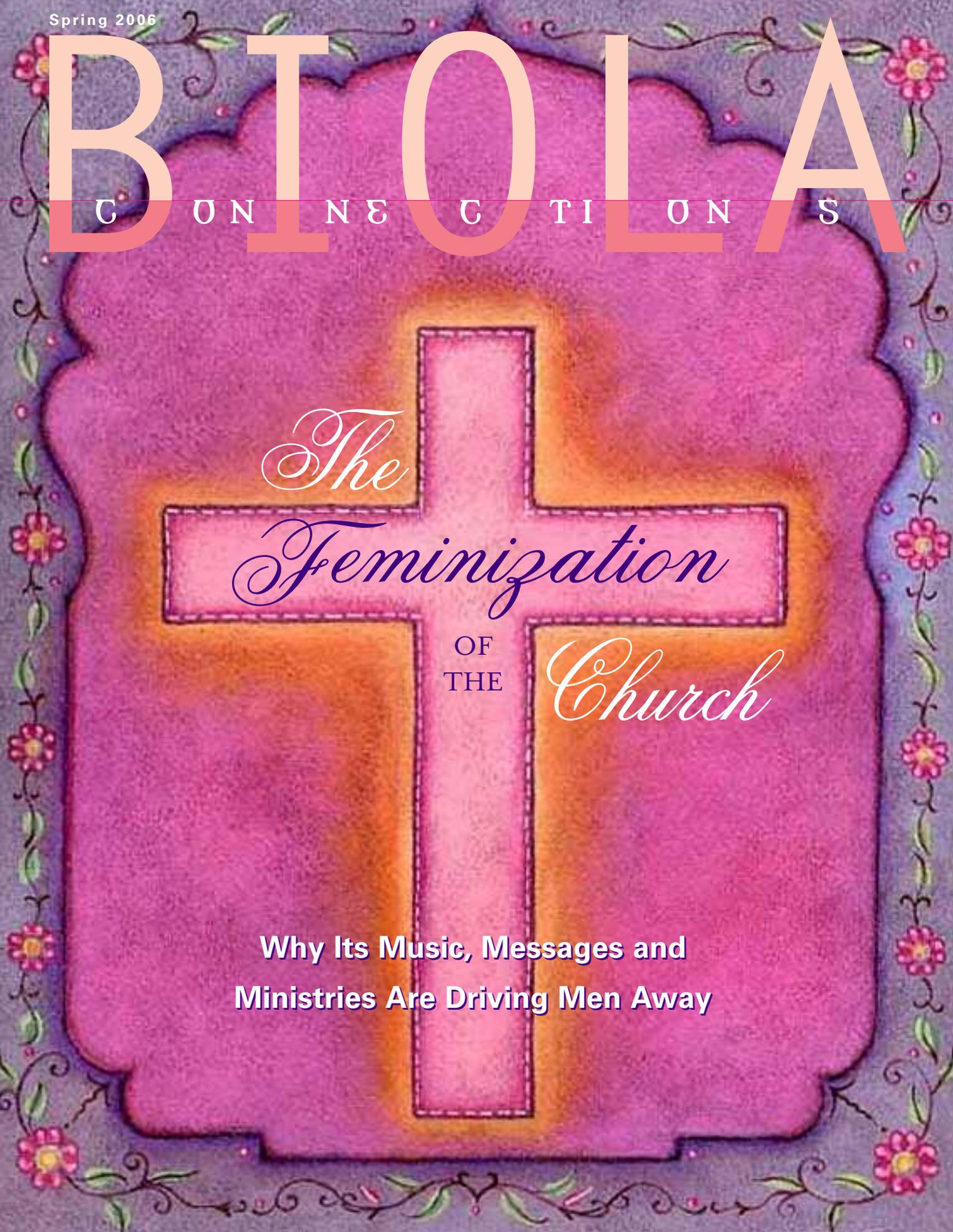


Spring 2006

# BIOOLA

C O N N E C T I O N S



*The*  
*Feminization*  
OF  
THE *Church*

**Why Its Music, Messages and  
Ministries Are Driving Men Away**

**Abortion: 'Quick and Easy'?**

**Beastly Boys**

**The Royal Dart Society**



## The 'Man's Man'

Years ago, Dr. Richard Halverson wrote a book titled *Man to Man*, which had an incredible impact on me. Dr. Halverson's ministry included being the senior pastor at the Fourth Presbyterian Church in Washington, D.C., and then for many years as the chaplain of the Senate. The book is a series of short vignettes as he deals with the special challenges men face.

In the first vignette in chapter one, "The Man's Man," Dr. Halverson writes:

*Man was made "in the image of God." Obviously the more God-like man is, the more man-like he will be, and conversely, the less like God he is, the less of a man he is!*

*One of the most insidious, diabolical lies ever perpetrated on humanity is the insinuation that God-likeness means shallow, blue-nosed piety. Jesus was perfectly God-like, and He was a man of men, a man in the fullest sense of the word, a perfect man. In fact, He was the only normal man who ever lived.*

If this is true, and I believe it is with my whole heart, then why is it we are not seeing men take a vital role in the institution that the greatest man who ever lived established?

I am sure there are many different responses to this question, which we deal with in this issue of *Biola Connections*, and I trust that you will be challenged to change this situation. For the men, there is no higher purpose that you can do than to be involved in the work of the Kingdom through the local church. For the women, we thank the Lord for your involvement and ministry and would pray that you would see one of your roles as encouraging the men in your life to be involved.

I trust that all of us will understand and fulfill God's purpose for our lives as we become more like our Lord Jesus Christ.

*John Cook*  
President

## FEATURES



### 10. The Feminization of the Church

By Holly Pivec



### 18. The Beastly Boys

By Nancy Pearcey

## DEPARTMENTS

### 06. READER MAIL

You tell us.

### 07. ASK AN EXPERT

Dana Chisholm (M.A. '02) confronts the claim that abortions are "quick and easy."

### 08. BIOLA BULLETIN

Biola Media Conference strategizes to "Save Hollywood," alumna opens art studio for kids, and more.

### AROUND CAMPUS

20. *Student Life*

21. *In Print*

22. *Athletics*

24. *Continuing Ed*

26. *Development*

### AROUND THE WORLD

28. *Higher Ed Watch*

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. Henry Holloman explains the judgment seat of Christ.

**On the cover: Illustration by Aletha St. Romain**

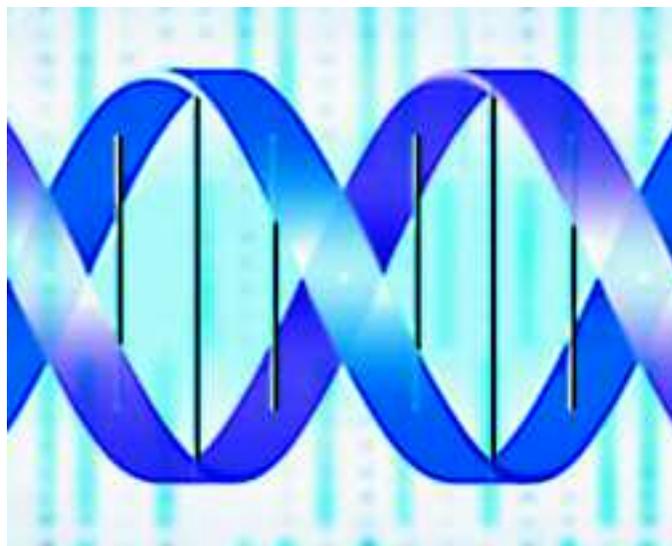
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# Asking Intelligent Design the Tough Questions

Panel Discussion and Q-and-A Session



**Friday, May 12, 2006, at 7:30 P.M.**

**Sutherland Auditorium, Biola University**

### Speakers

Mike Behe, author of *Darwin's Black Box*

Bill Dembski, author of *The Design Inference*

Paul Nelson, contributor to *Mere Creation*

Guillermo Gonzalez, coauthor of  
*The Privileged Planet*

Jonathan Wells, author of *Icons of Evolution*

**To register or for more information,  
call (562) 906-4570 or visit  
the Web site: [www.biola.edu/id](http://www.biola.edu/id)**



## Food for Thought

Students enjoy lunch in Biola's Café, which was expanded and remodeled last summer. The expansion added 7,127 sq. ft. (for a total of 27,225 sq. ft.) and has eight food stations, featuring an extensive salad and deli bar, fresh fruits, homemade soups, pizzeria, fast-food favorites, a vegetarian selection, ethnic cuisines and home-baked goods. Biola's award-winning catering service, Bon Appétit, has well-known clients, including DreamWorks, Nordstrom and the world-famous J. Paul Getty Museum.



## Provocative and Conservative

Thanks for the excellent job that you and your staff are doing on *Biola Connections*. The magazine has turned out to be a first-class periodical, and I appreciate the provocative articles and your strong conservative and evangelical stand on the Word of God.

Mike Shiroma  
Walnut Creek, Calif.

### Controversial, Yet Crucial

What a joy it was to receive and read over the winter 2006 issue of *Biola Connections*. First of all, Doug Geivett's review essay on McLaren's book *A Generous Orthodoxy* was a profound, insightful, and much-needed response to a growing problem within the evangelical community. I look forward to more contributions from Dr. Geivett. Second, in her cover story "Exorcising Our Demons," Holly Pivec does an outstanding job addressing the very controversial, yet crucial issue of the work of demons in the world today. Regrettably, too many Christians are skeptical of the extent to which demonic powers are at work not only in non-Western cultures, but ours as well. I truly hope her work will be given serious consideration by those who need a worldview adjustment. I plan to provide copies of this material to my congregation to assist in their development of a biblical perspective on the demonic realm.

Stephen Rost  
Dixon, Calif. (M.Div. '87)

### I Embraced 'Generous Orthodoxy'

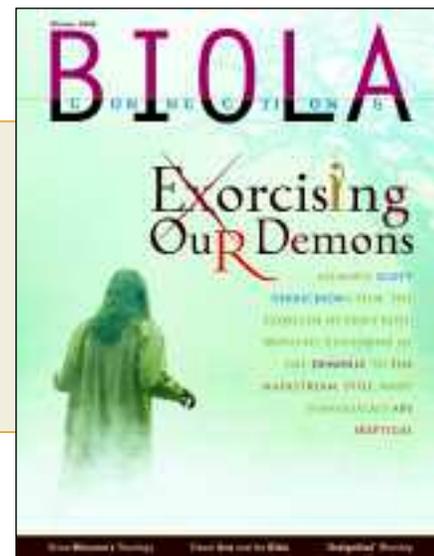
Unlike Professor Geivett, I embraced McLaren's *Generous Orthodoxy* as a refreshing reminder that the correct belief implied by orthodoxy ought to include the embodied practice of each believer. I do not dispute Dr. Geivett's affirmation of the importance of accurate belief. I do, however, agree with what I take to be the emphasis of McLaren's book: that right belief may not be a sufficient understanding of orthodoxy. Any theology that encourages Christians to hold their beliefs with epistemic humility, while urging a practical demonstration of what is unequivocally essential to Christian faith, need

not be "overly sensitive to the pressures of postmodern hipness," but rather ought to be commended for being faithful to the message of Christ. Reading *A Generous Orthodoxy* encouraged me to avoid the Pharisaic emphasis on small details at the expense of "the more important matters of the law — justice, mercy, and faithfulness" (Mat. 23:23). I understand the concern of evangelicals in today's postmodern context to refute any thought that could imply the undermining of truth, but I am also equally concerned with the thought that our culture may concede the truth of our arguments and yet remain puzzled as to their significance.

Jamaica Abare ('02)  
Arcadia, Calif.

### We Can't Cut and Paste Scripture

I found it refreshingly appropriate for you to highlight Derrickson's film and thereby open a dialogue regarding the demonic in present-day society. I was also thrilled to read the responses of the Biola faculty and to know Biola offers classes on the topic and will continue to teach biblical truth despite current postmodern philosophies. As a counselor, I have been increasingly convinced of the menace of demons in Christians' lives. Recently in my own effort to arouse my profession, I read and reviewed psychiatrist Scott Peck's book *Glimpses of the Devil* regarding his experience with clinical manifestations of demonic possession. (See "Daring to Define Evil" in Rosemead's *Journal of Psychology and Theology*, spring '06). As the faculty quoted in your article emphasize, we cannot cut and paste biblical Scripture to fit our beliefs. Rather, Scripture must always define what we believe, even if it goes against societal



trends or popular church teaching. What better evidence of the devil's deceit than the fact he has so many Christians and churches downplaying his attacks and ignorant of his methods?

Caroline (Smith, '87) Timmins  
Port Orchard, Wash.

### I Was Horrified

When Biola's magazine arrived [winter 2006 issue], I set it aside until just the right quiet moment. I was not drawn to the cover story, but I imagined the magazine would have some worthwhile information, as always. I was horrified by the images [in the cover story]. The article and the cover went in the shredder. What if any of my grandchildren had seen that? I believe it was inexcusable to print such graphic pictures in your magazine. When I open my magazine from Voice of the Martyrs, I brace myself knowing I may be faced with graphic pictures, but those are to draw attention to the fact that people are giving their lives for their faith in Jesus Christ. It never occurred to me that it wouldn't be safe to leave Biola's magazine out for any visitor to my home to pick up. I shudder to think how many copies of the winter issue are out there for the honorable reputation of Biola to be darkened by such evil pictures. I certainly hope this never happens again, or I will just shred the whole magazine and have to assume your standards do not wish to honor Christ.

Teresa Poindexter  
Saugus, Calif.

## What Should Christians Know About Abortion Procedures?

Abortion is often presented as a quick and painless procedure, with no side effects. But, lately, pro-life leaders have argued that women who have had an abortion suffer physical and emotional effects. Recent legislation has also addressed “botched abortions” — when babies are born alive. To find out more about these issues, *Biola Connections* interviewed Dana Chisholm (M.A. '02), the founder and director of the Women's Resource Network, a pro-life organization, based in Escondido, Calif.

### How many abortions are performed in America?

About 1.29 million abortions were performed in America in 2002, according to the Alan Guttmacher Institute, the research arm of Planned Parenthood International. They report that half of all pregnancies are unintended and half of these end in abortion.

### Are abortion procedures quick and easy?

No, although RU-486 — the “abortion pill” — has been touted as an easy way to terminate an early pregnancy, many people are not aware that it is a process involving several steps and at least two medical visits. During the first visit, the woman is given medication to prepare her body. A second medication must be taken orally or inserted into the vagina, either at home or in the doctor's office, one to two days later, which induces labor and expels the dead embryo (a process that can take from four to 24 hours to occur). Most women will experience two to four hours of cramping and bleeding. In a few cases, the woman may need to take another dose of medication. Then another checkup visit is required within two weeks to make sure all the fetal parts were expelled. If not, a surgical abortion is required.

### What are the physical risks for a woman who has had an abortion?

Abortion carries a risk of several side effects, including the more common ones of abdominal pain and cramping, nausea, vomiting and diarrhea. Though less common, other risks include sterility or a future tubal pregnancy. There is a risk of hemorrhage, especially if the uterine

artery is torn, which may require a blood transfusion. If all the fetal parts aren't removed by the abortion, this may cause bleeding and infection requiring hospitalization. Sometimes, the cervix or uterus is torn by abortion instruments, which may require major surgery. The tearing may also damage nearby organs, such as the bowel and bladder. The risk of complications is about one out of every 100 early abortions and about one out of every 50 later abortions, according to Planned Parenthood.

### What are the emotional risks for a woman who has had an abortion?

The emotional after effects of abortion — called “Post Abortion Syndrome” — are documented by researchers like Dr. Reardon ([www.afterabortion.org](http://www.afterabortion.org)). The symptoms include: preoccupation with the aborted child, flashbacks of the abortion experience, feelings of craziness, nightmares related to the abortion, perceived visitation from the aborted child, and hallucinations related to the abortion. Other symptoms are guilt, shame, regret, anger, alcohol/drug abuse, depression/suicidal thoughts, emotional numbing, and anniversary reactions (on the anniversary of the abortion).

### What about “botched abortions”?

The Born-Alive Infants Protection Act was signed into law by Congress in 2002. Before the law, when a baby survived an abortion he or she was often left in the trash or in the hospital, and medical care was withheld until the baby starved to death or died from medical complications. Unfortunately, there is evidence that this practice continues. An article in *The [U.K.] Times*, on Nov. 27, 2005, said the British government is launching an investigation after receiving a report that 50 babies a year are born alive during attempted abortions.

