

Winter 2006

BIOOLA

C O N N E C T I O N S

Exorcising Our Demons

ALUMNUS SCOTT

DERRICKSON'S FILM 'THE
EXORCISM OF EMILY ROSE'
BROUGHT DISCUSSION OF
THE DEMONIC TO THE
MAINSTREAM. STILL, MANY
EVANGELICALS ARE
SKEPTICAL





Raising Up Influencers

Os Guinness said that Christians are vastly underrepresented in two areas: the media and the universities. Biola has made a concerted effort to address this underrepresentation through our philosophy of religion and ethics program at Talbot School of Theology as well as our program in film, television, radio and journalism.

Our master's of arts program in philosophy of religion and ethics has more students than any philosophy of religion program in the world. In the short duration of the philosophy program, we have 80 graduates who are pursuing Ph.D.s in prestigious universities. And, as we continue to supply Ph.D. students to the secular universities, we trust that they will bring an alternate view to atheistic humanism.

The second area Biola is addressing is the media, and I was so delighted when one of our graduates, Scott Derrickson ('89, '90), directed and co-wrote *The Exorcism of Emily Rose*. When this film was released the weekend after Labor Day, it was by far the No. 1 box office hit and grossed more in the first weekend than any film has done after Labor Day. Scott's film raises some very important questions, particularly about the existence of Satan and demons. In our western culture, we have dismissed their existence as belonging to an age of superstition or some far off culture. Yet, Jesus was very clear about the presence of demons, as was Paul the Apostle when he wrote that we wrestle not against flesh and blood, but against principalities, powers, and the rulers of darkness.

I remember Dick Hillis, a 1932 Biola graduate and founder of Overseas Crusades, talking about an experience he had with demonic possession on the mission field, but I also saw it here in the United States. When I was the director of the missions program at Biola, I had Dr. Ed Murphy ('53), who has written extensively on spiritual warfare, teach for me. There were several occasions when parents or students came to him suspecting that their child was demon possessed and were seeking an exorcism.

I actually witnessed one of these exorcisms, and it was a frightening experience. When I saw Scott's film, my mind flashed back to that time where the voices coming from the student definitely seemed supernatural.

All this is to say that, at Biola, we believe in a personal devil and his legions of demons. The Bible says that Satan is going about as a roaring lion seeking to devour us. I trust that this issue of *Biola Connections* helps shed some light on the invisible warfare in which we are all involved.

John C. ...
President

FEATURES



Exorcising Our Demons

By Holly Pivec



The Hidden Blessings of Suffering

By Don Hallworth ('83)

JOIN US FOR
Alumni Family Weekend

FEB. 24-26, 2006!

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You tell us.

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A scene from the film, *The Exorcism of Emily Rose*.

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

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EVENTS INCLUDE:

Friday, February 24

Golden Eagles Breakfast and Award Luncheon:
Honoring the class of 1956

Alumni Awards Chapel

Saturday, February 25

Young Alumni Golf Tournament
(Graduates from 1995-2005)
at Fullerton Golf Course

Biola's 98th Birthday Celebration
Gala Dinner at the Richard Nixon Library and
Birthplace in Yorba Linda, 6 p.m.
Theme: One University Under God
Dinner will be served in the "East Room,"
a replica of the White House East Room
Special Guest: Alumnus Steve Bridges
as "President George W. Bush"

Sunday, February 26

Education Alumni Dinner

Please RSVP By February 6
Call (562) 903-4728 or e-mail: alumni@biola.edu.



Up in the Air

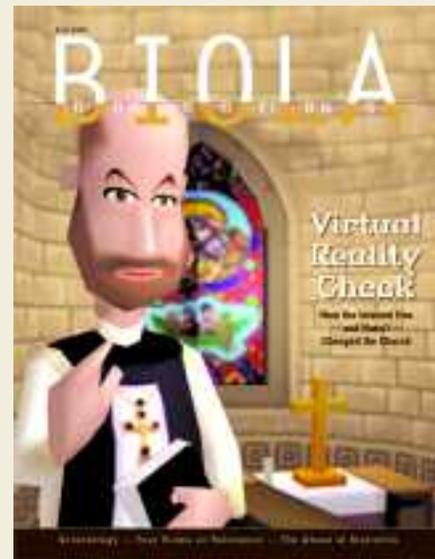
Members of the men's basketball team wait in anticipation as junior guard Kevin Dillon's much-needed shot floats in the air during the three-point contest at the fifth-annual Midnight Madness, held November 6. The men's and women's teams compete annually in a three-point contest during the event, which was won this year by the women. Over 2,000 students pack Chase Gymnasium each year for Midnight Madness to celebrate the start of basketball season.



Argument From Silence

Dr. Tuggy ["Reader Mail," Fall 2005], apparently, thinks that some are backing away from the doctrine of inerrancy because the Bible contains errors. Dr. Tuggy cites as an example the comparison of Matthew 21:1-8. If the reader looks at Matthew 21:2, Jesus tells the disciples to go get a donkey and her colt. In the Mark and John renditions, the disciples are simply told that they will find a colt. On the surface, this appears to be a contradiction. However, examination of the Mark and John accounts shows that the writer simply focused on the chief figure — the colt Jesus would ride. This is a common literary practice of this time. If Mark or John had said the disciples found *only* a colt, or that Jesus told the disciples they would find *only* a colt, there would be a contradiction. But the fact that both animals are not mentioned is only an apparent error and, to apply it to the inerrancy doctrine, is an argument from silence. Without a doubt, the Bible has divergences and difficulties. But these are not necessarily errors or contradictions. I suggest Geisler and Howe's *When Critics Ask: A Popular Handbook on Bible Difficulties*.

Keith Wells (M.A. '02; current student)
Chino Hills, Calif.



Impressed By Tuggy's Letter

I was impressed by the article "An Errant Stand?" in the fall 2005 edition of *Biola Connections* because it brought something to my attention that I had read many times but missed. I had never noticed that Matthew mentioned more than one animal when the Lord entered Jerusalem on Palm Sunday in contrast to Mark and John who had both mentioned only one. Events like this impress me because they make me aware of how much I am still missing in the Word of God. I owe Dr. Dale Tuggy a debt of gratitude for bringing this to my attention. This discrepancy could be an issue of concern until you realize that the Lord rode only one of the two animals mentioned in Matthew. That fulfilled Zechariah 9:9. Matthew simply gave more information on this incident than did Mark or John.

Larry Rodgers ('70)
Whittier, Calif.

Giving Up on the Bible Too Easily

Unfortunately for Tuggy's argument, the alleged Bible error he chooses is easily explained. Mark, along with Mathew, understood the parallelism in Zechariah 9:9

as describing the sort of donkey Jesus would ride. Mathew simply elaborates on the Messiah's triumphal entry by including the mother of the colt. The passages do not infer that Jesus rode two donkeys, but that he chose one to sit on. Both Mark and Mathew contain a picture of Jesus riding a donkey: therefore, no proof remains that is in conflict with either author's interpretation of Zechariah 9:9. I question the intentions of someone who supposedly "strives to base his theology and spiritual life on those precious, revealed books" while planting doubt in a believer based on a weightless "error" that has been explained in many books and commentaries. Truly, those who consider themselves Christians should not give up on the Bible so easily.

Andrew Schaeffer,
Solvang, Calif.

Succumbing to Political Correctness

Biola University has come too far in its scholarly pursuit to now succumb to the P.C. mentality of Professor Christerson ["Professor Examines Church Diversity," Fall 2005]. Diversity by definition is inherently

racial discrimination. If one does not accept this, then note his example of "integrated leadership": "a white pastor, an African American pastor, and a Hispanic pastor." As to his second point, where is the diversity of "help those in the minority ... connect with others of their own ethnic group"? As to his third point, "intentionally teach members to value the diversity (emphasis mine) in God's creation and kingdom." I do wonder how elementary I should get in countering [Christerson], yet I find myself constrained to point out that Paul, writing in the Galatian epistle (3:26-28), made it abundantly clear that we are not to see each other as ethnically distinct ("There is neither Jew nor Greek"), socially distinct ("there is neither slave nor freeman"), or gender distinct ("there is neither male nor female"). Finally, "the church should not be homogeneous." If this had been the *modus operandi* in church missions through church history, [Christerson] would probably not be and neither would there have been a Biola.

Dr. Bruce Kohfield ('59)
Dublin, Calif.

What Should Christians Know About Brian McLaren's 'Generous Orthodoxy'?

Brian McLaren's book *A Generous Orthodoxy* (Zondervan, 2004) has been called a manifesto of the "emerging church" — a movement that is rethinking Christianity against the backdrop of postmodernism. McLaren is the founding pastor of Cedar Ridge Community Church in Spencerville, Md.

What's the book about?

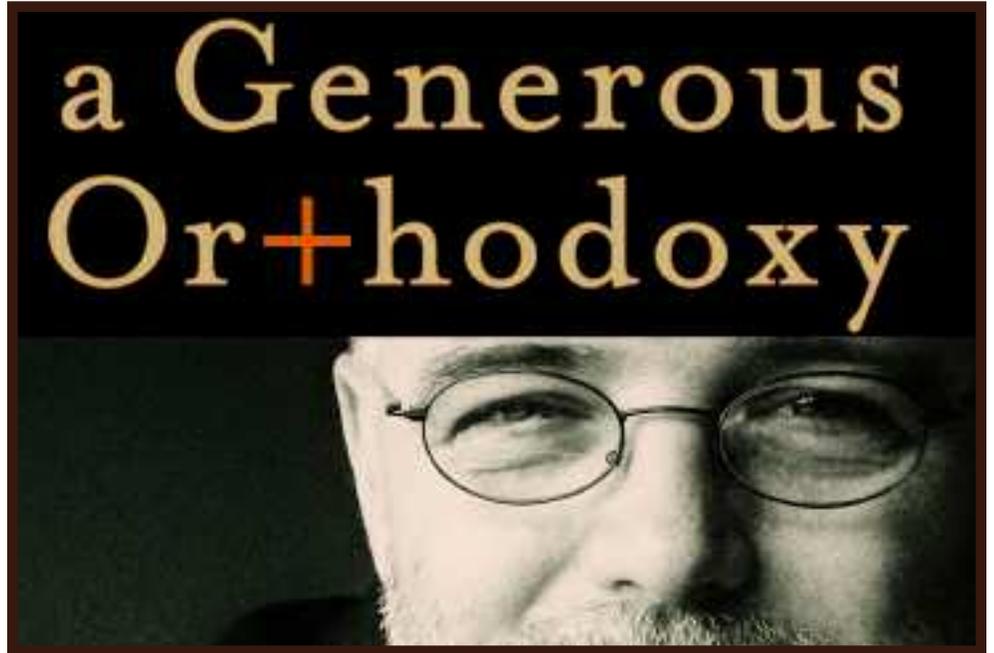
McLaren hopes to convince readers that evangelicalism needs an overhaul because it has lost touch with the culture and has confused the preservation of theological orthodoxy (in the sense of "correct doctrine") with the central mission of the church. He thinks that what Christians believe is less important than how they behave. So, his book calls for a shift to a new kind of orthodoxy — a "generous orthodoxy" — that emphasizes right behavior over right belief and, therefore, can encompass a wide spectrum of theological beliefs, even contradictory ones. However, to disassemble an entire faith tradition and then reassemble it according to a completely new blueprint — as McLaren urges — is not a new kind of orthodoxy, but is an affront to orthodoxy.

