap@bellsouth.net

1980s

John ('80) and **Marjorie (DenUyl, '79, '84) Lybarger** have lived in Westminster, Colo., with their two children — Ashley (19) and

Ryan (16) — since 1993. They will celebrate their 25th wedding anniversary in August. Dr. Lybarger published his second book in 2004, *Discovering God's Blueprint for Your Career — A Christian's Job Search Guide*.

Paul ('81) and **Robyn (Hill, '82) Hilton** have been married over 24 years. They have two children, both attending California universities, one of them a senior who will soon graduate. Paul is a colonel in the U.S. Marine Corps, and will retire from the service this summer after 25 years of active duty. When he leaves his duties in Washington D.C., the family hopes to settle into life in Southern California. They said they hope to visit Biola.

1990s

Jon ('93) and **Maria Valentine** live in Sheboygan, Wis., along with their four children: Hannah (11), Elizabeth (10), Katerina (7) and Josiah (2). Jon was ordained a priest in December 2005 at his home parish of St. Nicholas Orthodox Church in Cedarburg, Wis., where he previously served as deacon. He serves there as the assistant priest and fills in at parishes around southern Wisconsin as needed. He also works his full-time secular job managing a UPS Store. Maria is a stay-at-home mom and has returned to school part time to pursue a master's degree in counseling.

Samuel J. Barone ('99, M.A. '02) — a history teacher and faculty adviser of the mock trial team at Glen A. Wilson High School in Hacienda Heights, Calif. — led his students to win the L.A. County Championship and place fourth at the recent California state competition. Samuel spent a year teaching English in China before becoming a teacher at Wilson High. He was married in 2005 to Shuang Wu, who recently graduated from USC with a Ph.D. in education. Samuel and Shuang live happily in Ontario, Calif.

2000s

Diane Halderman ('03) lives in central California and works as a registered nurse. She is currently working on her school nurse credential. nurs4God@earthlink.net

Marriages

Ronald E. Roberts, Jr. ('89) and **Kelly (Williams, '89, M.A. '01)** were married Jan. 28, 2006. They attended Biola together years ago and were reunited over 15 years later. They started dating July 4, 2003, and were engaged two years to the date. Other Biolans in their wedding were Kameron Bailey Baker, Deborah Doles Carlton, Shanon Carter Adolph, and Jimmy Fisher. Also, Dr. Ronald E. Roberts, Sr. — Biola Bible professor and father of the groom — was their officiate. The couple lives in La Palma, Calif. ksimone@aol.com

Marguerite (Watson, '91) and **Michael Allen** were married Nov. 12, 2005, in Lindale, Texas. Michael and Marguerite live in Boise, Idaho.

Kristen (Ong, '00) and **Ryan Kimball** were married in Temple City, Calif., on March 19, 2005. Biolans in the wedding were Madison (Brunckhorst, '99) Kimball, Susan (Schrock, '97) Ellis, and Kristen (Chancy, '99) Hardy. Ryan owns a plumbing company, and Kristen is a stay-at-home wife. They live on Kauai and are building their own home next door to Ryan's brother and his wife. They'd love to hear from old friends! krisbkimball@yahoo.com

Jonathan ('02) and **Jennifer (Ralston, '02) Epperson** were married Aug. 5, 2005, at Alta Vista Country Club in Placentia, Calif. The wedding party included Bethany (Holbrook, '02) Plumb, Kristen White ('02), Stacy Igarashi ('01) and Jamie (Epperson, '04) Joyce. The couple lives in Irvine, where Jennifer works on staff at Mariners Church in the children's ministry, and Jonathan works in sales and marketing at MicroTek Electronics.

Alyssa (Ober, '02) and **Jason Pahules** were married Oct. 16, 2005, in an orchard in Salem, Ore. They live in Huntington Beach, Calif., where Alyssa is the area director for Young Life. Jason is a graduate of Abilene Christian University and works in sales. Biolan Natalie (Ames, '01) Bradley was a bridesmaid.

Noah ('03) and **Danielle Spahn** were married

Nov. 12, 2005, on the cliffs overlooking the Pacific Ocean in La Jolla, Calif. Their ceremony was performed by Ed Noble ('80, M.A. '84). Noah and Danielle met at a running group from Flood Church in San Diego, where Noah serves on the Web development team. Noah and Danielle own Sieben Design, a successful Web development company specializing in content management systems and ADA accessible Web sites (www.siebendesign.net). Noah, as the head programmer, serves as the chief executive officer and chief technology officer, and Danielle serves as chief administrative officer. noah@siebendesign.net

Phillip ('04) and **Heather (Billau, '03) Ward** were married Feb. 26, 2005, and welcomed the birth of their son, Elijah Allen, almost a year later on Feb. 25, 2006. Phillip is a junior high youth director at First Presbyterian Church Roseville, Calif., and Heather is a full-time mom.