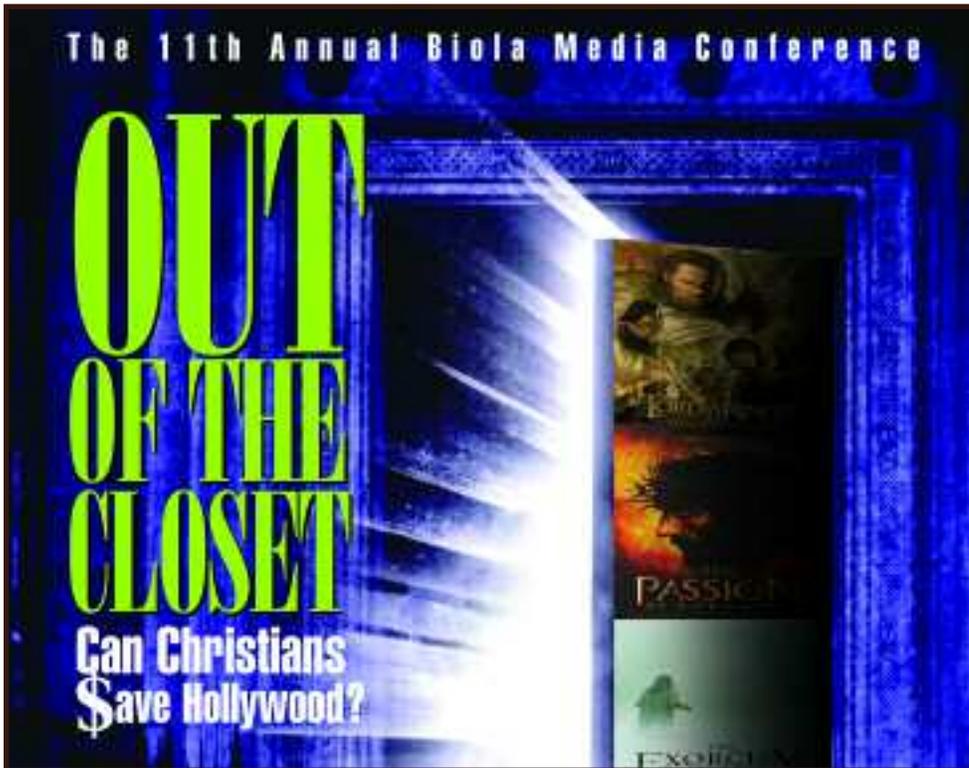


**Dana Chisholm**

earned a master's degree in organizational leadership at Biola. She can be reached at [www.womensresourcenetwork.org](http://www.womensresourcenetwork.org) or [dana@wrnetwork.org](mailto:dana@wrnetwork.org)



## Christian Filmmakers Strategize to 'Save Hollywood'



For years, Christians were working hard to get a foot into the door of Hollywood. Now that they've arrived, some are asking, "What is the next step?"

This question will be addressed at the 11<sup>th</sup> annual Biola Media Conference on April 29, the largest gathering of Christian media professionals in film and broadcasting. Last year's speakers included executive producer Ralph Winter (*Planet of the Apes*, *X-Men*, *Fantastic Four*), producer Terry Botwick (former senior vice president for CBS Entertainment), and Disney executive Mark Zoradi. This year's roster will add to this list Dean Batali (executive producer of Fox's *That '70s Show*) and Arthur Anderson (co-producer of *Mission Impossible 3*).

This year's conference — "Out of the Closet: Can Christians Save Hollywood?" — will explore how filmmakers can leverage their new voice in Hollywood. Topics will cover aspects of media-related careers, technologies, ministries, and production processes for media. Between 600 and 800 people are expected to attend, accord-

ing to conference producer, Peggy Ruppel.

Ruppel said the conference title references the fact that there has never been a better time for filmmakers to affirm their faith — to come out of the "Christian closet." Mass audiences have responded to *The Passion of the Christ* and *The Chronicles of Narnia*, opening doors as never before.

Christians in the past were marginalized in their filmmaking endeavors, according to Craig Detweiler, the chair of Biola's mass communication department. Detweiler said audiences did not want to watch Christian films because most of the films lacked creativity and imagination. More emphasis was placed on the films' messages than on their quality, he said.

Mel Gibson was one of the first filmmakers to recognize the significant group of Christians who were not being reached by films. His *Passion of the Christ* turned out to be one of the highest grossing films of all time due, in large part, to Christians buying tickets.

With the financial proof that there is a large

market for such films, Hollywood is making more of them. Many Christian media professionals, like Detweiler, are calling this phase a "New Renaissance" for the arts, reflecting back to the Renaissance period when Christians dominated the arts and the church served as the arts' primary patron.

Christians in the entertainment industry are also changing their perspective on what a "faith-friendly film" is, according to Detweiler. Rather than the Christian movies of the past — where it seemed to be required that the *Four Spiritual Laws* be included — Christians are using all genres of film as a catalyst to engage non-believers, Detweiler said.

"We thought our job was to clean things up, but our job is to reflect the spark of our creative God and bring hope instead," he said.

The impact of the new Christian-friendly film culture is multi-faceted. Financially, Christian movies have never done better. According to Detweiler, Christians are placing their votes with their feet at the movie theaters. Even churches are stepping on board and buying out theaters to support faith-based films.

Professionally, Christian films have become higher caliber, mainly because filmmakers are beginning to realize the dollars that are in faith-friendly films and the enormous Christian audience that is ready to watch.

Christian filmmakers are on the cusp of a burst of new creativity in Hollywood, but their real work is just beginning, according to Ruppel.

"Now that we officially have a seat at Hollywood's table, our challenge is to figure out how to seize this opportune moment in history," Ruppel said.

For more information about the conference, visit: [www.biolamedia.com](http://www.biolamedia.com). — Rae Lynn Rucker

### Alumna's Studio Inspires Young Artists

When Cayce (Scurich) Ellison graduated from Biola in 1999 with a degree in fine arts, she dreamed of finding a job that would combine her two loves — art and children. After graduation, she moved to Greenville, South Carolina, where she got a job teaching art in a public middle school. But she had a hard time teaching the

## Raising Awareness

students, who showed little appreciation for art. And the large class size — 30 students — prevented her from giving them personal attention.

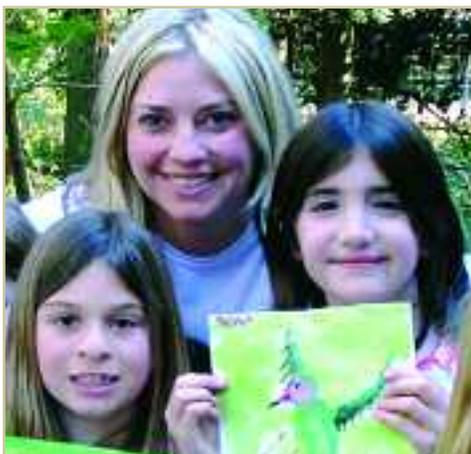
Then, Cayce moved to Santa Cruz, Calif., with her husband, Jeremiah ('98), a former Biola student and high school teacher whom she married in 2001. That's when Cayce got an idea. Why not open an art studio for kids? Cayce wanted to introduce them to art at an early age, which — according to some studies — will contribute to higher academic achievement later in their lives.

So, she enrolled in a business class at a community college and developed a business plan. Her dream became reality in March 2004, when Cayce and Jeremiah opened Blue Apple Studios in Santa Cruz, offering after-school classes including painting, ceramics, drawing, knitting and building birdhouses.

In the first month, only three students enrolled. But, through word of mouth, the studio grew and today has 100 students, ages four through high school, with many on a waiting list. The classes are small — only eight students — which allows Cayce and Jeremiah to personally know the students and their families.

The studio has developed a reputation for being a safe, fun and educational place for families to bring their children. Cayce and Jeremiah say they aren't only teachers, but also mentors to the children, who open up about everything from school to pets that have died.

"The kids can't wait to come to class. It's a highlight of their week," Cayce said. "I'm honored to be a part of the community and part of families' lives like this." — *Rae Lynn Rucker and Holly Pivec*



**Biola launched its first billboard campaign in January to raise awareness of the university. This campaign includes 101 billboards throughout Southern California.**

### EagleVision Trains Aspiring Newscasters

EagleVision — a televised newscast produced by students in Biola's mass communication program — provides daily coverage of campus, regional and world events, providing hands-on experience for aspiring newscasters. Recent reports have included the Iranian nuclear controversy, Supreme Court nominations, and Biola's Narnia premiere. To watch EagleVision online, visit: [www.biola.edu/eaglevision](http://www.biola.edu/eaglevision).

### Most Popular Majors

The five largest undergraduate majors by enrollment this past fall were: (1) business administration, (2) psychology, (3) liberal studies, (4) intercultural studies, and (5) nursing and biblical studies (tied). Business administration is, by far, the fastest-growing major — growing from 230 students in 2001 to 359 today. The next fastest-growing majors are: (2) intercultural studies, (3) sociology and (4) biblical studies.

### Alumni Survey Reveals Low Divorce Rate

An alumni survey conducted by the Provost's Office found that Biola alumni have a significantly lower divorce rate than the general American population and the Christian population. Only 5 percent of the 1,518 respondents reported ever having been divorced. This compares to a 34 percent divorce rate for the general population

and a 33 percent rate for born-again Christians, according to Barna research. Of the alumni respondents, 75 percent said Biola made a positive contribution to the quality of their close relationships. The survey findings are reliable, according to Dr. Todd Hall, the director of Biola's Institute for Research on Psychology and Spirituality. He provided oversight for the survey to ensure that it was based on a random sample of Biola alumni. He said the response rate of 19 percent was good for this type of survey.

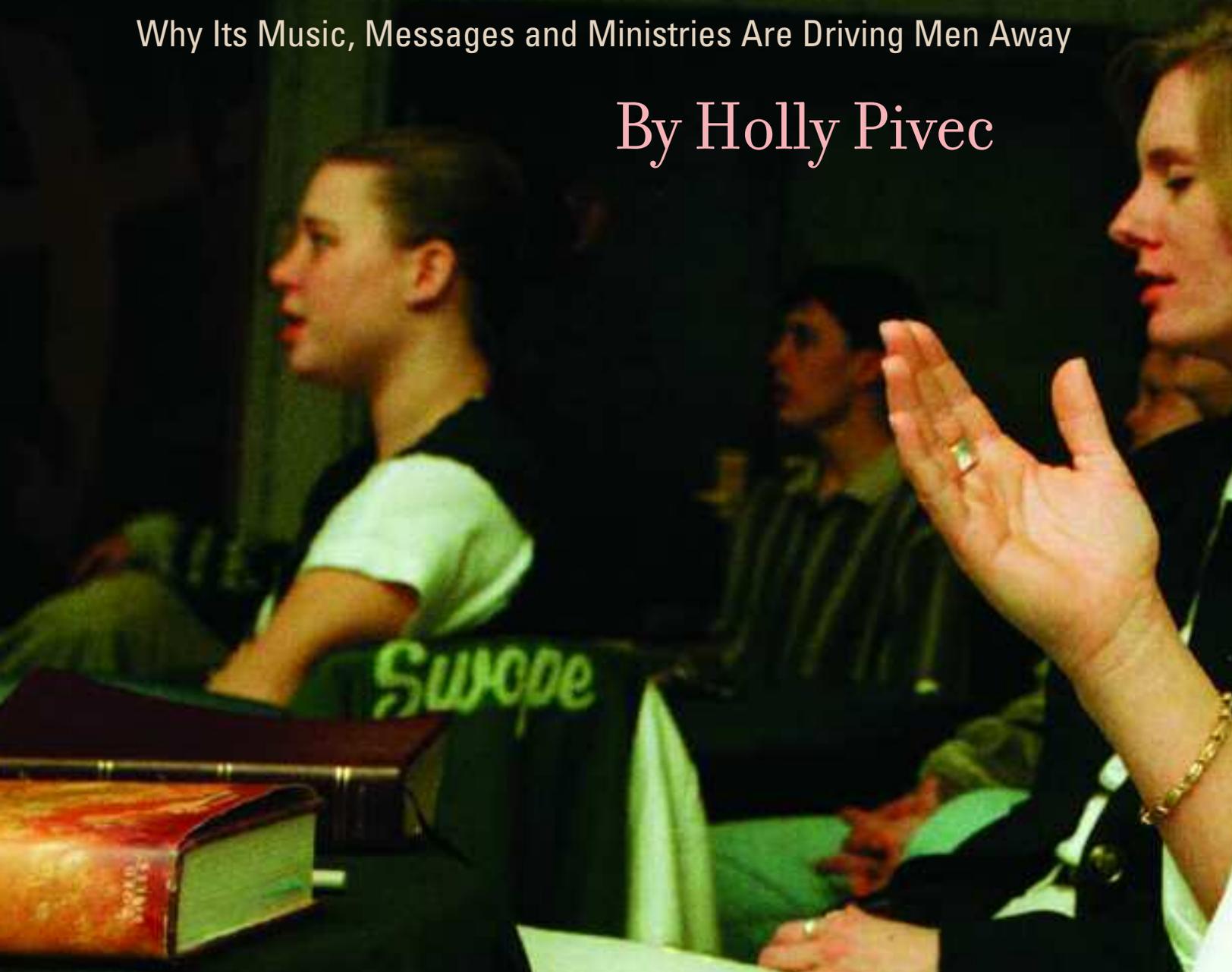
### Alumni Land Jobs At Top Newspapers

Two recent journalism graduates have landed jobs at top newspapers: Gary Emerling ('04) is a staff reporter for the Metropolitan section of *The Washington Times*, and Christine De La Cruz ('05) is a copyeditor for *Newsday*, in Long Island, N.Y. De La Cruz said her experience working on *The Chimes*, Biola's student newspaper, helped prepare her for her work. Under the leadership of Dr. Doug Tarpley, the journalism program has increased opportunities for students to gain professional experience, including hosting annual conferences like the World Journalism Institute; housing an active chapter of the Public Relations Student Society of America; and serving as the national headquarters for the Association of Christian Collegiate Media.

THE  
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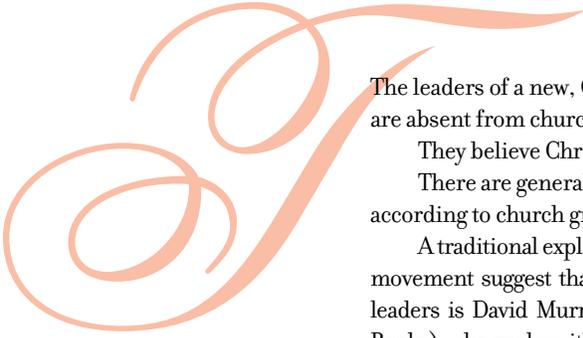
Why Its Music, Messages and Ministries Are Driving Men Away

By Holly Pivec





Bob Jackson / KRT



The leaders of a new, Christian movement think they've solved a centuries-old mystery: why men are absent from church. But their answer isn't politically correct.

They believe Christianity has become feminized.

There are generally more women than men in every type of church, in every part of the world, according to church growth experts like Patrick Johnstone, author of *Operation World*.

A traditional explanation is that women are more spiritual than men. But the leaders of this new movement suggest that the church's music, messages and ministries cater to women. One of the leaders is David Murrow, author of the provocative book *Why Men Hate Going to Church* (Nelson Books), who spoke with *Biola Connections*.

The result of this feminization, he said, is that many men, even Christian men, view churches as "ladies clubs" and don't go — or they often go to please their wives. Murrow's solution is to restore a masculine ethos. Many men's ministers, including some Biolans, agree.

But isn't the reverse true — that the church is controlled by men?

True, 93 percent of senior pastors in America are men, according to evangelical pollster George Barna. But, the majority of attendees in a typical church are women. Barna goes so far as to refer to women as "the backbone of the Christian congregations in America."

"[I]t's not too hard to discern the target audience of the modern church: a middle-aged to elderly woman," Murrow said in an interview with Faithreader.com.

The same claim was made by an earlier, more academic book, *The Church Impotent: The Feminization of Christianity* (Spence Publishing Company), by Leon J. Podles, a senior editor of *Touchstone Magazine*. But Murrow's book has had a bigger impact among evangelicals and has been featured by the *New York Times*, the *Washington Post* and the *Wall Street Journal*.

The book has resonated with many men — like Max West, from Payson, Ariz., who wrote in a review on Amazon.com: "[It] opened my eyes as to why I have had such a miserable church experience for the last 30 years."

Robert York, from Tigard, Ore., wrote: "It has ... helped me identify why I've been so frustrated with church so many times."

But Murrow said he addressed his book mainly to women, including married women who have been disappointed over their husbands' lack of involvement and to single women who have bemoaned the lack of single, churchgoing men. He said women — who have felt powerless getting men to attend church — actually have the most influence in the churches and, thus, the most power to reverse this trend.

Even Murrow's critics, who accuse him of promoting a "hypermasculinity," agree that Murrow has drawn attention to an alarming gender gap.

## *Mind the Gap*

The gender gap began as early as the 13<sup>th</sup> century, according to some church historians. Others — like Nancy Pearcey, a visiting scholar at Biola — say it began during the Industrial Revolution. She outlines this theory in her book *Total Truth: Liberating Christianity From Its Cultural Captivity* (Crossway Books).