How strong is McLaren's argument?

There's no question that Scripture stresses holiness of life, personal integrity, humility toward others, and cooperation in a spirit of grace rather than selfish preoccupation with our own ego-driven projects. Like McLaren says, chances are that much of what we believe is mistaken, and often our methods of persuasion are prompted by our own insecurities. He rightfully encourages believers to engage in serious self-examination about how they behave. But McLaren's brand of theology is overly sensitive to the pressures of postmodern hipness.

How does the book promote postmodernism?

In using the term "orthodoxy" for his position, McLaren is making a political move to subvert traditional evangelical theology. "Orthodoxy,"



as he uses it, is whatever happens to be in vogue and culturally dominant. Also, an important theme among postmodernists has to do with the nature of *belief* — they doubt that people have, or need, good reasons to believe as they do, so they emphasize behavior over belief. (This probably explains why McLaren's book relies less on evidence and argumentation and more on rhetoric.) However, in de-emphasizing the importance of belief, McLaren and other postmodernists overlook three things. First, belief is the engine that drives behavior. The best way to cure wrong action is to identify false beliefs. Second, all people — even postmodernists — have definite beliefs about the things that matter most. They can't help it. While McLaren resists the invitation to state clearly what he believes — for example, about the eternal destiny of nonbelievers — surely he has some view of the matter and that view influences his approach to the proclamation of the gospel. (As a pastor, he should have good ideas about this and a host of other issues of theological significance.) Third — though postmodernists sneer at the idea of evidence —

evidence matters because it's how we determine what's true and is crucial to ordering our lives according to truth. In this respect, the postmodernist is out of step with the culture because human beings are by nature evidence-gatherers. For more about this, see my chapters in *Christianity and the Postmodern Turn: Six Views* (BrazosPress, 2005).

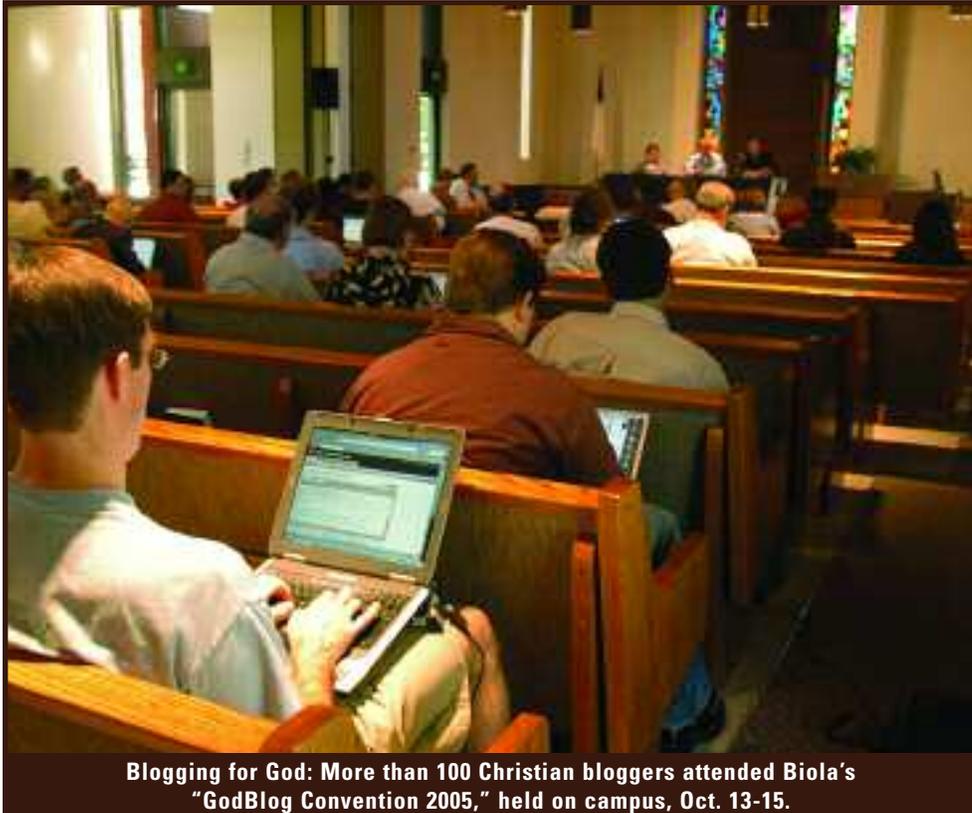
Why does this book resonate with so many Christians?

McLaren writes in an engaging and provocative manner about matters of intrinsic interest. He is definitely "bucking the system," and that appeals to many members of a generation weaned on sound bytes, sensationalist news stories, and the clash of opinionated talking heads. It's as if the only way to get people to pay attention anymore is to broadcast your message with a shrill pugnacity.



Doug Geivett, Ph.D.,
is a professor of philosophy of religion and epistemology at Biola's seminary, Talbot School of Theology.

Religious Bloggers Convention Attracts International



Suzanna Mapes

Blogging for God: More than 100 Christian bloggers attended Biola's "GodBlog Convention 2005," held on campus, Oct. 13-15.

Biola University hosted the first convention for religious "bloggers," Oct. 13-15, attracting national and international media attention. About 135 Christian bloggers attended the convention, titled "GodBlog Convention 2005," which provided an opportunity for them to discuss the possibilities of influencing the culture through a fast-growing Internet trend — "Web logging" or "blogging," for short.

"Blogs" are online journals, where the owners can share their ideas in the public arena. Recent media focus has turned toward blogging as the latest and greatest source of public debate for hot-button issues, like religion and politics. As many as eight million adult Americans claim to have created a blog, according to a report by the "Pew Internet and American Life Project."

The idea for the convention came from Hugh Hewitt, the host of the nationally syndicated radio program, "The Hugh Hewitt Show," and author of *Blog: Understanding the*

Information Reformation That's Changing Your World. Hewitt had noted that when MIT hosted a blogging convention, no Christian bloggers were invited to participate. So, Hewitt challenged Christian bloggers to host their own convention. Biola responded to the challenge after receiving offers to organize the convention from Biola alumnus Matt Anderson ('04), who works in Biola's STAR Torrey Academy, and Dr. John Mark Reynolds, who directs Biola's Torrey Honors Institute.

The convention received media coverage from about 180 media sources, including Fox News, ABC, CBS, CNN, the BBC, and *Christianity Today*. And it was celebrated as a success by attendees like Charles Leahardy of Tucson, Ariz. — owner of the blog, anotherthink.com — who reported on his blog that he enjoyed "the fellowship of men and women who are doggedly pursuing a call to be salt and light on the World Wide Web."

To bring bloggers with similar agendas

together, the convention offered sessions on specialized topics including "Intelligent Design and Blogging," "Theology Blogging" and "Christian Political Blogging."

On Oct. 14, Hewitt broadcast his radio program live from Biola's Heritage Room and interviewed the conference organizers, Reynolds and Anderson.

Anderson applauds Biola for its efforts to help Christians be at the forefront of the blogging trend.

"I'd like to see Christians be the most creative voices in the blogging world," he said. "We need to figure out how the Christian blogging community can have an impact."

Anderson and other Christian bloggers have high hopes for a "GodBlog Convention 2006." Following the conference, one attendee, Leo Partible, reported in his blog that, next year, he's going to help spread the word.

"I think this is the beginning of something really special," Partible said. — Joel Bergman ('03)

Biola Hosts 'Narnia' Premiere

Biola University hosted an official premiere for Disney's new film *The Lion, the Witch and the Wardrobe* at Downtown Disney, in Anaheim Calif., on Dec. 8 — a day before the film's public release. Disney's entire "AMC Theatres Complex" was reserved for the red-carpet event, which was attended by about 4,700 students, faculty, staff, alumni and friends.

Tickets for the event and a reception sold out in less than a week. The reception — held at a restaurant at Downtown Disney, the Jazz Kitchen



Eugene Garcia/The Orange County Register

α Media

— was attended by two Disney executives, Rick Dempsey and Ned Lott ('84), a Biola graduate.

The opportunity to host the premiere came from Biola's connection with Dempsey and Lott, who serve on Biola's "Studio Task Force," and Mark Joseph ('90), a Biola graduate who also serves on the Studio Task Force and who served for four years as a consultant for the film with Walden Media.

The film is based on a book by the same name, written by the late C.S. Lewis, a prominent Christian thinker who has many fans at Biola and among evangelical Christians in general. Lewis' many books range from children's fiction, like the *Chronicles of Narnia* series, to apologetics, like *Mere Christianity*. For several years, Biola has offered a summer school class on Lewis. So, hosting the premiere was a natural fit for Biola, according to Irene Neller, Biola's senior director of Integrated Marketing Communications.

"The message of Narnia and the feelings that it represents are the same values and feel-



ings that represent Biola," Neller said. "Hosting this premiere is a great way for us to show what Biola is about."

Biola has also enjoyed other *Narnia* connections. Last spring, the students in a "Principles of Advertising" class were commissioned by Motive Marketing and Walden Media to help them develop marketing strategies for the film as a class assignment. And, the film's co-producer, Douglas Gresham, Lewis' stepson, spoke at Biola on Nov. 11 about the making of the film. He also read excerpts from his new book, *Jack's Life: A Memory of C.S. Lewis* and signed copies at the Biola Bookstore.

Biola Graduate Gets National Talk Radio Show



On Air: Austin Hill ('99) and co-host Tom Liddy with Fox News' Sean Hannity at the 2004 Republican National Convention.

The *Liddy & Hill Show* — a conservative talk radio program hosted by Tom Liddy and Austin Hill, a Biola graduate — launched nationwide on Oct. 3. Their program — which appeals to younger audiences — aired for three years on KFYL in Phoenix, Ariz., where its high ratings attracted the national syndicate Jones Radio Networks. The show airs live from 3 p.m. to 6 p.m., PST, and originates from studios located at Salem Communications' KKNT Radio in Phoenix, Ariz. Hill — a 24-year radio veteran — graduated from Biola in 1999 with a master's degree in philosophy of religion and ethics. For more information, visit the Web site: www.liddyandhill.com.

Student Film Screened at International Festivals

Distracted, a short film written and directed by Biola freshman Matthew Jones, of Los Angeles, has been screened at many film festivals and competitions, including the "Black Soil Film Festival," Dec. 9, in Amsterdam, where it was selected to show on the national television station VPRO. The eight-minute film is about a teenage boy who gets caught up with drugs, basketball and bad influences. Other festivals it has been screened at include the "International Student Film Festival Hollywood" (where it won "Most Socially Relevant Teenage Drama"), the "San

Francisco Black Film Festival," the "Martha's Vineyard African-American Film Festival," and the "SE Manly Short Film Showcase."