Births

David ('89) and **Margaret (Kuehn, '89) Ekstrand** are pleased to announce the arrival of Zacharias Michael and Tobias Paul Kuehn on Jan. 8, 2006. The twins are welcomed by their three older brothers: Brenton (12), Jordan (9) and Christian (2). ekstrand@mac.com

Rich ('91) and **Kristi (Williams, '93) Lockwood** are thrilled to announce the birth of their fourth child, Grace Kristine, born March 24, 2006. She joins her big brothers Ryan (10) and Zack (6) and big sister Samantha (8). Rich and Kristi make their home near Redding, Calif., where Rich works as a certified public accountant, and Kristi is a full-time homemaker, who keeps busy homeschooling their children. klockwood5@frontiernet.net

Jeff ('93) and **Kathy (Bontrager, '93) Benjamin** are pleased to announce the birth of Sarah Ruth. She was born Jan. 15, 2006, in Loerrach Germany. She joins her big brother, Jacob (8), and sister, Anna (6). Jeff and Kathy are in their sixth year as teachers at Black

Forest Academy in Kandern Germany. They are on summer furlough in the States. fivebenjamins@hotmail.com

Scott ('93) and **Kelli Walters** are proud to announce the birth of Jocelyn Rose, born Nov. 18, 2005. The Walters live near Dallas, Texas, where Scott is an assistant professor at the University of Texas School of Public Health, and Kelli is a stay-at-home mom and volunteer for a local boxer rescue organization.

Lt. Cmdr. **Abe** ('94, M.A. '05) and **Julie (Ruiz, '91) Thompson** are overjoyed to announce the arrival of their first child, Hannah Danielle, born March 7, 2006, in England. The Thompsons said this future Biolan is named in remembrance of God's faithfulness to them—in His time—as He was to His servant Hannah (1 Samuel 1-2) and in honor of her grandfather, Daniel, and, also, her two uncles, both named Daniel, serving their God and country faithfully in Iraq. Abe serves with the U.S. Navy.

Robert ('94) and **Kristen (Lynes, '95) Wormley** announce the birth of their third child, Sarah Kimberly, on March 29, 2005. She loves playing with Matthew (3) and Hannah (6). Kristen is a stay-at-home mom and homeschools Hannah. Robert is a youth pastor at Lakebay Covenant Community Church in the Puget Sound area in Washington.

Chris and **Carrie (Bracken, '96) Elliott** joyfully welcome the birth of their daughter, Madeline Lane. Born on March 30, she joins her big brother, Colin (20 months). The family lives in Columbia, S.C., where Chris attends medical school, and Carrie works part time as a hospice nurse. carrielliott@sc.rr.com

Andy ('96) and **Suzy Wiebe** celebrated the birth of Maggie Muriel on Feb. 11, 2005. As they try to keep up with her, they continue to walk in God's grace in Salt Lake City, Utah. Andy enjoys running his production company, Storyline Films (www.storylinefilms.com). Suzy works part time serving the health and fitness needs of the elderly. They worship and

serve at The Rock Church. They said they are proud of Biola's ongoing mission to impact the LDS (Mormon) community, both at the top leadership level and with students at Brigham Young University.

Robert ('97) and **Jolene** ('98) **Denham** are proud to announce the birth of their son, Robert (Robby) Henry, born April 25, 2005, in Cincinnati, Ohio. Robert recently completed his doctorate in music composition at the University of Cincinnati, and Jolene works part time at a local oncology clinic. denhamrd@email.uc.edu

Chris and **Lori (Pulsipher, '98) Pavlovic** celebrated the birth of their son, Aidan Christopher, on March 19, 2006. He is welcomed by his big sister, Emma Joy (2). The Pavlovics live in Mesa, Ariz., where Chris teaches high school math, and Lori is a full-time mom.

Tricia and **Jason Rojas** ('98) welcomed the arrival of their first child, Mick, into the family on Cinco de Mayo (May 5) of 2005. Mick was born at Portsmouth Naval Hospital in Virginia. Although the three of them are still living in Virginia Beach, Va., they are eagerly awaiting a move back to the West Coast.