Pearcey said industrialization forced men to seek work away from home, in factories and offices, which created a split between the public and private spheres of life. The public sphere became secularized through the new values of competition and self-interest, and the private sphere came to represent the old values of nurturing and religion, Pearcey said. Thus, religion came to be seen as for women and children and not as relevant to the "real" world of business, politics and academia, she said.

Soon, in churches, women began to outnumber men, Pearcey said. So, male pastors began to adapt churches to their female demographic, she said.

But, interestingly, the gender gap is distinct to Christianity, according to Murrow and Podles. Other religions seem to have a gender balance or even more men than women — including Hinduism, Buddhism, Judaism and Islam, they said.

Men's absence is especially noteworthy, they said, given that men were a strong force in the early church.

An exception to the gender gap may be found in some Muslim countries, like Morocco, where churches of Muslim converts are, sometimes, almost entirely men, Johnstone told *Biola*



“As long as Christianity appeals to the emotional, therapeutic, interpersonal, relational areas, it’s not going to appeal to men as much as to women.”

NANCY PEARCEY

Visiting scholar at Biola and author of *Total Truth*

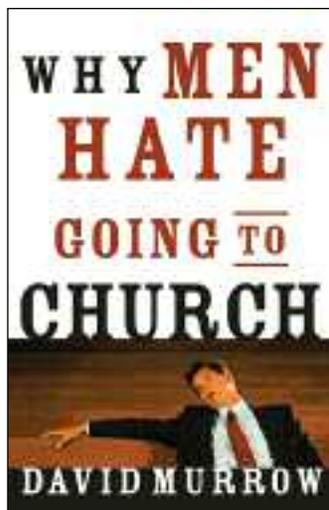
*Connections*. But he estimates that, worldwide, the church is 66 percent women.

In America, among evangelical churches, 57 percent of members are women and, among mainline Protestant churches, 66 percent are women, according to a 1998 book *American Evangelicalism* (University of Chicago Press).

The imbalance is greatest in rural churches, small churches, older churches, traditionally black denominations, and in liberal churches, Murrow said, citing research from the 1998 National Congregations Study. It’s smallest in non-denominational and Baptist churches, he said.

About 23 percent of married women attend without their husbands, according to Murrow.

The men who do attend show less commitment, including less participation in Sunday School, small groups and service activities, according to Barna. Men also report less practice of spiritual disciplines like tithing, Bible reading, evangelism and prayer.



### *Ladies Clubs*

Gender differences explain why more women are drawn to church than men, according to Murrow and Podles. They believe these differences are revealed by the Bible, biology, anthropology, psychology and human experience.

Stereotypical gender differences have become so accepted that they are assumed in standardized psychological tests. The MMPI, for example, seeks to measure whether a person is more masculine or more feminine based on the person’s interest in activities that are typically preferred by men or women.

To describe many women, Murrow lists traits like “relational,” “nurturing” and “peace-making.” He describes many men as “goal-driven,” “competitive” and “adventurous.” These differences show up in the types of movies many women and many men like: romantic vs. adventure films, Murrow said. In sum, women thrive when secure, and men thrive when challenged, he said.

But Dr. Gary Strauss, a professor in Biola’s Rosemead School of Psychology, warns that Murrow may be promoting a “hypermasculinity,” the idea that all men should fit the stereotypical norm of a “man’s man,” like the Marlboro Man — tough, outdoorsy and self-reliant.

“He seems to place such a strong emphasis on the hypermasculine image that he doesn’t adequately affirm men of a different type,” Strauss said. “To me, from the hyperfeminine woman, on the one end of the human spectrum,

**Not their cup of tea:** David Murrow’s book (above) says churches offer plenty of activities for women, but very few for men. (Above and below) A women’s tea at a church in Southern California.



to the hypermasculine man, on the other, and every person in between (assuming psychological health), reflects the breadth and image of God," he said.

Strauss added that a study by Sandra Bem, of Cornell University, indicates that men (or women) with a blend of both masculine and feminine traits may be more psychologically prepared to handle the range of challenges life presents than "hypermasculine" men (or "hyperfeminine" women).

Yet, because churches have more women, Murrow believes their stereotypical strengths are more valued — and are even seen as more godly. Masculine strengths are often seen as unneeded or as threats to the peaceful status quo, he said.

Johnstone believes the feminization of the church reflects a feminization of the larger culture.

"Our whole society has tended to deprive men of their biblical and creational strengths and empower women," Johnstone said.

As a result, many people think of church only as a nurturing place that addresses personal needs, Pearcey said. Think: sitting in circles, sharing feelings, holding hands, singing softly, comforting members.

## Love Songs and Feminine Spirituality

An example of the feminization of the church is its music. Typical praise songs refer to Jesus as a Christian's lover and praise his beauty and tenderness. Rarely do they praise his justice or strength, or refer to him as the head of an army, leading his church into spiritual battle — like "Onward Christian Soldiers."

"There's definitely a trend toward a more intimate music style, like the music from the Vineyard," said Dr. Barry Liesch, a professor of music at Biola and author of *The New Worship* (Baker Books).

Feminized music concerns Steve Craig ('05), a graduate of Biola's degree completion program and the director of a men's ministry of over 400 men at Yorba Linda Friends Church in Yorba Linda, Calif.

"In our men's ministry, we're beginning to take out the flowery songs and replace them with the warrior-type lyrics and more masculine things that men identify with," Craig said.

Mike Erre (M.A. '04) — the director of a men's ministry of over 400 men at Rock Harbor Church in Costa Mesa, Calif. — said feminine expressions of spirituality are more validated than masculine expressions.



MIKE ERRE (M.A. '04)  
Director of Men's Ministry, Rock Harbor Church

"The classic example [of feminized spirituality] is the worship pose of the eyes shut and the arms raised in this tender embrace, singing a song that says, 'I'm desperate for you. You're the air I breathe.' Guys don't talk to guys like that."



John Davenport / San Antonio Express



Aifra Suva / KRTI

**Tender tunes:** Leaders in the new men's movement say church music and expressions of spirituality have become feminized.



Kim MacDonald / Habitat for Humanity

**Goal driven:** Missions trips — like this Habitat for Humanity Project in India — allow men to see results and provide them opportunities for fellowship.

"The classic example is the worship pose of the eyes shut and the arms raised in this tender embrace, singing a song that says, 'I'm desperate for you. You're the air I breathe.' Guys don't talk to guys like that," Erre said.

Feminized spirituality began in the 13<sup>th</sup> century, Podles said in his book *The Church Impotent*. One cause, he said, was women mystics who popularized "bridal imagery," the metaphor of an individual Christian as the bride of Christ. (The biblical metaphor is of the corporate church as the bride of Christ, not the individual person.) These mystics also used erotic imagery to describe their soul's relationship with Christ. This feminization explains the abrupt departure of men from the church beginning in the 13<sup>th</sup> century, according to Podles.

Today, the bridal imagery continues. Many books, for example, have titles like *Falling in Love With Jesus: Abandoning Yourself to the Greatest Romance of Your Life* (Nelson Impact), released, ironically, by the publisher of Murrow's book. This may be because Christian publishers know women are the main consumers of Christian books: 70 percent of customers in Christian retail stores are women, according to Bill Anderson, the president and CEO of the Christian Booksellers Association and a member of Biola's School of Business Advisory Board.

Even some men's ministries have encouraged feminine expressions of spirituality, like Promise Keepers, whose advertisements in the 1990s showed men singing, holding hands, hugging and crying, Murrow said. But Promise Keepers is now using more masculine tactics. The advertisements for their 2006 conference, titled "Unleashed," depict flashes of lightening and say: "It is not about learning how to be a nicer guy. It's about becoming the powerful man God designed you to be." Whether their new approach works remains to be seen.

## Men's Ministry – A Church's Lowest Priority

Another example of feminization is a lack of ministries for men. Women have Bible studies, prayer groups, support groups, teas, and retreats and, of course, children have a plethora of programs. But some churches offer only an annual retreat for men. Yet, this is the opposite of the way Jesus did ministry, according to Murrow. He said Jesus focused on men, knowing that women and children would follow.

According to an oft-quoted statistic from Promise Keepers, when a mother comes to faith in Christ, her family follows 34 percent of the time, but when a father comes to faith, his family follows 93 percent of the time.

"It's very seldom you have a man in church whose wife is staying home," said Dr. Erik Thoennes, a theology professor at Biola and the teaching elder at Grace Evangelical Free Church in La Mirada, Calif.

So, what will it take to get men into church?

They need to see the greater purpose — their role in advancing the kingdom of God, according to Erre.

"The gospel that Jesus and Paul preached is revolutionary, and it's worth giving your life to," Erre said. "But part of the reason guys aren't involved is that we've sold them a milquetoast gospel. We don't paint it as big enough — or God as awesome enough — to be compelling," he said.

Instead, the church often leaves the impression that, once people get saved, their role is to bide time until they go to heaven, Erre said.

"If men think they're going to church to check off a box, that leaves them totally uninspired," said Danny Wallen ('88, M.Div. '93), a director for Every Man Ministries in Trabuco Canyon, Calif. Wallen was raised in a Christian home, but said he was bored by church into his adult years. Looking back, he realizes he didn't see purpose.

Also, many church service opportunities are geared for women — like working in the nursery, teaching children, cooking and hospitality, according to Murrow. So, many men feel their options are limited to ushering, directing parking, or sitting on a committee — activities that might not allow them to use their skills or challenge them.

When men can't contribute, they feel worthless, according to Gentry Gardner ('83), the founder of Sure Passage, a men's ministry in Colorado Springs, Colo.

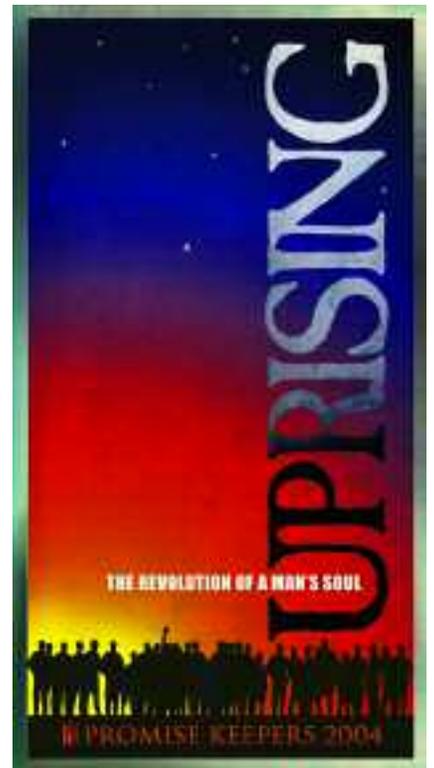
"Once they feel discouraged, they pull back and disconnect," he said.

Even professionals who join church committees, like a building or finance committee, often complain that the skills they contribute to the corporate world — like taking risks, making hard



Jim West / Photographer Showcase

**Turnoff:** Murrow says photos like this one, from Promise Keepers, turn off men.



**Tough guys:** Promise Keepers is now opting for more masculine depictions of its conferences.



**Preparing for ministry:** Talbot, Biola's seminary, is 76 percent men, due, in part, to its emphasis on theology and engaging secular worldviews.



**Decision makers:** Cautious church boards frustrate men, who want to make hard decisions.



**Risk takers:** Men are drawn to social justice ministries, like Invisible Children in Uganda — started by three men to document children forced into war.



**Gospel lite:** Popular preachers like Joel Osteen ignore the “harder” doctrines — like sin and hell — which interest men.

decisions, and thinking outside the box — aren't welcome in many churches, whose governing boards tend to play it safe, according to Murrow. As a result, less gets accomplished, which can be frustrating to men who are results-driven, he said.

For example, some businessmen might suggest that a church cut an ineffective program that is costing time and money and replace it with a more effective one. But inefficient programs often remain because a more feminine value — of not hurting people's feelings — wins out.

The reason younger churches typically have more men than older churches may be because more of men's gifts — like vision casting and risk taking — are needed until a church becomes settled.

One way Murrow's church involves men is through an automotive ministry that takes donated vehicles, fixes them, and gives them to single mothers and the working poor. A side benefit is that men develop friendships with other men in the context of doing things together, which is more natural for them than sitting in a circle talking — the typical church format, according to Murrow.

Social justice ministries that allow men to use their skills to help the weak and provide interaction with business and politics are especially appealing to men, Podles said.

Craig said mission trips are exciting for many men in his church because they offer challenge, adventure and specific goals: “like construction projects, where they can get their hands dirty and see a finished project in the end,” he said.

## *Touchy-Feely Sermons*

Another turnoff for men is touchy-feely sermons. Pearcey said the modern church stresses emotions and inner spiritual experiences, while neglecting the intellectual side of the faith.

“The more traditionally masculine side of Christianity enjoys crossing swords with hostile, secular worldviews. So, as long as Christianity appeals to the emotional, therapeutic, interpersonal, relational areas, it's not going to appeal to men as much as to women,” Pearcey said.

This is evidenced by the enrollment in the philosophy program at Talbot, Biola's Seminary, which is 88 percent men.

Churches should engage men's intellects to help them see the relevance of Christianity to the “real” world of politics, industry and business, Pearcey said.

“We have to recover the notion that Christianity is true on all levels, not just for your emotional life or repairing relationships, as important as those things are,” she said.

Many churches emphasize Jesus' softer teachings, like his love and his desire to save, and they ignore the doctrines of sin and hell, according to Podles. But men dislike liberal Christianity — “a mild religion of progress and enlightenment” as opposed to a battle between good and evil, Podles said.

Men want to expend their lives for a great cause, even if it involves risk, according to Murrow. He said that's why the U.S. military's “Army of One” campaign was effective. Yet, American churches rarely teach about Christian suffering and martyrdom, Murrow said. Instead, today's Christianity is presented as an antidote to these things, he said.

“Men are more attracted to religion if it is presented as a quest, an adventure, a heroic exploit,” Pearcey said. “They want something challenging, bracing, demanding.”

To reach men, churches should stress the cost and dangers of following Christ — including Christians' conflict with the world, the flesh and the devil, according to Podles.

Yet, men should be reminded that their sacrifice won't always be a “huge, glorious display like William Wallace stepping out on a battlefield,” Erre said. Many times it will be staying in a troubled marriage, raising a handicapped child, or working a hated job to provide for a family, he said.

## *Girly-Men Pastors*

Touchy-feely sermons come from touchy-feely pastors. A feminized church tends to attract more “gentle, sensitive, nurturing” leadership, according to Pearcey.

“If religion is defined primarily in terms of emotional experience and is therapeutic, then who is it going to attract as ministers?” she said.

Pearcey said to consider a typical youth pastor.

“He's really into relationships, very motivating, but is he teaching good apologetics? Is he teaching youth to use their minds and to understand deeper theological truths? At least the ones



“If the church doesn’t have enough strong, male influence, that’s not a reason for men to stop going, but a great reason for them to go.”

**ERIK THOENNES**  
Theology professor and pastor



**Out of balance:** Many seminaries, like Yale Divinity School (above), now graduate more women than men.



**Reversing the trend:** Next fall, Biola will launch a chapter of Men’s Fraternity, which seeks to help men live lives of authentic, biblical manhood. [Above] A Men’s Fraternity chapter meets at Trinity Baptist Church in LaFayette, La.

I’ve known haven’t,” she said. “Today, the common trajectory is for youth pastors to become senior pastors,” she added.

Murrow argues that the church needs strong, masculine leadership because men follow men. He said Jesus’ disciples are a prime example of this principle.

“Bold leadership attracts men. But even more attractive than a dynamic pastor is the sight of men in the pews who are true followers of Jesus Christ,” Murrow said in his book.

Morrow anticipates concern from some women that he is promoting unilateral, male leadership. He said he is not seeking male dominance, but male resurgence.

Thoennes is also concerned about a lack of strong, male leadership in the church. But he said, if the church has become feminized, then that’s not the fault of women or the church — but of men — who, he believes, have abdicated the involvement they should have.

“If the church doesn’t have enough strong, male influence, that’s not a reason for men to stop going, but a great reason for them to go,” he said.

To help male Biola students become leaders, Biola’s Student Ministries department plans to launch a chapter of the “Men’s Fraternity” next fall, led by Jonathan Morrow, a seminary student at Biola.

Yet, much of the church is seeking further feminization, through attempts to increase female clergy and to create gender-neutral Bibles and hymns. Many liberal seminaries now graduate equal numbers of women, or more women than men, like Yale Divinity School and Harvard Divinity School.

(Currently, Biola’s seminary, Talbot School of Theology, is about 76 percent men.)

Johnstone believes the feminist movement in mainline churches has contributed to the decline in male membership.

## *Restoring Balance*

Murrow said churches that seek to reverse this feminization may face opposition, as the leaders in his church first did.

But he and other leaders in the men’s movement, like Gardner, believe a masculine spirit will bring men, and gender balance, to the church.