Torrey Bible Conference Encourages Students to 'Get An Attitude'

The 70th annual "Torrey Memorial Bible Conference," held Oct. 19-21 on Biola's campus, featured the theme "Get An Attitude," based on Philippians 2:5-11, which admonishes believers to have the mindset of Jesus Christ. The keynote speakers were the Rev. Bryan Lorritys, the Rev. Francis Chan and Dr. Dave Talley — all returning from past conferences. Classes were cancelled so all students could attend.

Biola Theater Performs Agatha Christie's *The Mousetrap*

The communication studies department sold out tickets for its November theater production of the murder mystery *The Mousetrap*, held on campus in McNally Theatre 21. *The Mousetrap* is the world's longest running play of any kind and is in its fifth decade of performance in London. Biola's performance was so popular that the department added two shows. Their next production will show on campus during the last weekend of March, *Wait Until Dark*, a thriller written by the late Frederick Knott. For more information, call (562) 903-4804.

Exorcising



Pictured: Jennifer Carpenter in a scene from the film *The Exorcism of Emily Rose* directed by Biola alumnus Scott Derrickson ('89, '90)



Our Demons

Many Evangelicals

Are Too Skeptical

of the **DEMONIC**

By Holly Pivec



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02



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The fall movie lineup included the first major release from a Biola graduate — *The Exorcism of Emily Rose*, directed and co-written by Scott Derrickson, who earned degrees in communication (1989) and humanities (1990) at Biola before attending USC's film school. Released by Sony Pictures on Sept. 9, the \$19 million film made over \$30 million in its opening weekend and over \$87 million as of Nov. 28.

The film, the first to combine the genres of horror and courtroom drama, got "two thumbs up" from critics *Ebert & Roeper*. It's based on a 1978 court case that tried a German priest for the death of a girl on whom he attempted an exorcism. The lawyers debated whether the girl was mentally ill (so in need of medical treatment) or demonically possessed (so in need of an exorcism).

In an interview with the online *INFUZE Magazine*, Derrickson said the film's purpose was not to propagate his own view, but to depict different points of view. In doing so, he hoped viewers would ask themselves what they believe about spiritually significant questions like "Do demons exist?", "Does Satan exist?", "Does God exist?" and "If so, what are the implications?" (Read a *Biola Connections* interview with Scott Derrickson at: www.biola.edu/connections.)

Derrickson's film came at a time when Americans are becoming more spiritual. Gallup polls show a sharp rise in supernatural beliefs over the past decade, including beliefs in Satan and spirits. Knowing this, most of the major television networks have created new supernatural dramas, like *Medium* (NBC), *Ghost Whisperer* (CBS) and *Supernatural* (WB). On April 27, the NBC news show, *Dateline*, aired a segment on exorcisms, which featured an

interview with Biola New Testament professor Dr. Clint Arnold, who affirmed the reality of demons.

Oddly, while non-Christians are becoming more open to the supernatural, part of the church — the church in the West — is becoming more skeptical. This concerns many Biola alumni and professors, like Arnold, who believe that Christian academia has been swayed by the "philosophical naturalism" of secular academia. (Philosophical naturalism is the belief that everything that happens can be explained by natural causes, with no supernatural intervention.)

"Many Western Christians have adopted elements of an antisupernatural bias, perhaps even unwittingly, through the influence of our prevailing culture," Arnold said.

Signs of this bias in the church include doubt that God still heals, performs miracles or answers prayer, he said. Another sign, he said, is the disregard of a powerful enemy — Satan and his demons. Though the Bible acknowledges their existence from Genesis to Revelation, they are seldom mentioned in pulpits across America. And very few Christian, academic-level books have been published addressing demonic influence in the world.

Eerie Encounters

Talk of demons raises eyebrows. But some Christian academics who were once skeptical of the demonic have become believers. Some Biola professors and alumni even say they've witnessed demonic manifestations.

Several years ago, Dr. Daniel B. Wallace ('74) — a Biola graduate and professor of New Testament at Dallas Theological Seminary — was asked



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DISCOVERING THE DEMONIC IN THE WESTERN WORLD

- 1) Director and Biola alumnus Scott Derrickson explores the reality of the demonic in his film, *The Exorcism of Emily Rose*.
- 2) Sgt. Loye Pournier, a high priest of Wicca, fought for recognition of his faith at Travis Air Force Base in Fairfield, Calif.
- 3) Occult practices, like reading Tarot cards, are on the rise in America.
- 4) Australian witch Caroline Tully poses after the Victorian State Government repealed a law against witchcraft.
- 5) Psychic-mediums held a televised séance in London to contact the deceased Princess Diana.
- 6) A Hollywood, Calif., billboard advertises a psychic's services.
- 7) "BTK Killer" Dennis Rader said demons told him to torture and kill his 10 victims.



05



06



07

to perform a house exorcism. The wealthy Christian homeowner reported poltergeist phenomena that began when his father moved in. As Wallace and a colleague prayed through the rooms, objects began to move, according to Wallace.

"It was small objects, like magnets on the refrigerator flying clear across the room. It was really remarkable," said Wallace, who once doubted that demonic activity occurs today. He's now writing a book arguing that many evangelicals have become unbiblically antisupernatural.

Dr. Kevin Lewis teaches the class "Demonology and the Occult" at Biola. Lewis said one time, while praying for a man who claimed to be under demonic attack, he saw a flash of white light and experienced vertigo when he put his hand on the man's shoulder.

"When I prayed in the name of Jesus for the spirit to depart, the dizziness left," Lewis said.

Dr. Doug Hayward — a professor of anthropology and intercultural studies at Biola — team-teaches a spiritual warfare class with Arnold (New Testament) and Dr. John Kelley (psychology) — a class that considers theological and psychological explanations for people who believe they are under demonic attack. Over the years, Hayward has prayed with a number of such students. In rare cases, students have growled at him or become violent.

During one such prayer session, 12 years ago, a student displayed supernatural knowledge — a telltale sign of a spirit's presence, according to Hayward. The frightened young man came to Hayward after he had visited a fortune-teller who told him he had a psychic gift. She urged him to go home and try to contact spirits. When he did, a demon appeared, according to the student.

When Hayward began to pray, the student became confrontational and, with a belligerent voice, brought up something from Hayward's past the student couldn't have known.

Subtle Assaults

Dr. Neil Anderson ('74, '82, '90) — a Biola graduate and a past chairman of the practical theology department at Biola's seminary, Talbot School of Theology — prefers not to share the overt demonic manifestations he's seen. He said the sensational stories detract from, what he believes, are the more common forms of demonic attack — the lies Christians believe that cause destructive thought patterns and actions (like depression, suicidal thoughts, anxiety, addictions and doubts about their salvation). Anderson founded Freedom in Christ Ministries in 1989 to help people recognize such lies.

Dr. John Kelley, a professor in Biola's Rosemead School of Psychology and the director of the Biola Counseling Center, said that distinguishing demonic attacks from psychological problems can be difficult — apart from clearly supernatural phenomena. He said some of his clients attended years of therapy that, though helpful in many ways, didn't resolve certain issues. But — after they attended one exorcism or prayer session at their own initiation — his clients said those problems were gone.

"As a psychologist, I don't engage in anything that would be considered an exorcism. [But] if someone wants to pursue that they certainly can," Kelley said. "[And] I've had people who have reported that it made a tremendous difference."

Arnold said he's never seen an overt manifestation, like levitation, but he has prayed with many people who believed they were under



01

demonic attack. Several years ago, a female student came to him for help.

The student had developed a rapid heartbeat and had been blacking out. Her cardiologist was baffled. The student told Arnold the condition began one night in her dorm room when she was awakened by a demon. So Arnold prayed with her, and the symptoms have never returned.

Arnold said he's not troubled that demonic attacks can't be proved scientifically. After all, the presence of the Holy Spirit in a Christian's life can't be proved scientifically either, he said.

"There are times where we perceive the Holy Spirit to be operating — counseling us and encouraging us — but we can't demonstrate that empirically," Arnold said. "We can, in a similar way, look for signs of the presence of a demonic spirit who is trying to do just the opposite in a person's life from what the Holy Spirit is trying to accomplish."

Demons in Church History

Today, belief in exorcism tends to exist in the fringes of the church in the West, according to Arnold. But that wasn't always the case, he said. In his book *3 Crucial Questions About Spiritual Warfare* (Baker), Arnold shows that, until the past 200 years, the church has performed exorcisms.

He said, in the early church, exorcisms were regularly practiced and recorded in the writings of church fathers like Justin Martyr, Tatian, Tertullian, Origen and Minucius Felix. The church fathers believed powerful evil spirits were seeking to thwart God's work in the world, including blinding people to the truth of the gospel and hindering the sanctification of believers. They also believed that Jesus gave all his followers the authority to cast out demons.

Interestingly, most of the exorcisms were performed on new

converts, not on the unevangelized, according to Arnold. Many people had converted from polytheistic religions, which included worshipping idols and occult practices (activities equated with demon worship in the Old Testament). So, before being baptized, a convert went through a "deliverance ministry." This included making a verbal renunciation of Satan — "I renounce thee, Satan, and all thy service and all thy works" — and undergoing an exorcism, performed by a church leader, who would anoint the person with oil and say "Let all evil spirits depart from thee."

This practice presupposed that Christians could come under demonic influence — a belief Arnold said is supported by Scripture. The Apostle Peter, for instance, warns believers to be strong in their faith because the devil, like a roaring lion, is seeking to devour them. In the Apostle Paul's letters, he warns believers about the dangers of following deceiving spirits who inspire false teachings. Arnold believes false teachings in the church are some of the most overlooked forms of demonic influence today.

Since the Enlightenment, the Western church has downplayed the demonic and has stressed psychology and medicine for curing human struggles. Of course, many struggles are psychological or medical in nature, Arnold said. What concerns him is that, often, the possibility of demonic attack is never considered.

Certainly, most evangelicals believe in demons because they're in the Bible, Arnold said.

"The question I would have, is to what degree has this belief been a functional part of their worldview?" Arnold said. "We think we're being freakish to attribute anything to the devil, but it's part of the biblical worldview."

Wallace said the non-charismatic segment of the church is guiltiest



02

CASTING OUT AND CALLING UP DEMONS

- 1) Exorcisms have been a common practice throughout church history.
- 2) Followers of voodoo in Haiti flail about in trances inside a sacred pool during a ritual where spirits, reportedly, communicate with followers.
- 3) During a Chinese festival on the island of Phuket, devotees, who are in a trance, pierce their tongues and cheeks believing that the spirits of the deities are protecting them from harm.
- 4) At a festival in Central Burma, a medium enters a trance in which possession allegedly takes place, through which he may transmit the wishes of a spirit.
- 5) A Hindu, in a state of trance, carries a wooden plank with pictures of deities during a Hindu festival in Durban, South Africa. Devotees pierce themselves with hooks and skewers.