Wendy (Reph, '99) and Adrian Popa announce the birth of their second child, Abigail Grace, born Feb. 22, 2006. Abigail was welcomed by her brother, Josiah Luca (born July 5, 2004). The Popas recently moved to Spokane, Wash., where Adrian is a professor of organizational leadership at Gonzaga University. Wendy enjoys being a stay-at-home mom. utahwendy@hotmail.com

Dave and **Krista (Angstead, '99) Pratchard** joyfully announce the birth of their son, Chase Thomas, born Nov. 12, 2005. The Pratchards live in Queen Creek, Ariz. dkpratchard@yahoo.com

Jake ('00) and **Kristin (Noble, '00) Aharonian** are proud to announce the birth of their son, Maxfield Haddon, on Feb. 9, 2006. They said

the Lord has richly blessed them, and they are humbled by His favor. aharonians@gmail.com

Jolene (Graham, '00) and **Jeff Gibbs** announce the birth of Maggie Elizabeth, born Oct. 4, 2005. Maggie's big brother, Peter Jacob (3), also welcomed her into the world. The Gibbs said they feel so blessed that God has given them a son and daughter, saying, "Our family is complete!"

Preston ('00) and **Angie Nesper** were blessed with their first child, a daughter, on Dec. 13, 2005, Ely Elizabeth. She shares her birthday with her grandmother, Kathy Nesper ('71), who also attended Biola. Preston manages an Enterprise Rent-A-Car.

Ralph ('01) and **Wendy (Pinkham, '98) Grant** welcomed Ainsley Grace in Nov. 2005. Ralph is the church administrator at Grace Evangelical Free Church of La Mirada, Calif., and Wendy has happily transitioned to full-time motherhood.

Paul ('01) and **Laura Johnson** welcomed their second son, Camden Matthew, on April 14, 2005. They have another son, Cooper James, born Nov. 10, 2003. They live in Portland, Ore., where Paul works in real estate, and his beautiful wife is a stay-at-home mom. paulandlaura@comcast.net

Weston (M.A. '01) and **Amy Oxley** are delighted to announce the birth of their second son, Aidan Luke, born on Feb. 22, 2006. Aidan joins his big brother, Caleb (1). Weston serves as the associate pastor of youth at Community Baptist Church in Alta Loma, Calif.

Kurtis ('03, '05) and **Pamela (Miersma, '98) Olson** celebrate the birth of their first baby, Malachi Charles, born on April 11, 2006. The Olsons live in Long Beach, Calif. Kurtis works as a business analyst and moral philosopher-in-residence at a company in Brea, and Pamela enjoys being a stay-at-home mom after seven years of teaching.

Jacob ('04) and **Christy ('03) Abeelen** were blessed by the birth of their second son,

Carter Josiah, on Aug. 25, 2005. Carter joins his big brother, Connor Jacob (3), in their Whittier, Calif., home. Jacob is an administrative pastor at Morningstar Christian Chapel in Whittier, and Christy works part time as a student teacher supervisor for Biola's education department.

Michael and **Leslie (Munck, '04) Krause** welcomed their first son, Asher Krause, on Nov. 10, 2005. They said the Lord continues to bless them in their second year in Lincoln, Neb.

Deaths

Billie (Caple, '49) Pagard died March 8, 2006, after 18 years suffering from a severe brain injury incurred near Capetown while her husband, Neil ('51), was on ministry duties for African Enterprise. Billie and Neil had 56 years of married life together and had been missionaries in Southern Africa for the past 50 years. Neil graduated with a Th.B. degree from Biola, a B.A. from Wheaton College, and an M.A. from Fuller Theological Seminary. He is still affiliated with African Enterprise, although his pastoral ministry is entirely within the Anglican parish of St. James in Greytown, South Africa.

Thelma Elizabeth (Forbes, '50) Snider died March 30, 2006, in Grass Valley, Calif., of heart failure after having a heart attack. She had always said the time she spent at Biola was one of the most meaningful seasons in her life. She was active in every church she attended, studied the Bible diligently all her life, and had a strong faith in the Lord. She enjoyed attending Biola reunions in Northern California when she was able.

Amy (Lawrence, '85) Sweany went to be with her Daddy, Jesus, on March 3, 2006. Amazingly, Amy fought a long battle with lymphoma/leukemia since December 2000. Though she earned a B.S.N. in 1985, Amy's passion was ministry to students. She labored for them over the past 20 years alongside her husband, Jerry Sweany ('84).