“Once you start attracting a man’s full heart, soul, mind and strength — and he sees that there are ways he can use all those in the church — then we’re going to start seeing a turnaround of the absent man,” Gardner said. **Bc**

# THE BEASTLY



*Please* **DON'T  
FEED THE  
ANIMALS**

# Boys

## Darwinists Say: 'You're An Animal So Act Like One'

In the past, it was Christians who warned that Darwinian evolution would ultimately destroy morality, by reducing it to behavioral patterns selected only for their survival value. Back then, evolutionists would often respond with soothing reassurances that getting rid of God would not jeopardize morality — that “we can be good without God.” But in recent years, evolutionists themselves have begun bluntly declaring that the theory undercuts the basis of morality.

For example, biologist William Provine of Cornell travels the lecture circuit telling university students that the Darwinian revolution is still incomplete, because we have not yet embraced all its moral and religious implications. What are those implications? Provine lists them: “There is no ultimate foundation for ethics, no ultimate meaning in life, and no free will.” Thus evolutionary psychologists are simply completing the Darwinian revolution by drawing out its full implications. They are connecting the dots, by showing what consistent Darwinism means for morality.

The results can be quite abhorrent. A few years ago, conservative commentators around the country gave a collective gasp when an article appeared by a Princeton University professor supporting — of all things — sexual relations between humans and animals. The professor was Peter Singer, already notorious for his support of animal rights. (Apparently we didn't realize what kind of rights he meant . . .)

The article was titled “Heavy Petting,” and in it Singer makes it clear that his real target is biblical morality. In the West, he writes, we have a “Judeo-Christian tradition” that teaches that “humans alone are made in the image of God.” “In Genesis, God gives humans dominion over the animals.” But evolution has thoroughly refuted the biblical account, Singer maintains: Evolution teaches us that “We are animals” — and the result is that “sex across the species barrier [isn't that a scientific-sounding euphemism?] ceases to be an offence to our status and dignity as human beings.”

These sentiments do not remain carefully contained within academia, but trickle down into popular culture — where they have a much greater impact on the public. In 2002 a play opened on Broadway to rave reviews called *The Goat, or, Who Is Sylvia?* featuring a successful architect who confesses to his wife that he has fallen in love with someone else. The object of his affection turns out to be a goat, named Sylvia. Apparently, playwrights no longer feel that they can get enough dramatic tension out of an ordinary affair; to really create drama, they must probe the theme of bestiality.

A culture is driven by a kind of logic: It will eventually begin to express the logical consequences of the dominant worldview. If evolution is true — if there really is an unbroken continuity between humans and animals — then Singer is absolutely right about what he calls “sex across the species barrier.” Once again, all the dots connect back to your view of origins.

In another example, a few years ago a song by a group called the Bloodhound Gang soared to number 17 on Billboard's top 200 chart. It featured a catchy refrain punched out over and over again: “You and me baby ain't nothin' but mammals; so let's do it like they do on the Discovery Channel.” The video featured band members dressed up as monkeys in antic sexual poses.

Back in the 1940s, Alfred Kinsey, himself a committed Darwinist, said the only source of sexual norms for humans is what the other mammals do — whatever fits within “the normal mammalian picture.” What Kinsey stated in academic jargon half a century ago is now showing up in punchy rhymes for teenagers.

And not just teenagers. A friend tells me he heard two young boys belting out a song while playing in the park, and as he came closer he could make out the words — “You and me baby ain't nothing but mammals.” The boys were only about eight years old.



### Nancy Pearcey

is a visiting scholar at Biola University's Torrey Honors Institute and is a senior fellow at the Discovery Institute, where the focus of her work is on the cultural and philosophical implications of the evolution controversy. Her book, *Total Truth*, won the 2005 Gold Medallion Award from the Evangelical Christian Publishers Association in the “Christianity and Society” category. Other books she has authored or contributed to include *The Soul of Science* (Crossway Books) and the bestselling, award-winning *How Now Shall We Live?* (Tyndale House Publishers).

## The Royal Dart Society

### THE NEW GENTLEMEN ON CAMPUS

It's not often these days that young men gather together to practice the art of, well, being a gentleman. But that's what's behind one of the campus' newest student clubs — The Royal Dart Society.

Last spring, 35 dart-throwing enthusiasts gathered in a Hope Hall dorm room to "establish the most noble and dignified society through participation in friendly dart competition in the most formal, intellectual and gentlemanly atmosphere," as their charter states. If you're confused about how darts and gentlemanliness go together, then allow Royal Dart member Christopher D. Becher to explain.

"First, there's nothing like a good game of darts. Second, there's nothing like good competition. And third, there's nothing like having a consistent group of good guys to talk about the most important things with," he said.

Some of the important things the Royals discuss include how to accompany a woman, politeness toward strangers, table manners and how to give introductions, properly. These are all topics listed in the club's weekly etiquette tips, which are posted on the Biola Bulletin Board System (BUBBS).

According to the Royals, some of the finer points of being a gentleman include opening the door for a woman (until she passes all the way through), offering to carry heavy parcels or suitcases "whenever there is a particularly difficult moment," and not wearing cologne as a substitute for deodorant.

Ties and dressy attire are required for all Royal events, especially their year-end tournament. Seeding at this event (the only event women can attend) is according to the score each member receives in the club's yearlong dart-throwing tournament. These scores are tallied every Monday night after the club's 10:30 p.m. meeting.

The inspiration for the dart club came when Becher, a senior, received a dartboard for Christmas in 2004. He and his friends,



Gents: [L to R] Derek Friehe, Benjamin Agadoni and Adam Derentz are members of The Royal Dart Society, a new student club.

sophomore Brian Baird and junior Jake Feyereisen, had a lot of fun playing with it and realized that dart throwing was conducive to conversation. So each Monday night, the Royals get together, throw darts and talk about what's going on in their lives, from church to the books they're reading. "Some of the conversations last week after week," Becher said.

But the conversation never strays too far from the topic of being a gentleman. Throughout the week, the young men discuss etiquette books, like *How To Be A Gentleman* by John Bridges, and encourage each other to pursue more noble lifestyles.

"People have a better time when they think about the way they act," Becher said. "When we all plan to act like gentlemen, we all have a better time. So, being a gentleman makes your life and the lives around you better."

Baird, the club's president, believes that such etiquette is missing in today's society.

"Traditional etiquette has fallen out of common society. As Christians, I think that's something we ought to know to be respectable," he said.

In addition to the benefits of gentlemanliness espoused by the Royals, Baird has one more to add — his recent engagement, which he attributes, in part, to his gentlemanly behavior toward women.



#### Brian Baird,

*a senior, is a philosophy/humanities major at Biola and did not write this article. But, being the distinguished gentleman that he is, we felt his photo would only further enhance this story. Article by Rob Westervelt.*

# In Print

## BOOKS BY BIOLANS



**Truth and the New Kind of Christian: Emerging Effects of Postmodernism in the Church,**

Dr. R. Scott Smith (Professor of ethics and Christian apologetics), Crossway Books, Sept. 2005; Smith surveys the influence of

postmodernism and presents the claims of several Christian postmodern authors, including two key leaders in the "emerging church" (Brian McLaren and Tony Jones). He uses their ideas as a starting point for a thorough critique of postmodernism, testing it against Scripture, reason, and logic, and evaluating its strengths and weaknesses. He assesses to what extent, if any, Christians should embrace "Christian" postmodernism.



**The Devoted Life: An Invitation to the Puritan Classics,**

Co-edited by Dr. Randall Gleason ('80), InterVarsity Press, Nov. 2004; This book is designed to introduce you to a wide range of influential Puritan writers

and a representative work for each that pushes through stereotypes to the heart and soul of these Christian pastors and theologians. Essays are contributed by scholars like J. I. Packer, John Coffey, Mark Noll, Leland Ryken, Richard Lovelace and Sinclair Ferguson.



**Reconstructing Honor in Roman Philippi,**

Dr. Joseph H. Hellerman (Professor of New Testament language and literature), Cambridge University Press, June 2005; This book examines Paul's letter to the Philippians against the social background of the colony at Philippi. After an

extensive survey of Roman social values, Hellerman argues that the *cursus honorum*, the formalized sequence of public offices that marked out the prescribed social pilgrimage for aspiring senatorial aristocrats in Rome (and which was replicated in miniature in municipalities and in voluntary associations), forms the background against which Paul has framed his picture of Jesus in the great Christ hymn in Philippians 2.



**Management Essentials for Christian Ministries,**

Co-edited by Dr. Michael J. Anthony (Professor of Christian education), Broadman & Holman, Jan. 2005; Study of management principles is required coursework for seminary students today.

This book is a thorough examination of management principles for Christian ministries, including churches, denominations and parachurch organizations, and it provides a theological grounding for organizational approaches to church management. Contributors represent a diverse denominational cross section.



**The Perfect Program and Other Fairy Tales: Confessions of a Well-Intended Youth Worker,**

David Chow (M.A. '05), NavPress, Oct. 2005; OK, so the perfect program doesn't exist. Fortunately, we serve the perfect Savior and He

makes the trials and tribulations of youth work eternally rewarding — even when you feel like giving up. Chow has words of exhortation for fellow youth pastors and volunteers: It's not how you do ministry; it's what you are. His true confessions of a youth pastor will validate your own ministry growing pains while at the same time encouraging you to keep pressing on toward the goal: forging new disciples for Christ.

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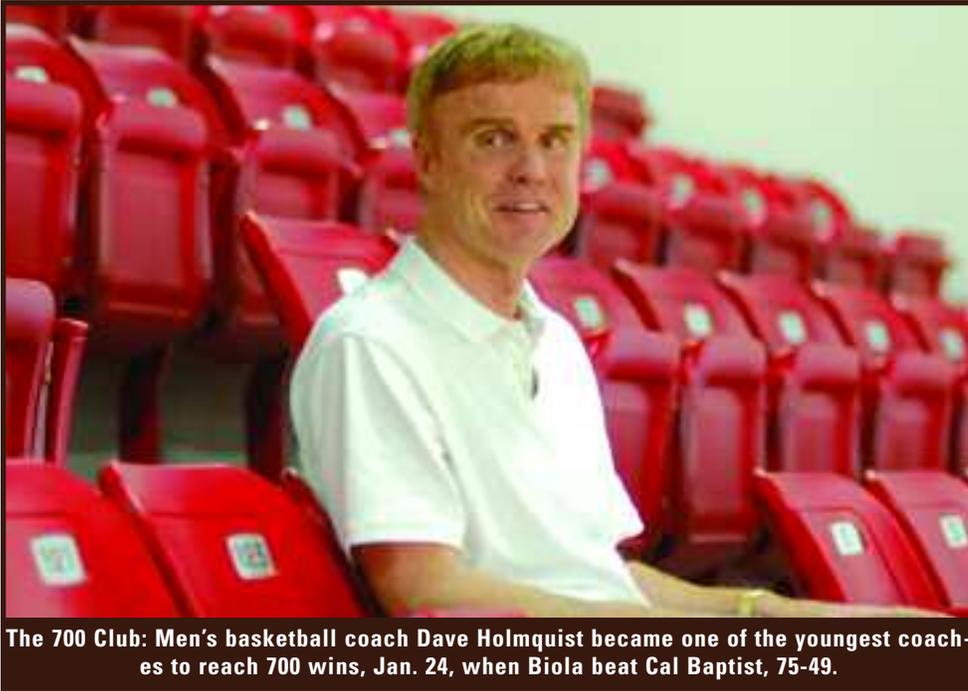
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## Holmquist Cherishes the Ride to Milestone

BY DAVID WHARTON, LOS ANGELES TIMES STAFF WRITER



**The 700 Club: Men's basketball coach Dave Holmquist became one of the youngest coaches to reach 700 wins, Jan. 24, when Biola beat Cal Baptist, 75-49.**

Something about those late nights, driving back from road games in distant gymnasiums, his team squeezed into a van, makes Dave Holmquist smile. An honest-to-goodness smile. Followed by what could almost pass for a chuckle.

His reaction is noteworthy because a) he is not the type of coach who shows much emotion and b) traveling by van is supposed to be the lousy part of small-time college basketball.

Holmquist talks about the camaraderie of those moments. The longer the trip — up the coast, say, or across the Arizona desert — the more chance for players to open up.

"You learn about each other," he said. "There are a lot of good memories."

Memories that stretch across a quarter-century of coaching at Biola University, a Christian school tucked away in the suburbs southeast of Los Angeles. Memories that suit a man who, beyond Xs and O's, possesses a handful of master's degrees in subjects ranging from history to philosophy to theology.

And what about the other part of his job, the

wins and losses?

Mention to Holmquist that he ranks among the winningest coaches in the nation. Ask him about the game at California Baptist a week ago [Jan. 24], his 700th victory at the relatively young age of 54.

No hint of laughter. The reply is brief.

"I haven't thought much about it," he said.

Biola plays in the National Assn. of Intercollegiate Athletics, an amalgam of small schools at the fringes of the larger, swankier NCAA.

The NAIA has no billion-dollar television contract, no glitzy arenas, so the media paid little attention to Holmquist's landmark victory. It didn't help that the Eagles have struggled this winter, lacking size and consistency, amassing a 14-7 record considered so-so by their standards.

Holmquist has reacted with characteristic poise. During a recent loss to Point Loma Nazarene, he showed moments of fire, urging harder play, even thumping his chest. Mostly, though, he spent timeouts calmly instructing players on defensive switches, reminding them

to box out for rebounds.

Losing is nothing new, he says. When Fresno Pacific College gave him his first head-coaching job in the mid-1970s — he was 24, newly graduated from Biola — the team began with 10 consecutive losses.

But it took only a few years to get things turned around, and, in 1978, his alma mater brought him back as co-coach. A few seasons later, Biola made the NAIA championship game, losing to South Carolina Spartanburg, and embarked on a string of 20- and 30-win seasons that would span, with few exceptions, the next two decades.

The 1990s brought milestone victories — No. 400, No. 500 — Holmquist now running the team on his own. In 2002, he won his 600th game at age 50, his program known for smart play and defense.

"A lot of defense," said Joe Peron, who played for Biola in the mid-1980s and now coaches the women's team at Pasadena City College.

"If he wants you to front the post, it doesn't matter how you do it, running or sliding, as long as you get there. You could say he has a passion for what he does."

No coach wins 700 games, at any level, without badly wanting to succeed. Holmquist's fervor shows in deep-set eyes, an unruly tuft of reddish hair atop his head. But this intensity is framed by meticulous dress — polo shirt, khaki slacks, tasseled loafers — and a voice that players sometimes tease about.

"He's got this real slow, monotone way of speaking, there's nothing exciting about it," Peron said. "If you didn't know him, you'd think, man, this guy is really boring."

Said Holmquist: "Some coaches yell a lot and some don't."

His style raises an obvious comparison, says Biola assistant Don Johnson, who played for UCLA and who says that Holmquist is cast from the same mold as John Wooden, "both highly intelligent, highly principled."

From one season to the next, former assistant Scott Mossman says, "I never heard [Holmquist] say it's important that we win

tonight, we've got to win, like a lot of coaches do."

"It was more about relating to kids and letting them know he cares," said Mossman, the coach at Grand Canyon in Phoenix. "A much higher calling than just winning games."

This approach draws upon another of Holmquist's passions — education. With no wife or kids, he has devoted his free time to attending classes at various Southern California universities and accumulating those post-graduate degrees to accompany a coach's requisite doctorate in physical education.

Sitting in an office of bare white walls, with plaques and team photos stacked unceremoniously in a corner, he easily if not eagerly switches from talking about interior defense to a discussion of Hegel and the nature of nation-states.

"He cares a lot about life," said Paul Guerrero, a senior guard on this season's team. "He knows there are a lot of other important things."

Players say they can turn to him at any time, for anything, be it problems with finances, family or girlfriends. They describe a man who will listen patiently to every word, then respond with a saying or bit of wisdom.

The advice might be something gleaned from his philosophy studies, or while earning a degree in marriage, family and child counseling. Maybe his eagerness to help players in their personal lives has helped to build a winning program.

"In our conference, it's a coaches' conference," said Bill Odell, the coach at rival Azusa Pacific. "You'll find teams that overachieve because of what the coaches give to the players."

At Biola, it is hard to argue with the results, Holmquist amassing a 700-243 record for a .742 winning percentage. Success has brought interest from larger schools such as Pepperdine and Pacific, but he has remained content to stay.

"You get kids who are Christians, who want to be here for reasons other than basketball,"

Holmquist said. "You get to coach people you like."