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when it comes to dismissing the demonic. Hayward agrees, saying the explosive growth of the Pentecostal and charismatic churches in the non-western world can be explained, partly, by their recognition of, and willingness to confront demons — whose existence many non-westerners take for granted.

Arnold said the church in the West has a good understanding of how believers become ensnared by the world (through negative cultural influences) and, likewise, the flesh (through personal, carnal desires). What the church needs, Arnold said, is more understanding about how the devil works with the world and the flesh to keep believers in bondage.

Demons and the Non-Western World

In Asia, Africa and South America, exorcisms are common. But, as Christians from these regions study in Western seminaries, they sometimes develop an anti-supernatural bias. This concerns church leaders in their home countries, who complain that Western seminaries are not preparing students to minister in their cultures, where demons manifest more openly.

Hayward said he hears this complaint from many of the foreign students who study at Biola. So, he and other professors in Biola’s School of Intercultural Studies encourage the students to filter what’s unbiblical from their Western training (like ignoring the demonic) and incorporate what’s biblical. In Hayward’s classes, the students learn things they can take back as correctives to their churches. For example,

in Africa when church leaders try to cast out demons, they often yell at the demons and make a lot of noise.

“We tell our students from Africa, ‘You don’t have to do that. That’s all theater,’” Hayward said.

“The students say, ‘You’re right,’” Hayward said. “So they take the authority they have in Christ realistically and do deliverances, but with modification.”

Hayward — who spent 20 years as a missionary in Irian Jaya, Indonesia — said demons manifest more openly overseas.

“In non-western countries, there has been such an outright commitment to the worshipping of false gods and false spirits that the demonic presences who are behind these false objects of worship are much more capable of manifesting,” Hayward said.

In Irian Jaya, Hayward was brought in to disciple 10,000 members of the Dani tribe, from the Yamo region, that converted *en masse* to Christianity. Prior to his arrival in 1967, the tribe burned all their fetishes and ritual objects. After that, overt demonic manifestations were rare, according to Hayward. But, years later, when some of the people returned to their old magical practices, the manifestations returned, he said.

When Hayward returned to the United States in 1987, he was shocked to see the rise of paganism in the West, along with New Age religion — which is paganism in Western garb, according to Hayward. These practices are inviting demons to operate more openly in the West, he said.

Lewis agrees that demonic activity in America will increase as more people become involved in paganism, which, he said, always goes together with occult practices.



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"They are asking the spirits to visit them, so it will necessarily follow that there will be an increase in demonic activity," Lewis said.

Though demonic activity is subtle in the West, it's still common, according to Wallace.

"We don't see the types of demonic activities that you see in other parts of the world, but that doesn't mean that demons are not active," Wallace said. "Their tool is to work in an entirely different way, which is to get us sucked into anti-Christian cultural values."

Extremism

While a large part of the church ignores the demonic, another part inflates it, according to Anderson.

As C.S. Lewis said in his book *The Screwtape Letters*, "There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them."

In their efforts to deal with the demonic, some Christians have adopted sensational, unbiblical practices. For example, a trend in missions is the attempt to cast out "territorial spirits" — the high-ranking demons that rule over specific geographical regions. According to advocates of this practice, territorial spirits must be cast out before people in a region will be open to gospel. This is sometimes attempted in showy ceremonies, where Christians will go to the highest mountaintop in a city or country and directly confront the territorial spirits.

Arnold said the Bible supports the idea of territorial spirits. The prophet Daniel, for example, was told of spiritual princes of Persia and

Greece. The early church fathers also spoke of territorial spirits. But nowhere in the Bible or church history do we have an example of God's people seeking to cast them out, Arnold said. Instead, our authority seems to be limited to casting out demons from individuals. This practice also misplaces our focus, which is proclaiming the gospel — not directly confronting high-ranking demons, he said. As we do this, we can ask God to deal with any territorial spirits.

Another practice is when Christians "pray around" geographical areas to prevent demonic activity.

"This more closely resembles a 'spiritual force field' than the Holy Spirit," Lewis said. "Certain spiritual warfare theories, like this one, are based on a non-Christian, magical worldview that believes in non-physical, non-personal powers."

Seeing demons everywhere is another extreme, according to Lewis. He said some deliverance ministries teach that almost every sin is caused by a demon, so they try to cast out demons like "lust," "unforgiveness" and "greed." But this ignores the responsibility of individuals, Lewis said.

"If Christians thinks they're going to become holy if the demon is cast out of them and they put the emphasis on that — rather than on the transformation of their mind based on a study of the Word of God through cooperation with the Holy Spirit's leading — then they will be constantly disappointed with Christianity," Lewis said.

Dealing With Demons

Recognizing that demons are real and knowing what the Bible teaches about them are the first steps in spiritual warfare, according to Lewis.



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FROM SENSATIONAL TO BIBLICAL

- 1) Psychic Bill Burns attempts to clear Los Angeles City Hall of spirits and disruptive energies.
- 2) Evangelist Bob Larson, known for his sensational and controversial exorcisms, attempts to cast a demon out of a man in Canton, Ohio.
- 3) Romanian nuns and a priest stand trial for a botched exorcism, where an allegedly possessed woman died.
- 4) Professors Doug Hayward (foreground), John Kelley (left) and Clint Arnold (right) team-teach Biola's spiritual warfare class.
- 5) Alumnus Daniel B. Wallace 6) Professor Kevin Lewis 7) Alumnus Neil Anderson.

Demons' main weapons are lies, as Satan is called the "father of lies," according to Anderson. The spiritual battlefield is our minds, he said. So, our main defense is to detect the lies or, as 2 Corinthians 10:5 says, "Take every thought captive to the obedience of Christ." Our main offense, he said, is to expose false beliefs.

When faced with temptations and struggles, we must be careful not to think simplistically about the causes, but to consider a variety of options: medical, psychological and demonic, according to Arnold.

"The key is balance — recognizing the way God has made us as these complex creatures and trying to explore all the different possibilities," Arnold said.

Usually, more than one factor will be involved, according to Anderson. So, the answer needs to be holistic. Anderson has written about 50 books that seek to provide holistic answers for people with problems like fear, depression and marital discord.

Anderson doesn't believe Christians ever need to undergo exorcisms, which he refers to as "power encounters" (though, in a case of extreme demonization, an unbeliever may). Instead, he emphasizes "truth encounters" — where Christians focus on having true beliefs about God and who they are in Christ. Hayward says most of his prayer sessions are truth encounters — where he stresses the person's need for complete surrender to Jesus.

But in cases of extreme demonization — when Satan has a powerful hold on a Christian — power encounters may be necessary, according to Hayward, Arnold, Wallace and Lewis.

When casting out demons, Lewis cautions Christians not to devolve to a magical worldview, where they think that repeating a certain formula or using a religious symbol will make the demons

leave. The only authority demons will respond to is the authority of Jesus Christ, he said.

"Demons fear Christians who know how to detect demonic activity and exercise their authority in Christ to command them to leave," Lewis said. "When Christians use that authority, the general rule is that demons will obey."

The exception, he said, is where Jesus said, "This kind only comes out by prayer and fasting."

Hayward said, in his experience, demons tend to follow a pattern when being confronted.

"They begin by trying to hide, then become belligerent in an attempt to provoke fear, then try to bargain, even whine, and finally submit to the authority we offer in Christ," he said. "If, in any way, the person doing the praying demonstrates doubt about their authority and begins to surrender to the demonic power, they have lost the battle."

When Christians face demonic attack, that doesn't always mean they need an exorcism, according to Arnold. They may just need to call on the power of God to help them, he said. According to the Bible, when believers draw near to God the devil will flee.

Many people in the Western church don't know how to recognize and respond to subtle forms of demonic activity — let alone the more open forms that are bound to increase, according to Arnold. But, he said, all Christians — whether they know it or not — are equipped to respond with the authority they have in Christ.

"The Bible clearly teaches that we will come under attack, but a big part of the message of the New Testament is the power of the Holy Spirit in the New Covenant to defeat the power of sin and Satan," Arnold said. **Bc**

THE HIDDEN *Blessings* OF SUFFERING

A Father Reflects on His Daughter's Battle With **Leukemia**





my years as a student at Biola (1981-1983) were marked with lifelong friendships and a challenge to know God intimately. However, as I reflect on my life, I don't believe that I really began to understand the role suffering plays in our walk with the Lord until recently.

In June 2003, my wife, Alma, and I found ourselves rushing our fifth child, 3-year-old Danielle, in an ambulance to Loma Linda University Hospital. We had just returned from the emergency room of our local hospital, where doctors had told us our daughter's condition was serious. While we were in the emergency room, I pondered how one minute you take life for granted and then, in an instant, you're confronted with a turn of events that you innately know could change things forever.

Upon arrival at Loma Linda, doctors drew blood and said they would have the results in the morning. My wife stayed with Danielle that night while the other kids and I went home. I shared with my Sunday school class the next morning all the events of the previous day. I remember reminding everyone that our faith must carry us when our future is uncertain, that we must stand squarely on what we know about our Heavenly Father. I had no sooner said that when my cell phone rang.

I walked out into the hall and was instantly reminded of the many times I had challenged fellow believers to learn to be people of faith. And, yet, I confess fear swept over me as I brought my cell phone to my ear.

Alma was crying. Then she uttered the word "leukemia."

I stood there stunned. I couldn't comprehend what this meant for my daughter. I gathered my kids from Sunday School and walked to our car. I remember tearfully looking out the windshield, asking God to give me the words to help my kids understand that — even though this was a shock to us — God knew, and even chose, this bend in the road for our family.

Danielle was on intense chemotherapy for almost a year and, currently, will receive maintenance doses for another year. Our lives have changed so much that sometimes we don't feel like the same family anymore. Because of the chemotherapy, Danielle's white blood cells are so low that she can just touch a kitchen counter that hasn't been disinfected and come down with an infection. For a year, we couldn't go on vacation, eat out, or even let Danielle venture outside. We can seldom have people over or visit our friends' homes due to potential infection. Yet, I can honestly say that this experience has been an incredible blessing of God.

Please don't misunderstand me: cancer is an awful disease that is here because we live in a fallen world. But, as Christians, we have a blessed hope that God will bring all things about for our good. However, that good may not match the typical American evangelical idea of "good." I believe we have contextualized Scripture to the point that many American Christians feel that suffering means they have gotten off track with God. Yet, we know deep down, that a committed Christian brother in southern Sudan suffers for his faith daily.

I have seen the perfect hand of God in this tragic time in my

daughter's life. I have seen my church family pour out their love on our family as an incredible witness to our neighborhood. I have seen my teenage children truly put on their faith in a time of great uncertainty. I have watched my business clients grope for words as they hear tragedy shared in the perspective of faith and hope.

These things cannot be manufactured — they are the fruit of walking with God when you cannot even see your hand in front of your face. They come from God shaping our lives so that we are vessels for His glory and not our own. It is in that context that I can honestly say we have experienced blessings from God in the midst of uncertainty.