She served for seven years at Bethel Baptist Church in Santa Rosa, Calif., and then for 13 years at Valley Church of Vacaville, Calif. Amy was the eternal optimist, with an uncanny ability to bring out the best in people. She also had an incredible heart for the world, leading several mission trips to Albania even in the last several years. Amy is survived by her husband, Jerry, of Vacaville, Calif.; their four children: Jeremy (10), Amery (10), Ariana (8) and Judson (7); and her parents Bill and Lorraine Lawrence, of Lancaster, Calif. A scholarship fund has been set up in Amy's name for young ladies who desire a Christian education to pursue their call to full-time ministry. Checks may be made out to Rolling Hills Community Church, P.O. Box 1921, Vacaville CA 95696. (Memo Line: "Amy Sweany Scholarship").

Lorin Griset, a member of Biola University's Board of Trustees from 1986 to 2005, died of natural causes March 31, at age 86. *The Orange County Register* featured an article on Loren April 3, titled "Ex-Mayor Driven in Work, Faith." Loren served in Europe as a second lieutenant in the Army, was taken prisoner by the Nazis, and sent to the infamous Stalag XII POW camp in Limburg, Germany. After his release by American soldiers, he became a life insurance underwriter for the next 42 years. During that time, Lorin was active in civic duty, serving as a member of the Santa Ana, Calif., City Council from 1967 to 1975 and as city mayor from 1969 to 1973. He was also active in the Christian community, serving as the chairman of the 1969 Southern California Billy Graham Crusade, a long-term board member and past president of Goodwill Industries of Orange County, and for over 20 years on the international board of Wycliffe Bible Translators. Lorin is survived by his wife, Dorothy, who lives in a Santa Ana retirement community.

Visit Biola Connections online
www.biola.edu/connections

Baby Biolans



01) Ainsley Grant 02) Carter Abeelen 03) Jocelyn Walters 04) Mick Rojas

05) Maggie Wiebe 06) Sarah Wormley 07) Robert Denham , Jr.

UPDATE YOUR CLASSMATES

Don't be shy! Send in your News & Notes and let your classmates know what you're up to. It's easy.

E-MAIL
connections@biola.edu

MAIL
News & Notes,
Biola Connections,
13800 Biola Avenue,
La Mirada, CA, 90639

FAX
(562) 906-4547
(Attn: "Biola Connections")

Please limit your updates to 60 words and include your years of graduation. Death announcements must be submitted by a family member or be accompanied by a photocopy of a published obituary.

Baby photos must be 1 megabyte for digital photos and at least 3" x 4" for print photos. Photos will not be returned.

Sisterhood Still Strong After 20 Years

Every spring, eight alumnae from the 1980s reconnect during an extended weekend retreat. Though the location varies, they always book two adjoining hotel rooms and spend their days laughing, shopping and catching up on each other's lives.

One of these women, DeeDee Cundall Anderson ('84), wanted to share their special tradition with other alumni. She writes:

Who would've thought those many years ago at Biola that we would experience this amazing lifetime of friendship? It is rare and completely from the Lord. The eight of us are very different in personality and temperament, and yet these differences add quite a sparkle in this diamond of friendship.

One Christmas season, Sue decided to start a get-together at her home. At first, there were just four of us couples who didn't yet have children. Eventually, all eight of our families — a total of 44 people, including 28 children — took part.

About 10 years ago, we realized that this annual get-together wasn't enough because — with so many people — there just wasn't much catching up among us women. So we committed to getting together each spring.

Each year, we pick up where we left off and get a blow-by-blow account of the past year's celebra-



A Weekend at Lake Arrowhead, Calif.: [L to R] (Front Row) — Sue TenHave ('84) McCoy, Deanna (Dalman, '83) Sutherland, DeeDee (Cundall, '84) Anderson, Sally (Winz, '85) Apfel (Back Row) — Stacey (Anderson, '85) Miller, Julie (Hyde, '84) Haslinger, Lisa (Hoppes, '84) Specht, Kyle (Purcell, '84) Davis

tions and trials. When we come together there is a connection like no other. We bare our souls. We laugh, we cry, and, most importantly, we pray for each other. For example, over a year ago Julie was diagnosed with lymphoma cancer. We have been strengthened by her determination to walk closely

with the Lord as she and her husband, Marc, have embraced what God had in store for them. Today, Julie is in remission, and we continue to pray for the Lord's healing.

We have also witnessed our Biola days come full circle. The oldest of our children, Emily Sutherland, is now a freshman at Biola, and the second oldest, my daughter, Emily, has just been accepted for the fall of 2006. She is rooming with the daughter of another Biola buddy of mine, David Cheatham ('82). We have created a second generation of friends!

SAVE ON TRAVEL

Get great deals on hotels, flights, car rentals, trips and more.