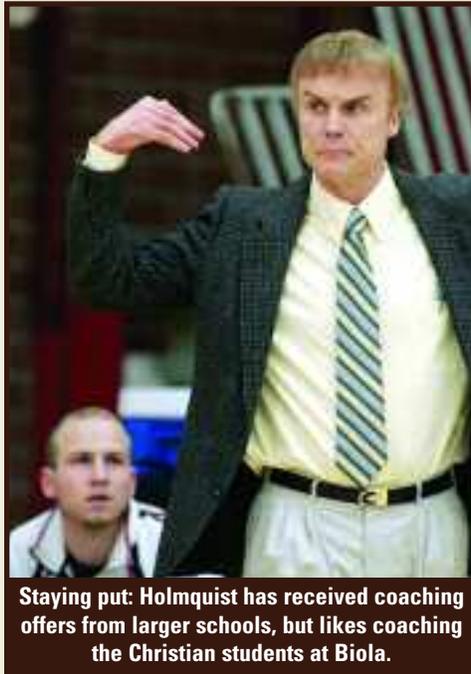
Victories and defeats become secondary — Holmquist seems prouder about having stood as best man at the weddings of several former players — and the fact that Biola has come close to a national championship, but never quite won, is hardly critical.

"Some people have as their goal in life to be happy; I think those people rarely end up happy," he said. "Whereas I think that if people pursue character and the right things in life, happiness kind of sneaks up on them."

Take the other night, victory No. 700, for example. Holmquist marked the occasion in characteristic fashion.

"I celebrated with my guys," he said.

That meant getting his players back in the van for the drive home from Riverside. Along the way, they stopped at a burger stand off the 91 Freeway for a late-night snack, a few minutes to sit around and talk.



**Staying put: Holmquist has received coaching offers from larger schools, but likes coaching the Christian students at Biola.**

## Sports Briefs

### Rouwenhorst Invited to Train With Angels

In his sixth season of professional baseball, former Biola player Jonathon Rouwenhorst ('01) got his first invitation to the Major League spring training camp for the Los Angeles Angels. Rouwenhorst, a southpaw pitcher, signed in 2001 as a non-draft free agent for the Angels and has spent the past five seasons working his way through their minor league system. He split time last season playing between Double-A, Arkansas, and Triple-A, Salt Lake City. Rouwenhorst played at Biola from 1998 to 2001, where he holds the record for most games played (209) and most at bats (727) in a career.

### Baseball Team Takes Missions Trip to Dominican Republic



The baseball team took a pre-season trip to the Dominican Republic, in January, to spread the love of Christ, both on and off the ball field. The Biola ballplayers hosted a church baseball clinic for about 150 kids, many of whom aspire to play professional baseball in the United States. They also led a chapel service at the Arizona Diamondbacks Academy, where about 10 Dominican players responded to an invitation to accept Christ. And the Biola ballplayers donated jerseys and equipment from past seasons to the local kids and the university. On the field, they played professional teams from the Los Angeles Angels, Oakland Athletics, and Arizona Diamondback organizations, where they faced players from Major League rosters and came back from the trip with an impressive 5-1 record.

### Men's Tennis Returns

The addition of six tennis courts at Biola and the planned construction for two more has given Biola's athletics director, Dr. Dave Holmquist, reason to return the intercollegiate men's tennis program that will begin during the 2006-2007 academic year. "With the renewed enthusiasm for the sport of tennis and the increase of facilities, a men's tennis team seems to be the next logical step," Holmquist said.

# Knowing Yourself

## THE OVERLOOKED KEY TO BECOMING A LEADER



I am often asked, "What is the secret to becoming a great leader?"

Kevin Cashman in his book *Leadership from the Inside Out* encourages us to find our authentic self and then base our actions as leaders on an honest expression of who we are. Although not limited solely to the study of leadership, the idea of connecting to the authentic self is one of the more widely accepted principles of modern leadership theory and a hallmark of the master of arts degree in organizational leadership taught at Biola. The importance of acting authentically is also found in Scripture (e.g., Matthew 7:15, Luke 6:45). By getting a better sense of who we really are, we are on a firmer foundation to change into the person the Lord wants us to be.

On the surface, discovering our authentic self seems like a reasonable notion. Yet, as we all know, it is easier said than done. It is an ongoing process of peeling back and then examining layers of crust that we have built over a lifetime to protect ourselves from the stark realization that we are often less than we hope to be. Yet, only through such a process can we more

realistically identify what needs to be changed.

My realization of the importance of this issue came into sharper focus through my work as an executive coach and in teaching the "Leadership and Personal Change" class at Biola. In both situations, I discovered that the personal growth process was accelerated when clients and students clearly understood the difference between *who they were* and *who they wanted to be*.

In class, I use a couple of simple exercises to help students gain a more realistic perspective of their personal sense of self. The exercises are designed to help bring the student's current action into better synch with how he or she wants to act. I encourage you to complete the two exercises below as well.

**Exercise 1:** Write a statement that reflects what you consider to be your purpose on this earth. Next, pretend that you are another person who has intimate knowledge about you, your actions and your innermost thoughts. Write a statement of your purpose in life from this person's eyes, based on how they have observed you. Share the two with

someone who knows you well and ask for his or her feedback. Now compare the information you have gained and openly consider the differences.

**Exercise 2:** Identify six or so areas that represent the core values in your life. (Often students will take the six pillars of character to include trustworthiness, respect of others, responsibility, fairness, caring and citizenship, and then add another representing their faith.) For each core value, write a paragraph or two that presents a realistic appraisal of how you act relative to these values. For example, while you might aspire to be caring in all situations, you are probably not. Then, write a one- or two-sentence summary statement for each value that accurately expresses this quality based on how you act. This statement becomes, in effect, your personal expression of each value. Share each summary statement with someone who knows you well, and ask the person if each statement reflects how he or she sees you acting out each value. Armed with this information, openly reflect on each statement and consider whether or not you would like to change.

It can be scary to take on such a daunting task because deep down inside we know that we are far from perfect. Yet, when my clients and students are able to examine themselves in an honest manner, they usually find that they are not nearly as bad as their worst fears. As they begin to understand who they are, they begin to accept. As they accept, they begin to grow and change in meaningful ways.



**John L. Miller, Ph.D.,** is an associate professor at Biola University, teaching in the master of arts program in organizational leadership. He is also an executive coach serving Fortune 500 Companies and an original founder of HealthNet, one of the largest HMOs in the nation. He is author of the book, *Succeed @ Work: A Workbook for Effective Change* (Fastbreak Press), which is available at the Biola Bookstore.

## Professor Creates Tool to Measure Students' Spiritual Growth



**Dr. Todd Hall, psychology professor**

In addition to questions about students' relationships, the survey includes questions about their level of commitment to Christianity and their spiritual practices, like prayer, Bible reading and church attendance.

Hall said his survey offers a combination of at least four benefits that other spiritual measurement tools don't. First, it focuses on Christianity, unlike many other spiritual measurement tools that lump all religions together, Hall said. Second, within the Christian framework, the survey is broad: it's not dependent on a specific doctrinal perspective, but measures the spiritual growth of all Christians, he said.

"Whether a school is Baptist, Presbyterian or non-denominational like Biola, it can buy into this approach," Hall said.

Third, the survey is brief, even though it is comprehensive, covering 21 aspects of spirituality. While other surveys can take several hours to complete, Hall's survey only takes about 35 minutes. And, fourth, the survey doesn't only provide feedback to the university, but also to the students who take the survey, so they can use the results to stimulate their spiritual growth.

Hall saw a need for this survey while administering a questionnaire to Biola students as part of a longitudinal study on spiritual transformation he is conducting with Rosemead professor Dr. Peter Hill. This questionnaire, a collection of spiritual measurement tools created by Hall and other researchers, was first administered to Biola's freshmen class of 2003 and will be given to the same students each semester until they graduate in 2008. By following students through their college years, Hall and Hill hope to gain a better understanding of students' spiritual growth, including identifying the experiences and factors that encourage their spiritual growth. (*Biola Connections* will report on the findings as they become available.)

Hall joined Rosemead's faculty in 1998. He also serves as the editor of Rosemead's *Journal of Psychology and Theology* ([www.biola.edu/jpt](http://www.biola.edu/jpt)).

Christian universities, like Biola, advertise that they foster students' spiritual growth. Of course, making this claim is one thing; providing evidence is another.

To help schools measure spiritual growth during the college years, a tool was created by Dr. Todd Hall, a professor in Biola's Rosemead School of Psychology and the director of Rosemead's "Institute for Research on Psychology and Spirituality."

Named the "Spiritual Transformation Inventory," Hall's tool — an online survey — has been adopted by the Council for Christian Colleges & Universities (CCCU) as part of their "Comprehensive Assessment Project," which helps CCCU-member schools measure the outcomes of their education. This spring semester, over 30 Christian colleges, universities and seminaries, including Biola, began administering Hall's survey to their students.

Spiritual growth, in Hall's study, is measured by the quality of students' relationships with God and others, including their level of involvement in Christian community.

"Spiritual development is fundamentally about relationships with God and others, and it occurs through relationships," Hall said.

## Faculty Highlights



Dr. **Pete Menjares** [associate provost for diversity leadership] gave one of the two keynote addresses at the "Conference on Christianity, Culture, and Diversity in America," held Nov. 11-12, in Tulsa, Okla., co-hosted by the Council for Christian Colleges & Universities and Oral Roberts University. His plenary presentation was titled, "From Multiculturalism to Intercultural Competency: Transitions, Trends, or Life Transformation?" Dr. Menjares also spoke in Biola's chapel, Nov. 14, on the topic "One Flock Many Folds: The Challenge of Achieving Unity in Diversity." His text was John 10:16.



Dr. **Michael Keas** [history and philosophy of science] was quoted by *The Chicago Tribune*, Dec. 18, in a front-page article about how science is taught at Christian colleges, titled "Students Bridge Science, Faith at Christian Colleges." Keas, a proponent of Intelligent Design, was quoted saying: "I think they're [Biola students] getting a much more open-minded, fairer assessment of the topic than many secular university courses offer because there's almost a kind of speech code on secular campuses, that if you criticize Darwin, you must be a fundamentalist."



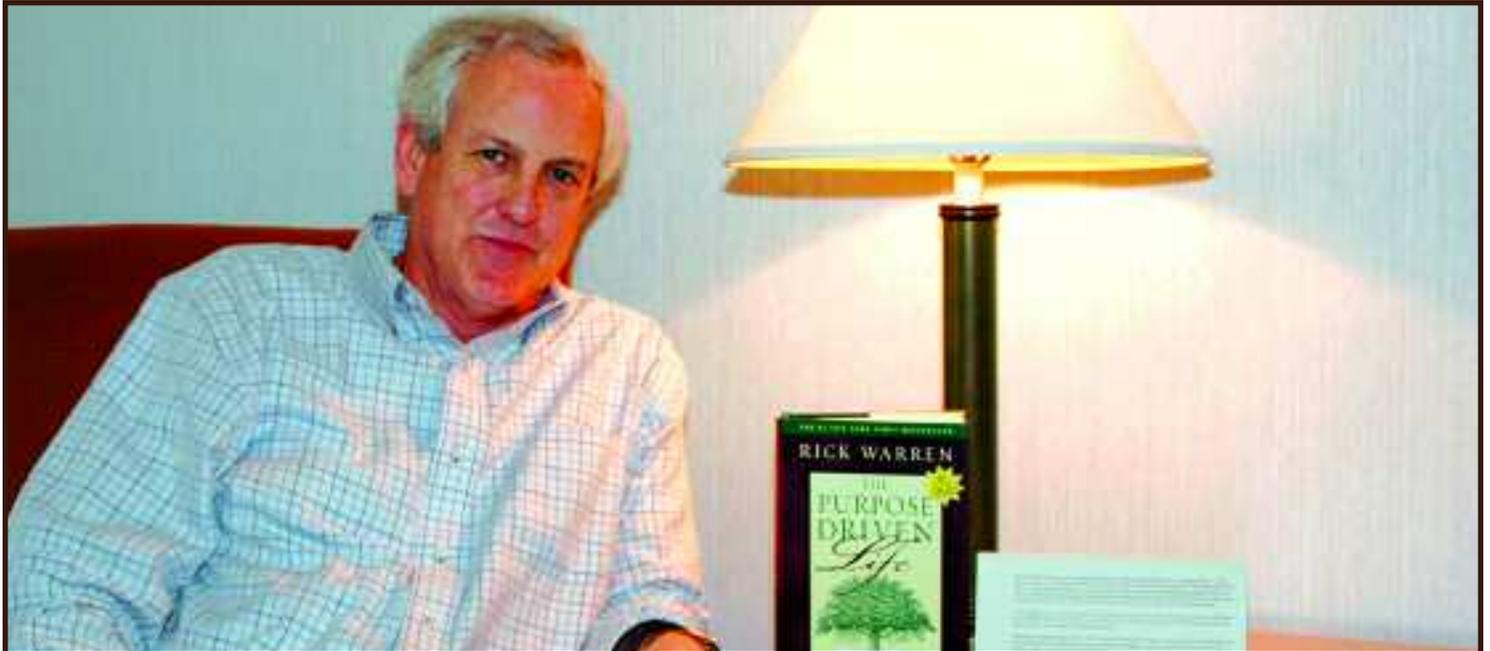
Dr. **John Hutchison** [Bible exposition] presented a paper at the 57<sup>th</sup> annual meeting of the Evangelical Theological Society, titled "The Christian View of Suffering and Martyrdom in the Early Centuries of the Church." The conference was held Nov. 16-18 at Valley Forge, Penn., and the theme was "Christianity in the Early Centuries." The topic of his paper was inspired by his new book *Thinking Right When Things Go Wrong: Biblical Wisdom for Surviving Tough Times* (Kregel Publications). To receive an electronic copy of Dr. Hutchison's paper, e-mail a request to: [ets@zondervan.com](mailto:ets@zondervan.com).



Dr. **Li-Shan Hung** [piano] performed a chamber music concert in San Jose, Calif., in August, with violinist Bin Huang, the winner of the 1994 Paganini Moscow International Violin Competition, and cellist Sue Bae, the winner of the 2005 Concert Artists Guild audition in New York. In November, Dr. Hung performed a solo recital for the Music Teachers' Association of California Lakewood-Cerritos [Calif.] Branch.

## Marketplace Missions

CREATIVE WAYS BUSINESS OWNERS ARE USING THEIR INFLUENCE TO SHARE CHRIST



**Purpose-Driven business: Jeff Grether leaves a copy of *The Purpose Driven Life* for the guests who stay at his Best Western hotel in San Juan Capistrano, Calif.**

Juan Saldivar punched the time clock and headed for his post at a manufacturing plant in Southern California. He was extremely grateful to have this new job, yet his mind was anxious as he wondered how he was going to afford back-to-school supplies for his three school-aged children. Fortunately, Juan worked at Omni Duct Systems in Anaheim, where CEO Bob Brumleu and CFO Steve Philp are part of a growing cadre of leaders who understand that their role as business leaders is not just about serving customers, making a profit and producing products — it's also about seeing their role as leaders in the marketplace as a calling from God.

During the lunch break, Juan was thrilled to see a lineup of pre-filled kids backpacks, three of which had his children's names on them. His foreman announced the backpacks were a gift from the company. For Juan, the gifts brought him dignity and worth as a service worker. For Bob and Steve, the company leaders, it was their opportunity to

be the hands and feet of Jesus Christ right there on the shop floor.

Bob and Steve *are in ministry* right there in Anaheim. They don't need to journey to Africa (although they've done that, too), nor feel like second-class Christians to their friends in vocational ministry. For years, business leaders have seen their churches commissioning cross-cultural missionaries at the front of their churches, only to head home wishing that they too might someday be in "ministry." Today these men and women are being commissioned to be "missionaries disguised as business leaders" as they raise the cross of Jesus Christ at the center of the marketplaces.

This clarion call is being sounded by leaders like Chris Duncan, CEO of BBL Forum ([www.bblforum.com](http://www.bblforum.com)), and Bob Shank, CEO of The Master's Program ([www.masterprogram.org](http://www.masterprogram.org)), and Connecting Business Men to Christ ([www.cbmc.com](http://www.cbmc.com)), as they train and re-orient a small, but growing army of business leaders to the philosophy that they are in ministry; that

they have a holy calling to bring the gospel to their staff, customers and suppliers.

Eric Morgenson and his partner at Nationwide Lending Corporation started a book club. The first book discussed was *The Da Vinci Code*, which was followed up with a Bible study that addressed the issues in the book from a biblical basis. That meeting turned into a regular Bible discussion group that Eric's team now leads. His staff members can attend the discussion on a voluntary basis. At Easter, he invited the company's 150 team members to go to a local Good Friday church service. Approximately 33 people, including some of his consultants, took him up on the offer. Eric sees his business as a vehicle for use by God in the lives of the people he comes in touch with.

Jeff and Sue Grether own and operate a Best Western hotel in San Juan Capistrano, Calif. Jeff realized that his God-given platform of influence was the 50,000 people who stay in his hotel over the course of a year. His pastor, Rick Warren of Saddleback Church, wrote the

*New York Times* best seller *The Purpose Driven Life*, and Jeff and Sue began thinking of their guests who spent the night in their hotel. Today, guests at the hotel can find a copy of the book and a tent card sitting on their bedside stands in their rooms. The tent card tells guests that the book is a free gift. Almost 200 books have been received by their guests.