Paul, in 2 Corinthians 4:18, writes: "so we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal." Dying to ourselves and offering ourselves as living sacrifices means that we are surrendering our will for His. And, in so doing, God desires to wean us of our addiction to have to see the outcome in order to move ahead.

The Lord often will do this through bringing trials and suffering into our lives, designed to grow and test our faith toward maturity in Him (James 1:2). The purpose will be to strengthen and purify our faith so that our lives will reflect less of us and more of Christ. And through this, we begin to know our Lord on a more intimate level. We also begin to look at family, neighbors and co-workers with a perspective of the eternal. The reality of our brevity on this earth flows through our minds and lends perspective to our struggles. We humbly stand in awe to see God choose us as a means for the testimony of His grace.

My wife and I live with the daily reality of not knowing if little Danielle will live past the age of five. I wonder if I will ever walk her down the aisle to the man God has for her or bounce her children on my knee and hear them say "Grandpa." Yet, I know that the God of all creation has marked out the conclusion of her life for His glory, whether she lives to be five or 105.

I will never naturally (in my own strength) enjoy living in the unseen, but I have found God's perfect peace there, and I am humbled to see Him use my family to touch the lives of so many other people in the midst of our suffering.



Don Hallworth ('83)

wrote this article for Biola Connections two and a half years ago, but never submitted it. His oldest daughter, Julianna, recently submitted it because she believed it should be shared with others.

Danielle, who will turn five in February, completed her treatment and doctors believe the cancer is gone. Don is the pastor of ministries at Rancho Community Church in Temecula, Calif. At the time Danielle was diagnosed with leukemia, Don had worked in the business sector for 22 years. When he began sharing his new perspective on suffering at his church, so many people were encouraged that Don was asked to become a full-time pastor this past June.

Biola Filmmakers Give First-Hand Account of Hurricane Survivors

On Labor Day Weekend, two Biola friends and I traveled to Dallas, Texas, to film a documentary telling the stories of those who survived Hurricane Katrina. One of my friends, Matthew Kitchen, graduated from Biola this December with a film degree in production. Alison Murphy is a junior studying production. Our trip was generously supported by parents, Biola's mass communication department and the Alumni Association.

As we were preparing to go, I thought of a quote from John Eldridge's book *Wild at Heart*: "Your calling is where your deep passion and the world's deep hunger collide." It was obvious to me, that weekend, that the world's deep hunger was in the southeast. So, I decided to take this opportune time to put into practice that which I consider my deep passion — storytelling.

I expected to arrive at the Reunion Arena in Dallas and see a bunch of depressed, overwhelmed, sad faces. But this was not so! In fact, the only phrase I can find that legitimately describes what I saw is "sober joy."

This is the same phrase Dr. Erik Thoennes used in our Christian Thought class when he stated that sober joy is what we, as Christians, should feel during our time on earth — joy that we live with the purpose of the kingdom in our hearts, but sobriety at the fact that there is still work to be done for those who are lost. The parallel I saw in the refugees was that they were overjoyed by the support coming to them from everywhere. But they were also sobered by the fact that they had lost everything that meant so much to them.

One man we came across was sitting by himself in the midst of all the people who were frantically searching through donations of clothing, books and toys. What stood out about this man was that he was not interested in the donations. In fact, he did not appear to want any of them. All he could talk about (and, from what I gathered, all he wanted) were his daughter and his new grandchild. He said he had made some



Hurricane Katrina victims hug at St. Rose De Lima Church September 4, 2005, in Bay St. Louis, Miss.

horrible decisions as a father. But now that he had found himself with nothing to show for his life, all that mattered to him was his family. He said if only he could find out where they were, then he would make things right.

The stories we captured changed how I view the way God works through tragic events. I realized that it can take something really big like a hurricane — something out of people's control — to break us and make us think about the invisible God who is in control of all creation. Then, at the time people are most broken, God shows his love and care — through the love and generosity of others. Tragic events can also make us reevaluate the decisions we've made in life, like the man I met.

These observations reinforced what I learned at Biola about God's transcendence (that he is absolutely distinct from and superior to everything in creation) and his immanence (that he is continuously and actively involved with his creation). My friends and I came back to Biola — not just with some powerful footage on DV tape — but with a bigger perspective of the world and how God is working.

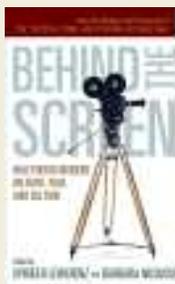


Trenton Waterson
graduated from Biola this December, with a film major in media management. He lives in Culver City, Calif., and is seeking work with a television network or film studio office.

Watch the documentary at: www.mcom.biola.edu.

In Print

BOOKS BY BIOLANS



Behind the Screen: Hollywood Insiders On Faith, Film, and Culture,

Contributors include Craig Detweiler (chair of Biola's mass communication department), Scott Derrickson ('89, '90), and Ralph Winter (co-chairman of the Biola

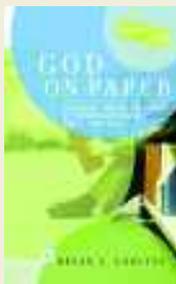
Studio Task Force), Baker, Nov. 2005; *Joan of Arcadia*, *Mission Impossible*, *Batman Forever* and *That '70s Show* have been some of the biggest productions in film and television. But did you know that Christians have been behind the scenes of these and other box office smashes? *Behind the Screen* presents a fascinating look at Hollywood through the eyes of Christian writers, producers and executives living out their faith behind TV shows, on movie sets and in studio offices. *Publishers Weekly* called Detweiler's chapter "a hard-hitting, impressively self-reflective opening piece on the history of Hollywood's tortured relationship with Christianity."



Effective First-Person Biblical Preaching: The Steps from Text to Narrative Sermon,

Dr. J. Kent Edwards (director of Talbot's doctor of ministry program), Zondervan, Sept. 2005; Sermons delivered in the first-

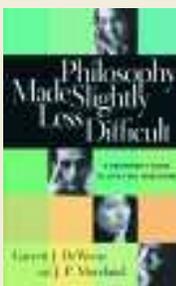
person point of view can weave the power of story and drama into the biblical teaching, making familiar — and not-so-familiar — characters and situations come to life. This book helps students and pastors understand how first-person sermons can be preached with biblical integrity. Edwards takes a practical approach as he walks readers through the steps needed for creating sermons that are faithful to the text and engaging to the listener.



God On Paper: The Bible — The Wildest Story of Passion and Pursuit You'll Ever Read,

Bryan Loritts ('98), *Water-Brook*, Jan. 2005; The Bible is the most quoted book in the western world and likely the most misunderstood.

It is often thought to be little more than religious mythology, or a collection of moral and ethical guidelines, or a series of quaint but irrelevant legends. But what if the Bible were read on its own terms, as a highly personal and unbelievably passionate love story? In *God on Paper* you'll share in a conversation that takes a new look at Scripture, a dialogue that entertains doubts and questions about the value — and the validity — of the Bible. And you'll encounter an amazing love story of divine proportions.



Philosophy Made Slightly Less Difficult: A Beginner's Guide to Life's Big Questions,

Co-authored by Drs. Garrett J. DeWeese and J. P. Moreland (philosophy professors at Talbot School of Theology), InterVarsity Press,

Oct. 2005; From time to time we all face life's big questions: What is real? How do we know what we know? What is right? Who or what am I? How should we view science and its claims? And as we wrestle with these issues, we may even find ourselves thinking, "Perhaps what I need is a good dose of philosophy. It's a shame philosophy is so difficult." This book offers help to make philosophy at least slightly less difficult through the uses of straightforward language and everyday examples.

Event Calendar

January 28

Young Alumni: Basketball Game and Café Night. Cheer on the Biola Eagles in a game against rival Azusa Pacific. Arrive early for dinner in the remodeled Café. Dinner begins at 5:30 p.m. Game time is 7:30 p.m.

February 9

Alumni Board Meeting: All alumni are invited to join this quarterly board meeting at 6 p.m. in the Board Dining Room (Metzger Hall.) Dinner will be provided.

February 24



Golden Eagles Reunion, Class of 1956: A free breakfast and luncheon will be held in honor of 1956 graduates, and they will be recognized during chapel.

February 25



Young Alumni Golf Tournament and Dinner: Join graduates from the years 1990-2005 for a day of golf and networking.

February 25



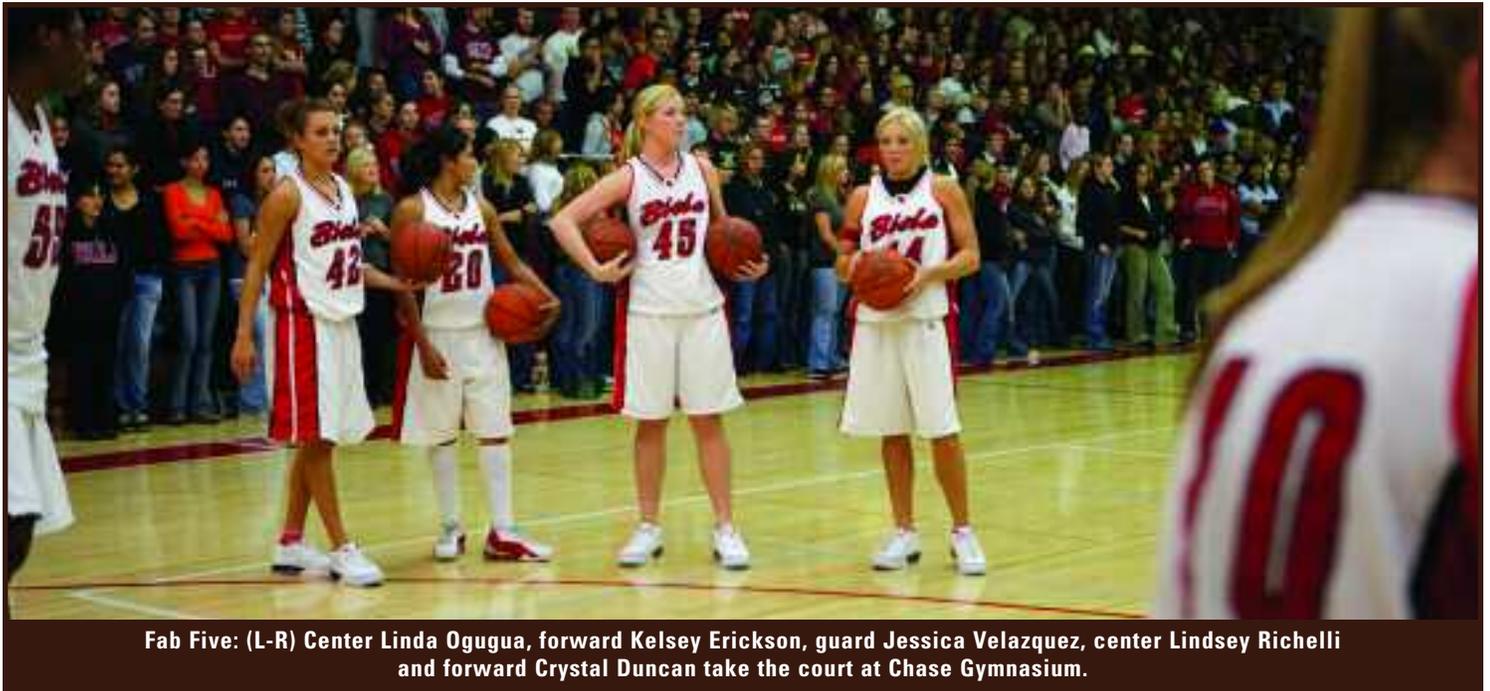
Biola 98th Birthday Gala Dinner at the Nixon Library: Entertainment and photo opportunities with alumnus Steve Bridges, the *Tonight Show's* official impersonator of President George W. Bush. Alumni discount available.