VISIT WWW.BIOLATRAVEL.COM



Days Gone By: [L to R] Eileen Gilmore ('83), Kyle (Purcell, '84) Davis, Kelly White ('85), Holly (Gilbreath, '84) Bell, Sue (TenHave, '84) McCoy, Lisa (Hoppes, '84) Specht, Julie (Hyde, '84) Haslinger, DeeDee (Cundall, '84) Anderson

Was Paul Indifferent to Slavery?

A controversial passage, 1 Corinthians 7:21-24, has often been used by Paul's critics to say he was indifferent to the plight of slaves. And some Christians have cited it as justification for ignoring social concerns in favor of proclaiming the gospel. But an examination of the passage's historical and biblical contexts reveals that both views are wrongheaded.

Paul wasn't condoning slavery, but was showing that his overriding concern was the proclamation of the gospel in light of the soon coming of the Lord. Next to that, everything else was subordinate.

In verse 23 of the passage, Paul reminds the Corinthians that they are slaves purchased by Christ, like those purchased in a marketplace, and that true freedom is only found in Christ — while slavery by comparison is nothing.

The historical context shows that slavery in Paul's day was not as oppressive as later forms of slavery. Many prominent people in the ancient world were slaves, including teachers, writers, politicians, artisans and philosophers. Some slaves were better off financially than many who were born free or had purchased their freedom. And slaves often anticipated their freedom after 10 to 20 years of service to their masters, yet some chose to stay with their masters.

The process of being released from slavery is recorded on ancient wall inscriptions found at Delphi, north of Corinth. A ritual took place in a sacred temple, in which a slave would pay a priest the funds to purchase his or her freedom from the owner. (Slaves could negotiate the transaction on their own.) Once freed, the slave's name was inscribed on the walls of the temple.

Remarkably, the early church had little interest in freeing slaves from their masters (Eph 6:5-9). The book of Philemon is an exception, but even there it was for reasons other than emancipation. Strangely, in the early second century, Ignatius, Bishop of Antioch, advised Polycarp *not* to encourage Christians to purchase the freedom of the slaves. He writes:



Simon Dwyer/REUTERS

A group of slaves gather under a tree as they wait for freedom in the southern Sudan village of Yargot. A human rights group, Christian Solidarity International, said it has paid for the freedom of 2,035 slaves in southern Sudan.

Do not be haughty to slaves, either men or women; yet do not let them be puffed up, but let them rather endure slavery to the glory of God, that they may obtain a better freedom from God. Let them not desire to be set free at the Church's expense, that they be not found the slaves of lust. (Polycarp 4.3)

Yet, we should not equate this lack of interest in freeing slaves with indifference, but rather to a different social milieu than we find in the more oppressive slavery of later centuries.

For Paul and the early church fathers, the importance of preaching the gospel in light of the soon return of Christ took priority over the social order. This didn't relate only to the issue of slavery, but also to marriage, as can be seen in the verses immediately following the passage on slavery (vv. 25-27). In these verses, Paul appeals to the Corinthian believers to remain in their current marital state — whether married or single — as a means of preparing for the coming of the Lord.

Interestingly, in the mid-second century, a Christian tradition emerged that claimed

when Paul entered the house of Onesiphorus (2 Tim 1:16; 4:19), he uttered several beatitudes including, "Blessed are they who have wives as if they had them not, for they shall be heirs of God" (Paul and Thecla 5).

So, Paul's advice to his readers to keep their current social status — as a citizen or slave and single or married person — was to enable them to focus more clearly on the great day when Christ will come again (1 Cor 7:26-31; see also 1 Thess 5:1-11).

Lee (Ron) Martin McDonald, Ph.D. ('64, B.D. '69)



serves as the president of Acadia Divinity College in Nova Scotia, Canada, and as a professor of New Testament Studies. He earned a B.A. in biblical studies from Biola and a bachelor of divinity from Biola's seminary, Talbot School of Theology. He also earned a Th.M. from Harvard University and a Ph.D. from the University of Edinburgh, Scotland.

If I lose half,
they lose half.

I couldn't let that happen.
So I called Biola.



Without an estate plan design, your family could lose up to half of your hard-earned assets if you were to pass away. That's why, for over 80 years, Biola University has been teaching people how to do an estate plan free of charge.

For stewardship support, call Biola (800-445-4749) and get the help you need to take care of the ones you love. Also available via e-mail (estate.planning@biola.edu) and online (www.biola.edu/plannedgiving).



*Department of Integrated Marketing Communications
13800 Biola Avenue, La Mirada, CA 90639-0001*

CHANGE SERVICE REQUESTED

NON-PROFIT
ORG.
U.S. POSTAGE
PAID
BIOLA
UNIVERSITY