Bob, Steve, Eric, Jeff and Sue all realize their marketplace role is a crucial one and are reaching their spheres of influence for Jesus Christ.

At Biola University, we have an opportunity as Christian educators to prepare the next generation of Christian marketplace leaders who will live culture-transforming lives. Biola University's business programs — the undergraduate business track, the master's in business administration program and the master's in organizational leadership — have been teaching these truths since the early 1970s and have graduated 1,523 young

leaders who are deployed around the world in large corporations and small businesses — bringing to the marketplace the powerful truth of the gospel of Jesus to change people's hearts and redeem the culture. These leaders are all deployed with the knowledge that they are, indeed, in ministry and have a high ministry calling to bring hope, meaning and purpose to a world of people who are, increasingly, not showing up in church on Sunday, but who walk through the front door of their workplaces five days a week.



**Greg Leith**

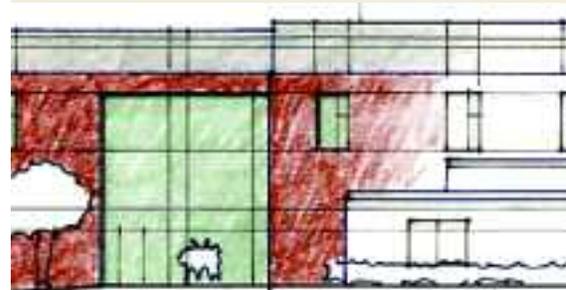
(’78) is Biola’s director of business and corporate relations. He earned a degree in business administration at Biola.

*Greg wants to hear how you represent Jesus Christ in your marketplace. Send him your stories: [greg.leith@biola.edu](mailto:greg.leith@biola.edu)*



**Backpacking:** The leaders of Omni Duct Systems in Anaheim, Calif., reach out to employees by providing their children with backpacks filled with school supplies.

## Support the Crowell School of Business Building



The Crowell School of Business building project received official bids for construction in December 2005, and the actual cost of the building is now nearly \$2 million higher than previously projected. This was expected since the costs of energy and supplies have increased as a result of the hurricanes last summer.

The total project is now \$14.8 million. Just over \$2 million is still needed to fully fund the project, so your gift can make a difference. A friend of the University has offered to match each gift for this project dollar-for-dollar. To help provide a facility to teach business professionals to pursue business as ministry and double your gift, give online or call us.

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### Correction

The last issue should have stated that Wendell Moats was an executive with Principal Financial Group, not the founder. We apologize for the error!

## What's Happening in Higher Education



AP Photo / Lawrence Journal-World

**Under Fire: Professor Paul Mirecki, at the University of Kansas, resigned as a department chairman after proposing a course presenting Intelligent Design as "mythology."**

### Professor Critical of Intelligent Design and Christians Resigns Post

"A University of Kansas professor who drew criticism for e-mails he wrote deriding Christian fundamentalists over creationism resigned Wednesday [Dec. 7] as chairman of the Department of Religious Studies. Paul Mirecki stepped aside on the recommendation of his colleagues ... Mirecki had planned to teach a course in the spring that examined creationism and intelligent design after the State Board of Education adopted science standards treating evolution as a flawed theory. Originally called 'Special Topics in Religion: Intelligent Design, Creationism and other Religious Mythologies,' the course was canceled last week at Mirecki's request. A recent e-mail from Mirecki to members of a student organization referred to religious conservatives as 'fundies' and said a course describing intelligent design as mythology would be a 'nice slap in their big fat face.'" *Associated Press*

### Intelligent Design Gains Momentum

"When Hannah Maxson started an intelligent design club at Cornell University last fall, a handful of science majors showed up for the

first meeting. Today, the high-profile club boasts more than 80 members. Until recently, the nationwide debate over whether intelligent design should be taught alongside evolution was centered primarily in public elementary and high-school science classes. ... Now the discussion is spilling over onto university campuses. At nearly 30 public and private universities across the country, students have started clubs aimed at promoting intelligent design. The clubs, sponsored by the Intelligent Design and Evolution Awareness Center (IDEA), a small, nonprofit organization based in San Diego, have been gaining members and visibility." *Beliefnet*

### Princeton Group Promotes Chastity

"The students who started one of Princeton University's newest clubs remember the awkward moment when they realized they were in the minority: while watching a play called 'Sex on a Saturday Night.' The play is put on for incoming freshmen to inform them about sexual health and safety. ... 'I remember sitting there and feeling really uncomfortable because every single character ... was talking about having engaged in premarital sex,' said

Christian Sahner, 20, a junior from Maplewood, New Jersey. So about a year ago, the students formed a group promoting chastity. While similar groups exist at other universities, it is a first for the Ivy League." *Associated Press*

### Vagina Monologues, OK, but Bible, Not

"What do the Bible and the 'The Vagina Monologues' have in common? Not much. But surely we can all agree that both are covered by the First Amendment, guaranteeing freedom of religion and freedom of expression. Well, that's not so at the University of Wisconsin-Eau Claire. ... Any resident assistant, or R.A. as the live-in student counselors are called, can put on a performance of the play, and one has, but leading a Bible studies class in his or her own room and on his or her own time, is forbidden. ... The director of university housing says the ban is necessary to enable the RAs to 'share' the perspectives of the students, to make RAs 'approachable.'" [The university later suspended the policy pending a review.] *Washington Times*

### University of California is Accused of Bias Against Christian Schools

"Cody Young is an evangelical Christian who attends a religious high school in Southern California [Calvary Chapel Christian School in Murrieta]. With stellar grades, competitive test scores and an impressive list of extracurricular activities, Mr. Young has mapped a future that includes studying engineering at the University of California and a career in the aerospace industry, his lawyers have said. ... They [Young, his teachers and family] say the public university system, which has 10 campuses, discriminates against students from evangelical Christian schools ... Mr. Young, five other Calvary students, the school and the Association of Christian Schools International, which represents 4,000 religious schools, sued the University of California in the summer, accusing it of 'viewpoint discrimination' and unfair admission standards that violate the free speech and religious rights of evangelical Christians." *New York Times*



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

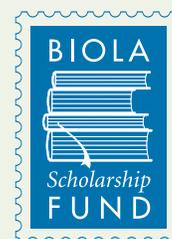
Dear Biola Supporter,  
My name is Heather McDowell, and I am a junior in the department of Intercultural Studies. Your support has enabled me to pursue my dream of being a medical missionary. Biola offers many opportunities to further our learning experience by providing study abroad options. This semester, 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

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## Back to the Rumor Mill

I recently received a letter of concern from a Biola graduate of the early 1970s. His note didn't come with a lot of background, but was a question of where Biola faculty stand on an important educational philosophy.

His question was: Is it true that many professors at Biola University now view their mission as helping poor, right-wing, Christian children outgrow their parents' faith?

I'm not sure where he had heard this rumor, but I responded from the perspective of both a parent and as the senior director of alumni at Biola. My assessment in talking to our faculty, graduating seniors, and watching my own two daughters as they have attended Biola, is that the mission of Biola remains unchanged. That mission is to provide biblically centered education, scholarship and service — equipping men and women in mind and character to impact

**Is it true that many professors at Biola University now view their mission as helping poor, right-wing, Christian children outgrow their parents' faith?**

the world for the Lord Jesus Christ. This is the central, driving theme of every class and activity that takes place here on the Biola campus.

All of us who have done any study on developmental theory, or even watched our own kids, know that all college students are going through a dramatic time of examining what they believe and what their parents have taught them. During this time, students are determining and forming their own worldviews.

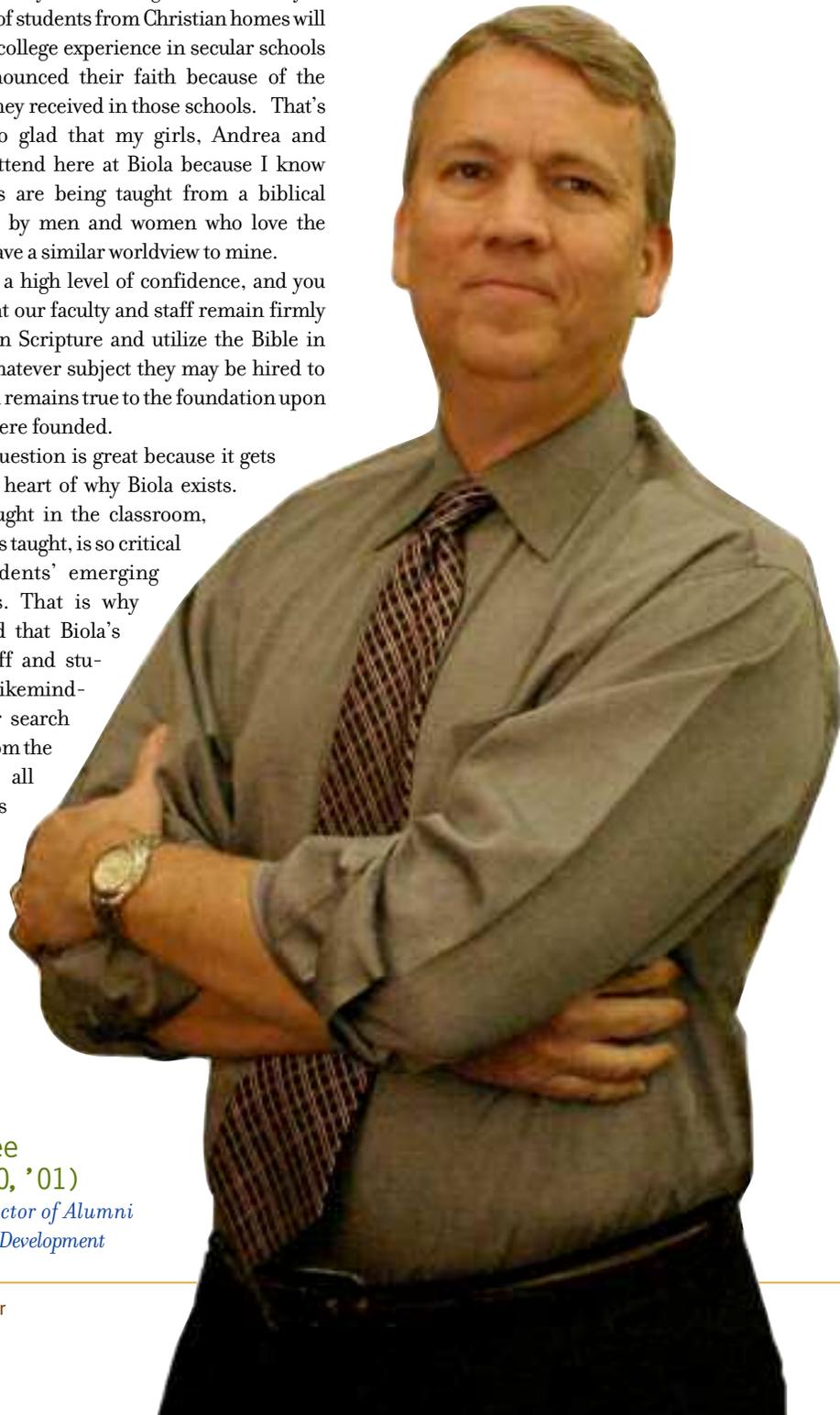
I have heard, so many times, of students attending secular schools who have fallen away

from their faith and are no longer serving Christ. What a heartbreaking experience for any parent. In fact, I recently heard the figure that as many as 70 percent of students from Christian homes will leave their college experience in secular schools having denounced their faith because of the messages they received in those schools. That's why I'm so glad that my girls, Andrea and Breanna, attend here at Biola because I know that classes are being taught from a biblical perspective by men and women who love the Lord and have a similar worldview to mine.

I have a high level of confidence, and you can too, that our faculty and staff remain firmly grounded in Scripture and utilize the Bible in teaching whatever subject they may be hired to teach. Biola remains true to the foundation upon which we were founded.

This question is great because it gets to the very heart of why Biola exists. What is taught in the classroom, and how it is taught, is so critical to the students' emerging worldviews. That is why I'm so glad that Biola's faculty, staff and students are likeminded in their search for truth from the source of all truth, God's Word.

**Rick Bee**  
( '79, '90, '01)  
*Senior Director of Alumni  
and Friend Development*



## New Young Alumni Program Introduces 'The Hub'

Hey! I'm Steve Smith, a 2005 Biola graduate and the new manager of young alumni relations (for alumni who graduated within the past 10 years). About a year ago my boss, Rick Bee, realized there was a need for representation in the young alumni demographic, as it is the fastest-growing alumni group in Biola's history. Since that time, I have heard over and over again as I talk with alumni over lunch (hint: that's a *free* lunch, if you call me) about your desire for Biola to help you network. This makes sense as Biola was founded on the connection between a businessman and a pastor, and every job search manual says networking is, by far, the most effective method of landing a great job. (And, of course, we all know plenty of couples who got their "ring by spring" using advanced networking techniques!) The greatest resource we have at Biola is our vast network of people, and we want you to stay connected.

So, in that spirit, I'm excited to tell you about Biola's new online community, The Hub ([www.thehub.biola.edu](http://www.thehub.biola.edu)). It comes complete with personal profiles, picture galleries, networking groups, message boards, and classifieds, to name just a few features. We hope you advertise and grow your businesses, that you find jobs, and that you offer (and find)

professional advice and mentoring. We hope you make connections for doing new and exciting ministry. We hope the great conversations that started at Biola would continue, though distance may separate you.

We also hope you find ways to use it that we haven't even thought of yet.

The Hub is a tool that literally allows you to connect with Biolans across the world at any time, in a dynamic, safe capacity.

**Biola's new online community, The Hub, comes complete with personal profiles, picture galleries, networking groups, message boards and classifieds,**

There are over 23,000 Biola alumni with degrees from Biola all over the world, and thus our potential for influence is huge. Just think, every little bit that Biola grows, the more we are known as a force for positive change in the world, the more the value of your degree grows, and thus your potential for success is heightened. As Alumni Relations, we want to aid you in that process. We want you to know that when you paid for your Biola education (and pay you did, I know, recent graduate, remember?), you also bought a lifetime membership to a community that is constantly growing and making a world-wide impact for Christ.

So stay involved. Join The Hub. Hire a young Biola grad. Partner with the senior students this year in the Senior Gift Project, where seniors are excitedly giving a gift in an amount representative of their graduation year, \$20.06. (Feel free to move that decimal around too, it's ok! :) Or just take me up on that free lunch. I've got about 1,000 ideas rattling around in my head about how the alumni program can benefit you. I would love to hear your thoughts on them. Please let us know how we can better serve you as lifetime members of the Biola community.

**Steve Smith ('05)**  
*Manager of Young Alumni Relations*

E-mail me at [steven.m.smith@biola.edu](mailto:steven.m.smith@biola.edu) or call (562) 777-4043.  
To join The Hub, visit: [www.thehub.biola.edu](http://www.thehub.biola.edu)



## Where Are They Now?

### Working in the White House

**Ursula Williams** ('04) works at the White House in the Office of Public Liaison as a deputy assistant to the director. Her responsibilities include outreach to constituencies, including African-American coalitions and groups concerned about Social Security reform and tax reform. She spends much of her day answering questions from these groups. She also reads newspaper articles to find groups who are making positive contributions to their communities, like African-American churches. She then surprises them with a phone call from the White House. "They're grateful to think that someone noticed them, and it's great to make people's day," Ursula said. She started her job in October after serving as a White House intern. At Biola, she majored in social science with an emphasis in political science. She also participated in the American Studies Program, a study abroad program in Washington, D.C. She said Biola helped her develop analytical skills and her faith. When the new presidential administration is appointed, she plans to return to her hometown, Long Beach, Calif., to work with minority and underprivileged groups, helping them understand economics.