Please RSVP for events.

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

Court Report

BASKETBALL TEAMS FACE UNCERTAIN SEASONS



Fab Five: (L-R) Center Linda Ogugua, forward Kelsey Erickson, guard Jessica Velazquez, center Lindsey Richelli and forward Crystal Duncan take the court at Chase Gymnasium.

The winter sports season is underway, featuring one of the most popular sports at Biola — basketball.

Men's Basketball

Coached by Dave Holmquist, who is in his 26th season at Biola, the men's team has four new recruits (two freshmen and two transfers) and nine returners. The recruits are: *Trent Bowman*, a 6-foot-7 forward from Durango, Colo.; *Rocky Hampton*, a 6-foot-seven forward from Corona, Calif.; *Spencer Foster*, a six-foot-five forward transferring from Azusa Pacific University; and *Solomon Mercado*, a 6-foot guard transferring from Yuba City College in Northern California.

Holmquist said his team lost some of its strongest players through graduation and injury. Paul Guerrero — a 6-foot-1 shooting guard from Oxnard, Calif. — is recovering from knee surgery after rupturing a ligament in the national tournament last season.

"We're hoping to get Guerrero back early. He's an important part of the team and a good leader so we need him," Holmquist said. "It's going to take a while to see how we play together

as a team and to assess our talent level."

Last season, the team finished No. 2 in the conference, advancing to the national championship tournament in Kansas City, Mo., where they fell to John Brown University, Ark., 56-58, in the quarterfinals. They finished No. 14 in the nation and took home the "Dr. James Naismith-Emil S. Liston Sportsmanship Award," becoming the only team to receive this honor four times.

Women's Basketball

After finishing ninth in the conference last season, the women's team received a new coach — Ken Crawford, who was also appointed the new assistant athletics director. Before coming to Biola, Crawford served for five years as the head boys basketball coach at Bellingham High School in Washington, where his teams advanced to the state playoffs in 2002 through 2005 and were Northwest League Champions in 2003 and 2004. From 1996 to 2000, Crawford was the head men's basketball coach at Whatcom Community College in Washington, where he started the college's athletics program.

Crawford's team, this year, includes four freshmen and nine returners. The freshmen are: *Alyssa Wandrey*, a 5-foot-8 guard from Yorba Linda, Calif.; *Summer Matthews*, a 6-foot forward from Springville, Calif.; *Kristen Terpstra*, a 5-foot-5 guard from Orange, Calif.; and *Megann Alberts*, a six-foot-1 forward from Colorado Springs, Colo. Crawford is excited to have two former players as assistant coaches: Bethany Miller ('03) and Kim Acedo ('03).

Crawford's priority this season is to put a new system into place, which he said is based on hard work and an understanding of what it means to be a Christian athlete.

"As Christians, we need to give our all every time we're on the court," Crawford said. "We also need to recognize that God gave us athletic gifts and, when we use them, we give God great pleasure."

Crawford is also seeking to instill a ministry mindset in his players. During the pre-season, they participated in an outreach at Compton High School, donated tennis shoes to hurricane survivors, and ran in La Mirada's annual "Lupus Race for Life."

Intramurals Offer Competition, Exercise and New Friends

They're called the "Fighting Freshmen," and they've won the flag football league at Biola for the past two years. They're expected to win again this year — not even the "Mighty Men of Valor" are thought to be a match for them.

Ironically, these "fighters" are not freshmen but, mostly, seniors, who haven't changed their name since their freshmen year. And they're among the thousands of Biola students who've competed in intramural sports over the years.

Organized by the Associated Students, intramural sports are held each semester. During the fall, students compete in flag football, ultimate Frisbee and volleyball. In the spring, they compete in softball, soccer and basketball.

"They're for people who like to compete in sports in a friendly environment and be physically active," said intramural sports chair, Eric Grundmeier, a junior from Auburn, Calif., who is majoring in Film/Television/Radio. Eric

has competed in intramurals since his freshmen year and currently plays on "Daystar," a flag football team.

"It's also a good way to meet people," Grundmeier said. "I've met most of my friends by playing."

This fall semester, there are 22 flag football teams, 17 ultimate Frisbee teams and 28 volleyball teams. The winning teams receive a T-shirt, a ring and their name engraved on a trophy. They also advance to an all-star tournament, hosted by Biola, where they compete against the winning teams from other Christian schools, like Azusa Pacific University, The Master's College and California Baptist University. The winning all-star teams receive trophies and T-shirts.

According to a student tradition at Biola, the two worst flag football teams receive the dubious honor of advancing to a tournament of their own, called the "Toilet Bowl." The winning team receives a "gold plunger" — a toilet plunger painted gold.



Head to Head: Intramural flag football teams square off under the lights of Biola's new athletic field.

Must-See Basketball Games

The basketball coaches urge alumni and friends to catch at least one of these remaining games. If there's an away game in your area, consider attending to cheer on the Eagles as they compete on rival turf!

Men's Games, 7:30 P.M.

HOME GAMES

- Vs. Fresno Pacific, Jan. 10
- Vs. Point Loma Nazarene, Jan. 19
- Vs. Concordia, Jan. 21
- Vs. Azusa Pacific, Jan. 28
- Vs. Hope International, Feb. 11
- Vs. San Diego Christian, Feb. 16
- Vs. Westmont, Feb. 18
- Vs. California Baptist, Feb. 27

AWAY GAMES

- Vs. San Diego Christian (El Cajon, Calif.), Jan. 14
- Vs. Westmont (Santa Barbara, Calif.), Jan. 17
- Vs. California Baptist (Riverside, Calif.), Jan. 24
- Vs. Vanguard (Costa Mesa, Calif.), Jan. 31
- Vs. The Master's College (Santa Clarita, Calif.), Feb. 7
- Vs. Fresno Pacific (Fresno, Calif.), Feb. 14
- Vs. Point Loma Nazarene (San Diego, Calif.), Feb. 21
- Vs. Concordia (Irvine, Calif.), Feb. 24

Women's Games, 5:30 P.M.

HOME GAMES

- Vs. Fresno Pacific, Jan. 10
- Vs. Point Loma Nazarene, Jan. 19
- Vs. Concordia, Jan. 21
- Vs. Azusa Pacific, Jan. 28
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- Vs. Point Loma Nazarene (San Diego, Calif.), Feb. 21
- Vs. Concordia (Irvine, Calif.), Feb. 24

(Live coverage of many of the games will be available online at: www.biola.edu/eaglesports. Go to "Men's Basketball" or "Women's Basketball" and then go to "Schedule.")

CORRECTION:

The last issue should have stated that Reid Hamblet played for the Aberdeen IronBirds, not Averdine.

Ways of Thinking About Visual Arts and the Bible



Visual Ministry: This sculpture, titled "Learning to Tango," is part of an exhibit exploring suburban culture by Biola graduate Zach Kleyn ('04)

The church has been conflicted over the centuries about its relationship to images. The evangelical expression of Christianity has often adopted a suspicious and, occasionally, hostile attitude toward the visual arts. "Arts and the Bible" — a class required of Biola's art majors — investigates the history of these positions and provides theological affirmation for students' involvement in the visual arts.

As I teach this course, I encounter three common questions from students.

The first question is: What does the Bible have to say about the arts? The quick response is "Not a lot." As with many other controversial issues and matters of daily life in the 21st century, the Bible does not offer much in the way of direct statements. In their book *Art & Soul*, authors Hilary Brand and Adrienne Chaplin say: "The Scriptures give us not a theology of the arts, but a biblical framework within which the arts, like all other human activity, can be evaluated and understood."

The biblical stories ask demanding questions of all those who claim to follow Jesus, including artists. For example, in Luke 4:18-19, Jesus explains the direction of his mission by quoting from Isaiah 58 and 61. He reveals that

his ministry priority is to the poor, oppressed, sick and incarcerated. Knowing this, we should ask: What is the ministry of artists in a world full of misery and injustice? This question reveals a way of connecting Scripture to the artistic vocation. It leads to a bigger question: How can artists contribute to God's kingdom?

The second common question students ask is: How should an artist with Christian commitments relate to the culture? Evangelical Christianity has generally related to the culture in two ways: by separation and combativeness. The separation posture is an inheritance from the influence of late 19th century revivalism in the church, when emphasis was placed on abstaining from all cultural activity that might place Christians in morally compromising situations. Many art forms became suspect and were, therefore, avoided or, in some cases, condemned.

The combative posture is a result of the influence of apologetics in the church and the resulting culture wars that raged during the 20th century. Evangelical "combatants" tend to use intellectual weapons and frequently view art as an irrelevant bystander or, occasionally, as a hostile enemy.

So, where does this place the artist who is committed both to the Christian faith and cultural involvement? Many younger evangelical Christians find separationism and combativeness dissatisfying. They are looking for robust alternatives. I advocate the label "culture-makers": artists who understand that their calling is to create images that generate beauty and meaning into the culture. A model for this approach is Los Angeles artist Lynn Aldrich, a Christian and guest speaker in the class. Her sculptures have been widely exhibited in museums and galleries throughout the world. Art collectors and critics praise her work and recognize a spiritual dimension not always found in installation sculpture. Aldrich is a culture-maker whose art ignites questions about meaning and God.

The third common question is: What is the relationship of artists and art with the church community? Evangelical Christianity has made enormous contributions to Bible study, apologetics, doctrinal development and evangelism. But, unfortunately, no one (to my knowledge) has accused evangelicalism of great art and architecture. We are part of the iconoclast tradition, which dates back to the earliest periods of the Christian church. Iconoclasts reject artistic images as valuable and, instead, esteem the word.

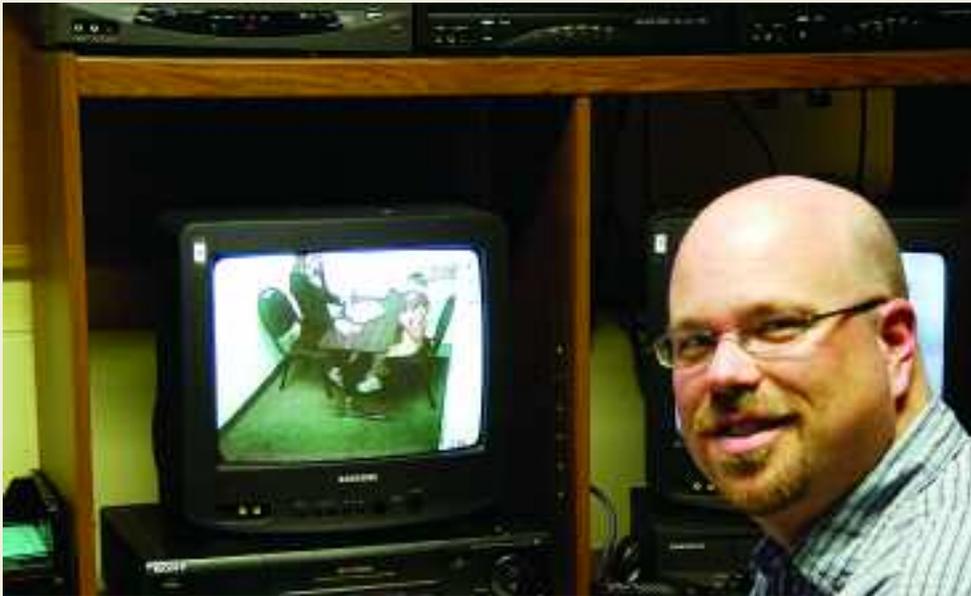
We live in a time when there is a proliferation of fixed and moving images. Artists are in a position to help the church come to terms with this communication revolution that is happening to all of us. They can help church leaders understand the role that images and beauty play in the culture. They can help beautify our churches and educational campuses. Artists can connect churches with a culture that finds spiritual questions intriguing.



Scott D. Young ('75)

teaches art and sociology at Biola University and is a co-founder of the City of Angels Film Festival. He is also a campus minister with InterVarsity at the University of Southern California. He has a B.A. in biblical studies from Biola and a master's of divinity from Denver Seminary.

Professor Teaches Students to Help Stroke Victims and Others Recover Speech



Biola professor Matthew Rouse is obsessed with talking — helping people learn to talk, that is.

Rouse directs the communication disorders program at Biola and the “Biola Speech and Language Clinic,” where 60 students are learning to help people solve their problems with speech, language and hearing. Some people are born with communication problems, and others lose their ability to communicate through strokes or other health problems.

“Communication is so vital; we’re using it constantly,” Rouse said. “So, to suddenly lose the ability to tell your wife or kids that you love them is devastating to people.”

The Biola Speech and Language Clinic is staffed by senior-level students majoring in communication disorders. Currently, it serves 20 adults and children who suffer from conditions like autism, Down Syndrome and strokes. Many of the patients have no health insurance, so the clinic is a low-cost option, costing \$100 for an entire semester. (Other clinics charge up to \$100 an hour.)

One current patient is Fred [not his real name]. One night, Fred was at home with his wife watching television when he suffered a stroke. The right side of his body went limp, and he couldn’t speak. At the hospital, a speech-language pathologist informed Fred that the stroke had caused speech and language disorders known as “aphasia” and “apraxia of speech.” At Biola’s clinic, Fred is learning to speak again and, in the meantime, students are teaching him sign language so he can communicate with his wife.

According to the U.S. Bureau of Labor Statistics, speech-language pathology and audiology will be among the fastest-growing careers in the next decade. Biola started a major in communication disorders in 1997, and Rouse joined the faculty in 1999. He has an M.S. in communication disorders from the University of Redlands in California, an M.A. in Christian apologetics from Biola, and he’s completing a doctorate in speech-language pathology from Nova Southeastern University in Florida. For more information about the clinic, call (562) 777-4068.

Faculty Highlights



Dr. **Mike Longinow** [journalism] presented in five workshops at the national convention of the Associated Collegiate Press and College Media Advisers, held Oct 26-30 in Kansas City, Mo. He spoke on campus news reporting, racial diversity in campus news, politics of media-administration relations, and campus cultures in the 21st century. Longinow also spoke at a conference for Latino journalists of faith, held at Biola on Nov. 4-5, co-hosted by the Biola Journalism Program and the World Journalism Institute. Longinow came to Biola in July, after 16 years on the journalism faculty at Asbury College in Kentucky.



Dr. **Michael Wilkins** [New Testament] was among 12 scholars who were invited to attend a meeting of the “Jesus Study Group,” held July 20-25 at the University of Tübingen, Germany. The group, sponsored by the Institute for Biblical Research, is an evangelical think-tank that examines and defends the historical authenticity of events in the life of Jesus. Dr. Wilkins presented a paper on “The Confession by Peter of Jesus as Messiah.” The paper will be published in the *Bulletin for Biblical Research*.



Dr. **Judy TenElshof** [Christian ministry, leadership and spirituality] helped oversee the purchase of property in Idyllwild, Calif., to replace the “Hilltop Renewal Center” in Cedar Pines Park, Calif., which was destroyed during a wildfire in 2003. The new retreat center, named “The Hermitage,” serves Christian leaders, including students at Biola’s Talbot School of Theology. The 3,000 square-foot building sits on nine acres of land that back up to a quarter of a million acres of National Forest. Judy and her husband, Gene, the president of Hilltop Renewal Ministries, plan to rebuild the first retreat center. For more information, visit: www.hilltoprenewal.org.



Kevin Lewis [theology and law] received the 2005 “Provost’s Award for Biblical Integration” — awarded by Biola provost Dr. Gary Miller — for his work in the integration of theology and law. In 2003, Lewis founded the “Evangelical Law Institute,” an institute dedicated to the task of restoring the theological foundations of law and justice in society (www.lawandjustice.org). Lewis teaches a class at Biola’s Talbot School of Theology titled “Theology of Church and State.”

Business School Renamed 'Crowell School of Business'

BIOLA TRUSTEES SHOW APPRECIATION FOR LEAD GIFT FROM THE SUZANNE CROWELL FAMILY



01



02



03

To give to the building campaign for the Crowell School of Business, visit www.biola.edu/donations.

A Place for Building Character

Thanks to a lead gift from the Suzanne Crowell family, the Crowell School of Business broke ground on its new building, October 24, 2005. Suzanne and her sons, Donald, Jr., and Andrew, are primary owners of Crowell, Weedon & Co., the largest independent investment firm in the Western United States. The Crowell family is related to Biola's founder, Lyman Stewart.

01) Participating in the official groundbreaking ceremony were (left to right): Andrew Crowell; Donald Crowell, Jr.; Christof Meyer, representing the student body; President Clyde Cook; Suzanne Crowell; Larry Strand, dean, School of Business; William G. Billard, representing the board of trustees.

02) Biola Chorale performs during the groundbreaking ceremony.

03) The wind ensemble led in music during the groundbreaking ceremony.

04) "...this is about much more than simply turning some dirt.... This is about missions... the formation of a facility for equipping young men and women with the technical, practical, and most importantly the spiritual skills to be effective leaders for Christ in the marketplace." — Andrew Crowell, partner, Crowell, Weedon, & Co.

05) "Biola's School of Business trains men and women to serve God.... This building will help make the School even more effective in fulfilling its purposes."—Carl Camp, President, Ecclectic Associates; and wife, Judy ('02, '05)

06) Suzanne Crowell sensed God leading her to make a difference for Christ on the Biola University campus.

07) "This groundbreaking marks a milestone for Biola that will bless businesses, ministries and students for generations to come." — Mark G. Holbrook ('73), President/ CEO, Evangelical Christian Credit Union

08) "When I learned [the] new...building ... was to be 'A Place for Building Character,' that Biola was a biblically based university, and that God uses Biola to change lives, I knew in my heart that was where I wanted the memorial for my husband to be." —Virginia Moats [center], whose gift honored her late husband, Wendell, founder of Principal Financial Group.

Less' At Groundbreaking Ceremony



04



05



06



08



07

What's Happening in Higher Ed



The Dartmouth

Backlash: Noah Riner's inbox was flooded with e-mails following his Sept. 20 convocation speech to Dartmouth freshmen, which focused on the redemptive power of Jesus Christ.

“**N**oah Riner [the president of Dartmouth’s Student Assembly] wanted to stir up Dartmouth College students with his speech at a convocation ceremony last week [Sept. 20] suggesting that students’ character matters just as much as their intelligence and their talents, and that the college pays too little attention to that aspect of their development. And stir them up he did, although not exactly in the way he’d hoped: His focus on the redemptive power of Jesus Christ provoked criticism that he had misused a speaking opportunity he earned by being student body president to proselytize to a captive audience. The incident has spurred renewed discussion at Dartmouth (and in the blogosphere) about free speech and the receptivity of Dartmouth students and others to diverse — especially ‘conservative’ — viewpoints.” *Inside Higher Ed*

Harvard to Explore Origins of Life

“Harvard University is joining the long-running debate over the theory of evolution by launching a research project to study how life began. The team of researchers will receive \$1 million in funding annually from

Harvard over the next few years. The project begins with an admission that some mysteries about life’s origins cannot be explained. ‘My expectation is that we will be able to reduce this to a very simple series of logical events that could have taken place with no divine intervention,’ said David R. Liu, a professor of chemistry and chemical biology at Harvard.” *Associated Press*

College Approves Gay Fraternity, Prohibits Christian Group

“Five years since it appeared on campus, the gay fraternity at Arizona State University has become the first national, collegiate-based organization of its kind in the country. Sigma Phi Beta’s creation and adoption of a national charter last week [July 2005] raises hopes for gay college students that new chapters will be established at other campuses. ... However, the fact that the fraternity gets all the benefits of being a university recognized organization is rubbing the right wing the wrong way. Last November, the Alliance Defense Fund sued ASU, demanding that the institution recognize a campus chapter of the Christian Legal Society, a conservative, religious-based

organization for attorneys, law students and others in the legal field. ... ‘It’s hypocrisy,’ [Alliance Defense Fund attorney Jeremy] Tedesco said. ‘The problem that’s occurring on campuses across the U.S., including Arizona State University, is that they’re prohibiting formation of religious groups.’” *East Valley (Mesa, Ariz.) Tribune*

Filmmaker to Fund Transcendental Meditation Classes

“What price world peace? [American filmmaker] David Lynch believes he has the answer, and has set the figure at a comparatively svelte \$7 billion ... The cash will be used to fund a programme of transcendental meditation in schools across the world, with the aim of transforming the depressed, anxious and drug-addled adults of tomorrow into an army of blissed-out pacifists. Problem solved. The maverick film-maker will channel the money through his new organisation, the David Lynch Foundation for Consciousness-Based Education and World Peace.” [Lynch’s films include *Eraserhead* and *Mulholland Drive*.] *(U.K.) Guardian*

More College-Educated Women Choosing Motherhood

“Cynthia Liu is precisely the kind of high achiever Yale wants: smart (1510 SAT), disciplined (4.0 grade point average), competitive (finalist in Texas oratory competition), musical (pianist), athletic (runner) and altruistic (hospital volunteer). And at the start of her sophomore year at Yale, Ms. Liu is full of ambition, planning to go to law school. So will she join the long tradition of famous Ivy League graduates? Not likely. By the time she is 30, this accomplished 19-year-old expects to be a stay-at-home mom. ... What seems to be changing is that while many women in college two or three decades ago expected to have full-time careers, their daughters, while still in college, say they have already decided to suspend or end their careers when they have children.” *New York Times*



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

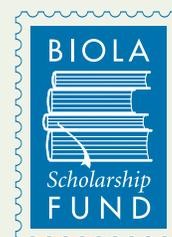
Dear Biola Supporter,
My name is Kate Harrington, and I am a senior, liberal studies major. As a future elementary school teacher, my favorite part of studying at Biola has been the observation hours I have been able to do in local schools. It is one thing to learn about child psychology and lesson planning, but a whole other thing to actually put them into action. I have loved being able to bring what I have learned in my Biola classes and apply them to real-life situations. Without your support, I could not have had this opportunity. You have blessed me and many other students and helped provide us with the education to let us be the best we can in our fields of study.