### Fighting Crime

**Dan Rodriguez** ('00, M.A. '05) serves as an elected council member for the City of Pomona, Calif., in District Three, where he was born and raised. This is his fourth year with the city council, which he sees as "a mission and calling." His goal is to



help better the quality of life for Pomona's citizens, especially by reducing crime. Several gang-related deaths have occurred in the past six months, which continue to taint Pomona's image, he said. Gangs are a special concern to Dan. When he was 18, he was shot in the face after his car was misidentified by gang members. Dan is working to reduce crime by creating community engagement groups with parents to increase academic achievement and by creating effective after-school programs. Before joining the city council, Dan served as a pastor for over 10 years at the Southern California Dream Center in Pomona. He and his wife, Ana, have three children: Christina (11), Eva (10) and Daniel (8). [dan\\_rodriguez@ci.pomona.ca.us](mailto:dan_rodriguez@ci.pomona.ca.us)

### Studying Law at Georgetown

**Jamie (Whitaker, '04) Campbell** majored in humanities at Biola and is now a student at Georgetown University Law Center in Washington D.C. "I really felt law was where God was calling me," said Jamie, who was raised in Japan, where her parents still serve as missionaries. She plans to graduate in May 2007 and then work for a large firm in Washington, D.C. Jamie said she will likely specialize in appellate litigation. While at Biola, Jamie was a student in the Torrey Honors Institute, which, she said, helped her develop critical thinking skills. She said Georgetown is at the opposite spectrum of Biola, politically, and that has broadened her experiences. Jamie was married on March 4 to Andrew Campbell, whom she met on [eharmony.com](http://eharmony.com). [jjw5@law.georgetown.edu](mailto:jjw5@law.georgetown.edu)



### Expanding Biblical Scholarship

**Dr. Lee "Ron" M. McDonald** ('64, B.D. '69) is the president of Acadia Divinity College, a



graduate theological seminary at Acadia University in Wolfville, Nova Scotia. He also serves as a professor of biblical studies and is an ordained Baptist minister, having served as a pastor for three churches, a youth minister, a chaplain in the U.S. Army, and an area director for Youth For Christ in San Gabriel Valley, Calif. Lee has authored or edited 13 books, including *The Biblical Canon: Its Origin, Transmission and Authority* (Hendrickson Publishers), which is scheduled to be released this year. Lee earned a B.A. in biblical studies from Biola and a bachelor of divinity in New Testament from Biola's seminary, Talbot. He also earned a Th.M. from Harvard University and a Ph.D. from the University of Edinburgh, Scotland. Lee said the encouragement and advice he received from Biola Greek professor Dr. Harry Sturz was pivotal in his educational process and career in Christian service. "My understanding of the Greek language has served me well over the years, and it all started at Biola with one who also became a friend as well as a mentor," Lee said. He and his wife, Mary, have four children and four grandchildren. [lee.mcdonald@acadiau.ca](mailto:lee.mcdonald@acadiau.ca)

# Right at Home

## ALUMNUS LIVES IN C.S. LEWIS' HOUSE WHILE STUDYING AT OXFORD

Thomas Ward ('04) became the envy of C.S. Lewis fans when he was chosen to live in the late Lewis' house, starting in November 2004, while he attends the University of Oxford, near London. The house was where Lewis wrote many of his books, including *The Chronicles of Narnia* series.

**When I had visited the Kilns (Lewis' house),** I learned that students could live there. So, after I was accepted to Oxford, I sent an e-mail to the president of the C.S. Lewis Foundation, Dr. Stan Mattsen, to see if there was any possibility we could move in. It turned out they were in desperate need of someone to live in, and manage, the house.

**I'm a big Lewis fan.** Everything I love academically can be traced back to my senior year in high school when I ploughed through most of his non-fiction.

**Reason and imagination, duty and longing, orthodoxy and whimsy** — they all sit comfortably together in the furniture of that saint's mind. I started reading Dante, George MacDonald, Milton, Virgil — all because Lewis made me long to get into the books that made this man.

**The house isn't that big.** I'd estimate a little over 2,000 square feet. But it feels like there is a lot to it because it is compartmentalized into little rooms with narrow, winding hallways. It has six bedrooms. Katie and I stay in the rooms that belonged to Warnie (Lewis' brother).

**The house is very quaint, very old England,** with a heavy, wrought iron, kitchen scale that we use for baking, an always-on Aga oven, a drying rack on a pulley, old rations pamphlets in the Common Room, and a program from the coronation of Queen Elizabeth II. Each room has its own tiny fireplace where coal was once used to heat the place. The floors are dark wood and creak, and in the winter a draft comes up through the boards. The windows are old-style, multi-pane glass, with curlicue levers. Photos of Lewis and his family are all over.

**The house is decorated** with trappings that would characterize a modest, middle-class home in the 1950s. Some of the furniture is shabby. We tell visitors it's more authentic this way since Lewis was noted for his self-inflicted indigence, giving most of his money away to charities.

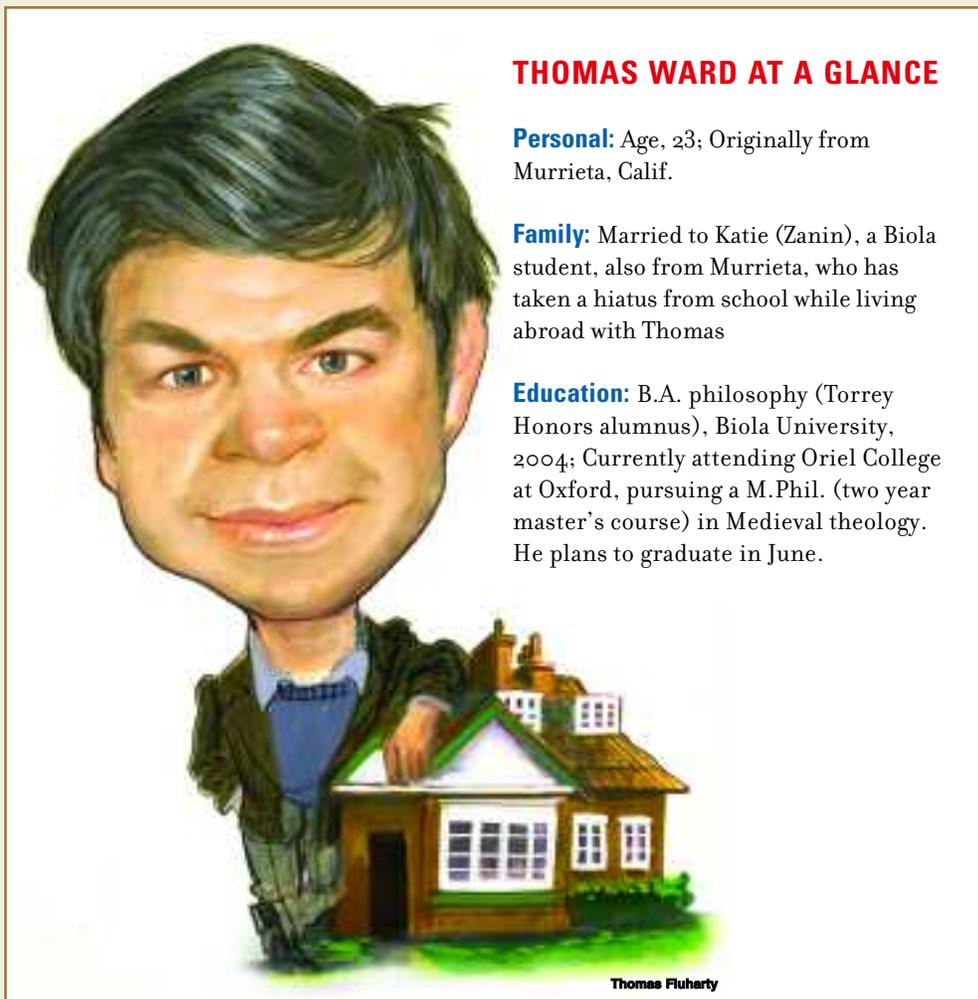
**It's about three miles east of Oxford City Centre,** in a small village called Risinghurst.

**Many people tell us there is something about the place** they can't put their finger on, something good and welcoming. We sense it now and then, too.

**Since living in Lewis' house I've learned** how much he gave away. For several years, he was unable to pay his taxes, even after his books were bringing in more than enough to live in modest luxury.

**At Oxford,** I've basically spent the last year and a half reading Thomas Aquinas.

**I want to contribute to the recovery of our knowledge of Medieval philosophy.** I'd like to get a Ph.D., focusing on Medieval metaphysics and teach students how to think hard about important issues.



### THOMAS WARD AT A GLANCE

**Personal:** Age, 23; Originally from Murrieta, Calif.

**Family:** Married to Katie (Zanin), a Biola student, also from Murrieta, who has taken a hiatus from school while living abroad with Thomas

**Education:** B.A. philosophy (Torrey Honors alumnus), Biola University, 2004; Currently attending Oriel College at Oxford, pursuing a M.Phil. (two year master's course) in Medieval theology. He plans to graduate in June.

## News & Notes

### 1940s

**Betty Jo (Gillett, '48) Mings** has a worldwide ministry over the Internet, sharing the love of Jesus through poems she has written. She authored the book *Poems for the Common Man: Words of Comfort and Inspiration* (2002), which can be ordered through amazon.com and barnesandnoble.com. While a student at Biola, Betty Jo wrote poems for *The Chimes* newspaper. For many years, she sold custom poems, and she also sold poems in decorative frames to Christian bookstores throughout Southern California. She has countless poems published in books, magazines, periodicals and anthologies. Betty Jo lives in Garden Grove, Calif., with Rowland, her husband of over 50 years. For more information about her poetry, visit her Web site ([www.bettyjomings.truthpath.com](http://www.bettyjomings.truthpath.com)).

### 1950s

**David Carver** ('52, M.A. '55) retired from Thru the Bible Radio With Dr. J. Vernon McGee in December, having worked there since 1975 and writing the introductions to the broadcast since 1987. He and his wife also wrote to foreign listeners and prisoners who requested help. David continues to write for Thru the Bible in his spare time. At Lake Avenue Church in Pasadena, Calif., he is teaching a Bible study that goes through the Bible in two years.

**William** ('58) and **Olivelle** ('58) **Uber** report that, in the years following Biola, the Lord gave them a blessed ministry, first as missionaries with the American Sunday School Union and later when Bill went into pastoral ministry. Olivelle wrote a booklet about their life story titled *God's Nail*, which Bill and Olivelle have distributed to their fellow church members, family members and friends. Bill and Olivelle said Biola played an important part in their lives, equipping them for the work of the Lord.

### 1970s

**Theodore D. Charles** ('70) retired in 1999, from a teaching career of 27 years: for seven years at Rehoboth Christian School and for 20 years at Gallup McKinley County Schools. He is enjoying his art, is pastoring a church at Fort

Wingate, N.M., and traveling. He is also sharing time with his grandkids.

**Kathy (Blanck, '74) Martens** is teaching English as a Second Language to adult students. She said it is a rewarding experience. Her household (in Redlands, Calif.) has three rival Christian schools represented. In addition to Kathy having graduated from Biola, her oldest daughter, Erin, just graduated from Azusa Pacific University with a bachelor's degree in nursing. Her youngest is a sophomore at Westmont College. Kathy said the trio makes "quite a combination." She sends greetings to all her classmates of '74 and '75.

**Fran Seiford** ('79) celebrates 25 years in business. Fran founded Stampendous, Inc., to manufacture her designs as rubber stamps. Her stamps are manufactured in Anaheim and sold in many major craft stores across the country. Fran enjoys many international business trips to teach stamping. She said, "To be able to make a living and have this much fun at it is an incredible blessing."

### 1980s

**Sherilyn (Cooper, '82) Morse** married Doug, whom she met at Faith Academy in the Philippines. They returned after a few years overseas to work with Child Evangelism Fellowship in Springfield, Ore. They have eight children who are homeschooled. Doug and their oldest son, Nathaniel (15), were able to go on a short missions trip to Zambia in 2005. Sherilyn said she appreciates the chance she had to work with Child Evangelism Fellowship at Biola and to be exposed to missions through great conferences. She said those experiences still impact their family today.

Jim and **Lisa** ('83, **Rockwell**) **Black** have four children. They served for eight years in Nigeria with North American Baptist Conference. They now live in Illinois where Jim is the senior leader of worldwide outreach for their denomination. Lisa homeschools and works part-time in a local nursing home. [jlblack59@comcast.net](mailto:jlblack59@comcast.net)

**David** ('84) and Jenifer **Gerlach** left Oregon for Tennessee six years ago. David continues to work at the ABC affiliate in Chattanooga as their satellite truck operator. He also serves as the associate pastor of North River Vineyard Church, a new church plant in the Chattanooga suburb of Hixson. Jenifer homeschools their five kids, ranging from kindergarten to high school. David would love to hear from any 1983 "Biola Abroaders." [dgerlach@newschannel9.com](mailto:dgerlach@newschannel9.com)

**Andy** ('85) and Pam **Holloman** live in Colorado Springs, Colo., with their three children: Joshua (14), Ainsley (13) and Luke (10). Andy is a multi-line insurance agent with American Family Insurance. He has been in the insurance business for the past seven years. Prior to insurance, he worked in the western suburbs of Chicago (Carol Stream, Ill.) as the director of church planting and vice president of Interest Ministries (a service agency to Christian Brethren and Plymouth Brethren churches throughout Canada and the United States). The Hollomans are involved at Rocky Mountain Calvary Chapel. Pam is finishing her master's degree in education and plans to continue teaching in the public school system. [aholloma@amfam.com](mailto:aholloma@amfam.com)

### 1990s

**Jeff** ('94) and **Stacey (Ristagno, '04) Mako** live in Ann Arbor, Mich., with their son, Kieran (2), and two big rescue mutts, Lucky and Jock. Jeff is finishing his second year of medical school at the University of Michigan, made possible with the support of Stacey who is a stay-at-home mom. Jeff would love to hear from old Biola friends. [jeffmako@umich.edu](mailto:jeffmako@umich.edu)

**Chad** ('95) and **Kendal (McMath, '95) Owens** were recently accepted into Wycliffe as missionaries to Papua, New Guinea. Chad will be doing computer support work while Kendal will focus on teaching. They're supporting the translation work going on in Ukarumpa with a departure date of August 2007 (hopefully). Their son, Calvin (4), and daughter, Sydney (6), will be going with them.

**Jason** ('99) and **Emily (Kette, '01) Alley** are building a home in Parks, Ariz., just outside Flagstaff. They will soon be living on 10 acres in the middle of the forest, surrounded by pine trees and (in the winter) snow. They love it there. [jalley@wusdz.org](mailto:jalley@wusdz.org)

### Marriages

David and **Kimberly (Klein, '95) Lomakin** were married on May 15, 2005, in Yorba Linda, Calif. Biolans in the wedding were Dave Aspling ('94), Julie (Vander Dussen, '05) de Jong and Tami (Regier, '95) Burnett. The couple lives in Orange, Calif. David and Kimberly operate Regency Air, an air charter company based out of Orange County Airport. [dklomakin@socal.rr.com](mailto:dklomakin@socal.rr.com)

**Neva Pineda** ('99) married Jamilo **Pendon**, a music minister, on June 11, 2005, in Bacolod, Philippines. They were childhood sweethearts. Jamilo is still in the Philippines, waiting to get approval from the embassy to come to the United States. Neva serves at Cornerstone Christian Fellowship of Corona, Calif., as a Christian education director. She also teaches at The Creek Preschool & Kindergarten.

Michael and **Belen ('00, Rodriguez) Marchica** were married in Downey, Calif., on Oct. 23, 2004. Sherra Estes ('02) was a bridesmaid. Michael is the vice president of a trucking company, and Belen is the office manager of an advertising company in Long Beach, Calif. Her clients include Verizon, The Walt Disney Company, Sears and ABC.

**Jill (Harrell, '00)** was married to Jose **Marquez** on December 31. Biolans in the wedding were Karen Boscia ('00) and Emily Haager ('04). Jill and Jose met while teaching high school. Jill teaches history, and Jose teaches chemistry and coaches football. They live in Diamond Bar, Calif.

Derek and **Kelly (Tooley, '00) Watts** were married June 11, 2005, in McKinney, Texas. Biolans in the wedding included Michelle Kelman ('00), Melissa Martin ('00), Sarah

(McMartin, '99) Shevlin, Sarah (Rider, '99) Shilling, Jeanette Hagen ('00) and Rachel Bond ('00). Derek and Kelly honeymooned in St. Thomas (on the U.S. Virgin Islands) and live in McKinney, Texas, where Kelly teaches at an elementary school, and Derek serves as the college pastor and sports director at First Baptist Church of McKinney. [kellywatts611@hotmail.com](mailto:kellywatts611@hotmail.com)

**Colin ('01) and Elizabeth (Langenwalter, '03, '06) Anderson** were married July 9, 2005. The wedding party included Dave Barker ('99) and Elena Dull ('01). Colin is serving with the Marines in Iraq. Elizabeth teaches eighth grade math and science in La Mirada, Calif. Elizabeth's parents, Paul and Becky, work at Biola. Colin's mother, Jane ('71), and sisters, Kristi ('02) and Heidi, attended or currently attend Biola.

Joe and **Virginia (Knoll, '02) Quistorff** were married on Feb. 28, 2004, at the bride's home church in Fresno, Calif. Biolans in the wedding party included Shelley Grimm ('02). Joe is pursuing a career in firefighting, and Virginia is completing her master's degree in school counseling.

Ryan and **Elizabeth (Schafer, '02) Stutzman** were married Sept. 25, in an outdoor wedding near Mount Vernon, Wash. Biolans in the wedding included Katie Small ('04). Edward "Sonny" Massey, of La Mirada, performed the wedding. The couple honeymooned in Puerto Vallarta, Mexico, and live in Burlington, Wash., where Ryan is stationed with the Navy.

**Allison (Hobbs, '02)** married Doug **Wilson** on June 5, 2004. The maid of honor was Marissa Okinaga ('03), and the florist was Alicia Tweet ('04). Allison and Doug lived in Springfield, Mo., until Doug's graduation in December from Missouri State University with a B.F.A. in graphic design. From January to July 2006, they are serving with YWAM for a Discipleship Training School course, training in New Zealand, and then doing outreach in East Asia.

Marius and **Annie (Sproul, '03) Bilauca** were wed Sept. 10 in Fullerton, Calif. They happily live in Placentia, Calif., continuing their jobs at St. Joseph Hospital of Orange. Marius works as an emergency medical technician, and Annie works as a registered nurse. Biolans in their wedding party were Jenny Doan ('02), Janelle (Pitman, '01) Rhoads, and Alexiss Benoit ('04).

**Michael Estrada ('03)** and Marcy were married Oct. 16, 2004. They were high school sweethearts in 1986, reconnected in 2001, and had a small wedding ceremony in Honolulu, Hawaii. They live in Pasadena, Calif., and attend Lake Avenue Church.

**Robby ('04) and Chelsea (Stemkoski, '04) Boyd** were married Nov. 13 on a yacht in Newport Beach, Calif. The wedding was officiated by Pastor Steve Rutenbar ('76). Other Biolans in the wedding included Candace (Vander Kooi, '04) Feely, Stephanie (Mohr, '05) Sario, Tiffany Hartfield ('05), Chelsea Vander Kooi (current senior), Jamin Goggin ('04), Josh Warren ('01) and Kyle Strobel (M.A. '02, M.A. '05). Robby and Chelsea live in Rancho Santa Margarita, Calif., where Robby works for the missions staff at Saddleback Church, and Chelsea works for the conference team at Purpose Driven Ministries.

### Births

**Douglas** (M.A. '88) and Sharon **Barnett** announce the birth of James Barnett, born July 8, 2005. James joins his sisters, Elyssa and Jenna, and his brother, Ben. Doug entered his 13th year of working with the African Development Bank, which has offices throughout the African continent. Doug was formerly a professor in Biola's business department (1985-87).

Richard and **Dee Dee (Spurgeon, '90) Freeman** joyfully welcomed the birth of their third son, Tanner Blake, on June 3, 2005. He joins his brothers, Hunter MacKenzie (9) and Brody Walker (4), in their Rancho Cucamonga, Calif., home. Dee Dee is a stay-

at-home mom and is highly involved in her older boys' schools, and Richard is an Internet consultant with AutoTrader.com. [confettigirl@yahoo.com](mailto:confettigirl@yahoo.com)

**Kenneth** ('92) and Chamnan (Ros) **Mason** announce the birth of Lake Joshua on Nov. 15. Ken teaches math and is the head football coach at John Glenn High School. The Masons live in La Mirada, Calif., [kmsword@aol.com](mailto:kmsword@aol.com)

Jeff and **Tami** (**Dershem**, '93) **Allee** celebrate the birth of their first child, Nathaniel Lewis, born on Oct. 11, 2004. The Allees live in Charlotte, N.C., where Jeff is a vice president for a custom homebuilding company, and Tami is a full-time, stay-at-home mom.

Craig and **Kelly** (**Carver**, '95) **Herring** had their first baby, a daughter. Camryn Elizabeth Herring joined their family on Nov. 2, 2005. Craig and Kelly live in Northeastern Wisconsin, where Craig is a system administrator at a Bible college, and Kelly is a stay-at-home mom. [herringinwi@yahoo.com](mailto:herringinwi@yahoo.com)

**Eric** ('96) and **Hilary** (**Meadows**, '95) **Trevizu** announce the birth of Hayley Monet, born Oct. 31. She joins her big brothers: Micah (6), Isaiah (3) and Ethan (2).

**Jill** (**Schreiber**, '97) and **Rob** ('94) **Bredow**, along with 3-year old Abigail, are proud to share that Allison Riley joined their family on Dec. 14. Rob and Jill live in Westchester, Calif. Rob works at Sony Imageworks and is currently working on *Surf's Up*, due in theaters during the summer of 2007. Jill is a stay-at-home mom and enjoys volunteering at the Westside Pregnancy Resource Center and starting a small at-home business ([www.AllyZabba.com](http://www.AllyZabba.com)). [bredow@185vfx.com](mailto:bredow@185vfx.com)

**Jeff** ('97) and **Jessica Eschen** ('99) humbly announce their daughter Leah Elizabeth's birth. She joined her big brother, Andrew (4), and big sister, Gwendolyn (2), on May 13, 2005. She was born at home in Canby, Oregon. [eschenfam@canby.com](mailto:eschenfam@canby.com)

**Daniel** ('98) and **Allison** ('99) **Felton** announce the birth of their daughter, Faith Mary, on Aug. 10. She joins her big brother, Ryder. The Feltons live in Anchorage, Alaska. Daniel is still working with Christian Surfers and is starting a chapter in Alaska.

**Nate** ('98) and **Raluca** ('98) **Ploog** were blessed with the birth of their son, Landon Vander, born Dec. 9 in Whittier, Calif. [nploog@charter.net](mailto:nploog@charter.net)

Anthony and **Rebecca** ('01) **Blanchard** celebrated the arrival of their second son, Dorian Elijah, on Aug. 15. He has an instant best friend in his older brother, Silas (2). Rebecca feels blessed to be able to stay home to raise her boys, while Tony is a car salesman at West Oaks Dodge in Thousand Oaks, Calif.

**Timothy** ('01) and **Kelly** (**Feenstra**, '00) **Pinkham** announce the birth of their second son, Tristan Edmund, born Jan. 12 in Long Beach, Calif. Tristan joins his big brother, Tidus (2). His proud grandparents are Roger and Carol Feenstra of Fresno, Calif., and Rick and Marilyn Pinkham of Littleton, Colo.

**Andy** ('01, '03) and **Leslie** (**Nederveld**, '02, '03) **VandenAkker** are proud to announce the birth of their second son, Luke James. Luke was born Dec. 27. He joins his big brother, Andrew Paul (19 months). The VandenAkker family lives in Rocklin, Calif., where both Andy and Leslie are teachers at an independent study high school. [lvandenakker@surewest.net](mailto:lvandenakker@surewest.net)

**Jonathon** ('03) and **Nicole** (**Menjares**, '03) **Rouwenhorst** are proud to announce the birth of their son, Jonah Jonathon, born on May 19, 2005. Jonathon is playing professional baseball in the Angels organization, and Nicole is a stay-at-home mom.

**Jake** ('03) and **Erin** (**Van Horn**, '03) **Rutenbar** were married on May 8, 2004. Six months later, they found out they were pregnant. On Aug. 4, 2005, they welcomed into their family a beautiful baby boy, Lucas Scott (Luke). Jake works at Saddleback Church, in Lake Forest,

Calif., in the high school ministries. Erin works part-time, but loves being a full-time mom.

### Deaths

**Dr. Francis M. Altig** ('28) died on June 27, 2005, at age 97. Francis loved his years at Biola when it was still a Bible institute. After graduating from Biola, he went to USC, where he earned a medical license. He worked as a full-time doctor until age 84.

**Dr. Dick Hillis** ('32, '56) went home to be with the Lord on Dec. 14. He died in his sleep at the retirement center where he lived in Ripon, Calif. Dick founded OC International, a missions organization based in Colorado, Springs, Colo. He graduated from Biola in 1932 and departed for China in 1933, at age 20, as the youngest missionary ever accepted by the China Island Mission, founded by Hudson Taylor. After many years of fruitful ministry in China, Dick and his family returned to the United States in 1950, when the Communist takeover forced them to leave China. In 1951, Dick founded OC International, which currently has 425 missionaries to over 65 countries. Dick authored many books on missions, including his life story, *Steel In His Soul*.

**Gertrude (Trude) Cutler** ('49, '59) went home to be with her Savior, Dec. 10, at age 85. Trude was born in Hood River, Ore., and was a skilled pianist. When she was 18, she contracted polio, but, instead of bemoaning the disease as a limitation, she accepted it as the plan God had for her life. She enrolled in the Bible Institute of Los Angeles (now Biola), which, in her words was a "new and thrilling experience for an untaught believer!" Her favorite professor was Dr. J. Vernon McGee. After graduation, Trude stayed at Biola to serve as the secretary to the Registrar and earned a B.A. in Bible. She was then invited to become Dr. McGee's personal secretary at his Church of the Open Door in Los Angeles and his Thru the Bible Radio ministry, a position she held until Dr. McGee's homegoing in 1988. Not only was she Dr. McGee's trusted helper, but she was also responsible for the ministry's publications

# Baby Biolans



01



02



03



04



05



06



07



08

01) Jonah Rouwenhorst 02) Luke VandenAkker 03) James Barnett 04) Allison Bredow 05) Leah Eschen 06) Tanner Freeman  
07) Landon Ploog 08) Nathaniel Allee

department and was the major compiler and editor of the 60-volume edited series on the books of the Bible, and the subsequent five-volume set of *Thru the Bible With J. Vernon McGee*. Trude also served in ministry to Native Americans at the First American Indian Church of Lincoln Heights, Calif.

Rev. **Clarence A. Ecker** ('50) died June 20, 2005, at his home in Barron, Wis. He was 85. Clarence served in the Army during World War II in Southampton, England, where he received the Bronze Star Medal as a staff sergeant. He also accepted Jesus as his Savior during that time. After his discharge from the military, he moved to Los Angeles, where he met his wife, Dorothy, and attended Biola and California Baptist Seminary. At Biola, Dr. J.

Vernon McGee was one of his beloved professors. Clarence and Dorothy served for 26 years as missionaries in northwest Wisconsin with American Missionary Fellowship. They also ministered to the mentally disabled in Barron County. Clarence served as pastor of the Evangelical Free Methodist Church in Barron from 1989 until his death. He is survived by his sons, James and Paul; granddaughters, Pamela and Kristina; great-grandson, Jeffery; and brother, Alvin. Dorothy preceded him in death in 1998.

**Nathan Earl Waltz** ('61) died May 16, 2005, at age 66. Nathan graduated from Biola with honors in Bible and music. He also earned a master's degree in linguistics at the University of Michigan. He developed an interest in Bible translation at Biola and joined Wycliffe Bible Translators at the Summer Institute of Linguistics in 1961, where he met his wife, Carolyn. They traveled to Columbia and began 40 years of service together, working with two language groups. They completed Old Testament summaries, hymnbooks, reading materials, the Guanano New Testament and the Piratapuyo New Testament. At the time of his illness, Nathan was finishing an updated second edition of the Guanano New Testament and a Guanano dictionary. Nathan and Carolyn have three children: Annalisa, Christina and Nathan Leland.

**Sheldon Smith** ('66) went to be with the Lord on Feb. 2. He was recovering well from a recent surgery when he died unexpectedly from a blood clot. Sheldon spent a considerable amount of his time serving the Lord by working with the American Red Cross. His daughter, Julie, said, "We will surely miss him here, but praise the Lord for the absolute secure hope we have in Jesus of getting to see him again one day!" Sheldon is survived by his daughter, Julie; his brother, Gaylen, and Gaylen's wife, Jude; his sister, Sandy, and her husband, Buddy; two nephews, two nieces, six grandnephews and six grandnieces.

**E. Barbara Gearhart** ('67) went to be with the Lord she loved on Nov. 20. She died in Auburn, Calif., of complications from ovarian cancer. Barbara earned a B.A. in English and a teaching credential from Biola and a master's in English from California State University, Fullerton. She taught in public schools for 37 years, before she retired in 2001. She was heavily involved in her church with children's church. She regularly attended Bible Study Fellowship classes, and she volunteered at the New Life Pregnancy Center of Auburn, counseling women against abortion. She and her husband, Gordon ('75), hosted alumni gatherings at their home. Barbara is survived by Gordon, who served in Biola's development office for 21 years in Northern California before retiring in 2002; their daughter, Kimberly Campbell ('91); two grandsons, J.J. and Zac; her mother, June McIntosh; and sisters, Doris McIntosh, Donna Ware and Betty McIntosh. Over 425 people attended her memorial service, including former students who shared how she positively influenced their lives and led them to Christ. Scholarships will be awarded in her name to students entering the field of education. Checks may be made out and sent to "NJUHD Foundation," 11645 Ridge Rd., Grass Valley, CA 95945. (Memo line: "Barbara Gearhart")

**Katy Lee Reel** ('00) died in Phoenix, Ariz., on Jan. 2, from complications of brain cancer. She earned a B.A. in liberal studies from Biola. After graduation, she taught first grade for two years in Whittier, Calif. For almost three years, she worked with children and teen moms for Neighborhood Ministries in Phoenix, Ariz. Her loved ones said of her, "Katy loved Jesus and His call to her was for the poor. She understood the sacrificial ways of giving her life away to others." She is survived by her parents, Rick and Patty Reel; brother, Lenny; sister, Amy; and grandparents James and Jo Wright and Ann Reel.

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# Heavenly Rewards

## WHAT HAPPENS AT THE JUDGMENT SEAT OF CHRIST?

**M**ention the judgment seat of Christ, and don't be surprised if Christians shudder and try to change the subject. Why? It's because most Christians don't understand what the judgment seat of Christ is and how to prepare for it.

The expression occurs only once in Scripture: "For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad" (2 Cor. 5:10; cf. Rom. 14:15; 1 Cor. 3:11-15).

God will judge all people (Acts 17:31; Rom. 14:12), but only believers in Christ will appear before "the judgment seat of Christ." "All" in 2 Corinthians 5:10 is used in a restrictive sense to mean all believers rather than absolutely every human. Contextual evidence from 2 Corinthians 5:1-9 supports this:

*"We" have an eternal house in the heavens (v. 1; cf. vv. 2-4).*

*God "gave to us the Spirit as a pledge" (v. 5).*

*"We walk by faith, not by sight" (v. 7).*

*"We ... prefer ... to be at home with the Lord" (v. 8; cf. v. 6).*

*"We also have as our ambition ... to be pleasing to Him (v. 9).*

Since these truths about "we" and "us" are limited to believers in Christ, what will be the believer's recompense at the judgment seat of Christ for deeds "whether good or bad" (2 Cor. 5:10)? The issue here is the deeds or work of believers — not their sins. Christ paid the recompense for all our sins (2 Cor. 5:21; 1 Pet. 2:24-25), and we have been forgiven all our sins through faith in His blood (Rom. 3:22-26; Eph. 1:7; Col. 2:13).

Therefore, no sins will be punished at the judgment seat of Christ (Heb. 10:17). Still, sin can make an otherwise good deed into a bad deed. For instance, Christian giving done in love and secrecy is good and will receive heavenly reward (Matt. 6:1-4; 1 Cor. 3:14; 13:1-3), but hypocritical giving is bad (though it may benefit the recipient) and causes loss of heavenly

reward for the giver (Matt. 6:1-4; cf. Acts 5:1-11; 1 Cor. 3:12-13, 15).

Christ's judgment of the Christian's deeds is presented as an evaluation by fire: "Each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work" (1 Cor. 3:13). This judgment can have two possible results. First, acceptable service or good deeds are compared to gold, silver, and precious stones that can endure fire (vv. 12, 14). Good deeds remain and bring reward (v. 14). Second, unacceptable service or bad deeds are compared to wood, hay, and stubble that burn up (1 Cor. 3:12, 15). Bad deeds perish and bring loss of reward (v. 15); this is the recompense for bad deeds done in the believer's body (2 Cor. 5:10).

Your work can be acceptable to Christ. How? Pass these four tests (cf. 2 Tim. 2:5): (1) love is your motive (1 Cor. 13:1-7), (2) faithfulness is your attitude (1 Cor. 4:2; cf. Matt. 25:21), (3) God's glory is your goal (Matt. 5:16; 1 Cor. 10:31), and (4) the Holy Spirit is your power (Zech. 4:6; Rom. 15:19; Gal. 5:22-23).

Can reward be a worthy reason for serving the Lord? Yes, if we recognize reward as a means to glorify God and not an end to gratify us (1 Cor. 9:24-27; 10:31). If our "good works" on earth can glorify God (Matt. 5:16), how much more can our reward in heaven glorify Him. Just as the heavenly elders worship and glorify God by casting their reward-crowns at the feet of Christ (Rev. 4:10), so believers will use their heavenly



reward to glorify Him (cf. Dan. 12:3; 1 Cor. 6:20). Think of our heavenly reward as a beautiful Hallmark card to Christ saying that we loved Him enough to give our very best in service (Acts 20:24; 2 Tim. 4:7-8).



**Henry Holloman, Th.D.,**

*is a professor of systematic theology at Biola's seminary, Talbot School of Theology. He authored The Forgotten Blessing: Rediscovering the Transforming Power of Sanctification (W Publishing Group) and the Kregel Dictionary of the Bible and Theology.*

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