Sincerely,
Kate Harrington

Support students like Kate. Send your donations to:

1•800•632•4652

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



Updates on Alumni Hurricane Victims, the Class Giving Challenge and the Alaska Cruise

A goal of the alumni office has been to make contact with as many of our alumni in the Gulf Coast as possible to see how they have fared through the series of hurricanes that ravaged the area. Campuswide, our students have been active in hurricane relief and fund raising, and a student video team was sent to document the work of our students and other ministries during these difficult times. A couple of alumni stories have really stuck out to me.

Alumna Julia (Huff, '96) Crawford and her husband, Bill, were not in the direct path of a hurricane at their home in Thibodaux, La., but they were close enough to have damage from high winds and rain. Their city accepted a flood of refugees from neighboring counties. Bill is the pastor of a church in the city and has been busy directing refugee relief and reconstruction of homes and shelters. Out of all the tragedy, however, also came new life to the Crawford family. On Sept. 7, in the midst of storms and evacuations, Julia gave birth to Benjamin Luke, joining siblings Timothy (4) and Debra Lyn (2). Thank you, Bill and Julia, for showing God's love to those in need, and our congratulations and praise for the safe birth of Benjamin!

The story for Rosemead student Courtnee Richard and her family in Lake Charles, La., has been more painful — the total loss of their home and neighborhood and little relief in sight. Courtnee, who was to return home to her family over the Torrey Memorial Bible Conference to help out, was told to not come home as her mom, Joan, and dad, Gerald, are still in a daily struggle to recover from the loss. When I asked what we might do as an alumni community for the Richards family, Courtnee said that the greatest gift we can give is prayer for all the families affected.

So, I hope you will join me in prayer for the more than 40 alumni families that were in the direct paths of Hurricanes Katrina and Rita. And — for all of you who are ministering to people who have lost their homes and livelihoods — may



Life From the Ruins: Alumna Julia (Huff) Crawford gave birth to a son during hurricane Katrina.

God continue to give you the endurance to serve Him in all you are doing, as you become Jesus to a hurting world.

I also wanted to share a wonderful note I received from an alumni couple from the class of 1957, Chuck and Barbara (Vobora) Wetering:

We just read your article in the fall 2005 Biola Connections wherein you mention the challenge made and accepted by graduating students to give an amount equal to their year of graduation. We plan to take up this challenge if possible on our retirement income. We will commit to our first \$19.57 for the year 2005 and then set a goal to increase that amount until we reach \$19.57 per month in 2006. We have not been giving to Biola over the years, and the Lord is speaking to us through your challenge.

Our thanks to Chuck and Barbara and to all of our alumni who are making a difference

through their gifts. I'm glad that "They are fans!" of what God is doing at Biola University. (Our alumni theme this school year is "I'm a fan!") I hope you will join the challenge to give an amount equal to your year of graduation this year. Together, we are making a significant difference.

One final note: We have confirmed our keynote speaker for the cruise to Alaska on July 2-9, 2006. We are pleased that Greg Koukl — the founder and president of the apologetics ministry Stand to Reason — will be our special guest. In addition to his role at Stand to Reason, Greg is a student in the M.A. program in philosophy of religion and ethics at Biola's Talbot School of Theology. Please consider joining us for Biola's first cruise. For more information, call (562) 777-4047.



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

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

Alumni Host Freshmen Send-Off Events

At “freshmen send-offs,” alumni meet and welcome incoming Biola students from their area. They share stories of their Biola experiences with students and offer advice on how to make the most of their time at Biola. Eight send-off events were hosted this school year in California, Washington, Colorado, Arizona and Texas. Here are recaps of four of the events. To partner with a chapter or to start one, call (562) 903-4729 or e-mail: alumni@biola.edu.



DALLAS, TEXAS

Over 60 alumni, incoming freshmen and their parents gathered, Aug. 13, at the home of Mark ('91) and Jade Matlock in Irving, Texas, for dinner. Mark gave the new students free copies of his new book, *Freshman: The College Student's Guide To Developing Wisdom*. Sara Faux and Stacey Jensen, of the alumni office, gave an update on Biola. A special thanks to Sid Goodloe ('95), Amy Walz ('92), and Josh ('94) and Amy ('94) Burgess for their help organizing the event.



SACRAMENTO, CALIF.

The Sacramento chapter gathered, June 25, for a barbecue at the home of alumni Gordon ('75) and Shirley ('67) Gearheart. Paul McGinty ('94), Biola's director of alumni services, shared updates

on Biola. Parents of incoming freshmen said their decision to send their children to Biola was reaffirmed after hearing the alumni stories and meeting other incoming students and their parents.



DENVER, COLO.

The Denver chapter met, Aug. 6, for its fifth annual, freshmen send-off at Mount Falcon Park. About 30 alumni, incoming students and their parents enjoyed the warm summer day and a potluck picnic. Rick Bee, Biola's senior director of alumni relations, presented an update on Biola. One incoming freshman invited a friend to the picnic who had already decided to attend another college. After hearing Biola alumni share their experiences, the student said he was going to apply to Biola. Thanks to Dick ('67) and Linda Gartrell for coordinating.



SAN DIEGO, CALIF.

The San Diego chapter had a barbecue at Oceanside Beach, July 9. Incoming students bonded over a game of beach volleyball, and everyone enjoyed the beautiful weather. Rick Bee, Biola's senior director of alumni relations, gave an update on Biola. Thanks to chapter leader Thor Sorensen ('94) for hosting.

Gospel Choir Members Reunite



On Nov. 5, 140 past and present members of the Biola Gospel Choir, and their friends, gathered for a 20-year reunion in Biola's Cafe Banquet Room. They enjoyed hors d'oeuvres, gospel music, and testimonies from people who have been blessed by participation in the choir.

Formed in 1985 by a group of African American students, the Biola Gospel Choir today has about 30 members, made up of a diversity of students including African Americans, Caucasians, Latinos, Asian Americans and international students. The choir, under the direction of Marvina "Cooky" Levy, performs concerts at Biola, in the Los Angeles area, and as far away as Las Vegas and New York and continues to be a popular musical group at Biola.

The celebration will continue on March 31 when past and present choir members and directors will gather at Biola for the annual "Gospel Fest."

**FOR MORE INFORMATION, CALL
562 944-0351 ext. 5832.**

Where Are They Now?

Singing for Chanticleer



Dan Cromeenes ('98), in July, joined "Chanticleer," a Grammy award-winning, vocal ensemble, based in San Francisco, Calif., that has been hailed by *New Yorker* magazine as "America's favorite choral ensemble." Dan

earned a B.A. in piano and voice at Biola and a master's in accompanying at East Carolina University. He was a staff accompanist for Biola's Conservatory of Music from 2002 to 2005. This year, Dan will perform with Chanticleer in over 80 concerts in the United States, Japan and Europe. Dan sings alto and, sometimes, soprano. "It is a lot of fun to sing through so many types of music with such a talented group of musicians," Dan said. While at Biola, Dan sang in a variety of ensembles including the King's Men, Triumph and Vocal Jazz. In North Carolina, Dan sang with Capella Antiqua and made his alto solo debut in Purcell's *Te Deum Laudamus* and *Jubilate Deo*. In his free time, Dan hikes, camps and writes hymn arrangements. E-mail him at: drcrom@aol.com.

Serving Homeless Children



Kim (Burr, '80) Turnbull founded "In His Arms" in 1992, a ministry for homeless and at-risk children, based in Haleiwa, Hawaii. Kim earned a B.A. in intercultural studies from Biola and a master's of nursing

degree from Pace University in New York. Then, Kim served as a family nurse practitioner in Hawaii, at a free clinic for

the homeless. "During this time, I regularly encountered children growing up on the streets, living in cars and under bushes in parks," Kim said. She became so concerned for these children that she and a friend started a Bible club for them. Within a few weeks, more than 100 kids were attending. Many of the children gave their lives to Christ. Today, *In His Arms* has helped establish Bible clubs in 40 U.S. states and in 20 countries. Kim motivates, trains and equips club leaders and has written training materials. These materials are being adapted by Food for the Hungry International for use in their Bible clubs. Kim and her husband, Stephen, have a daughter, Elyssa (7), and an adopted daughter from China, Analei (3). E-mail Kim at: kim@inhisarms.org.

Writing Children's Books



Julie Mammano ('84) is the author and illustrator of the *Rhinos* series of children's books, published by Chronicle Books: *Rhinos Who Surf*, *Rhinos Who Snowboard*, *Rhinos Who Skateboard*, *Rhinos Who Play Soccer* and

Rhinos Who Play Baseball. She is currently working on the sixth book in her series, *Rhinos Who Rescue* (the rhinos are firefighters). When Julie was a child, she disliked reading until her mother began checking out library books for her. Julie started to enjoy the stories and became an avid reader. Today, Julie is passionate about helping children love to read. "I try to write books I would have liked to have read as a kid, with big, colorful pictures," Julie said. Julie speaks and autographs books at elementary schools and book fairs. She also works part-time in Biola's

library as a technical services assistant. Julie attends First Evangelical Free Church of Fullerton and plays bass in a worship band for the church's singles group. E-mail Julie at: waycoolrhinos@juno.com.

Re-Opening Churches in China



David ('54) and **Elaine (Lange, '53) Crane**, who served as missionaries with TEAM for 44 years, are now reopening churches in mainland China that were closed by the Communists. (The government is allowing Christians to reopen the closed churches, but not to build new ones.) The first church they reopened was dedicated in 2003 during a special ceremony with music led by Biola music conductor Robert Feller and nine of his students. The Cranes spend three months a year in China rebuilding churches, preaching, and training church leaders. "The Chinese church is very evangelistic, but one of their greatest needs is theological training," Dave said. During the rest of the year, the Cranes speak at U.S. churches, where they challenge Christians to support missions in China. Dave and Elaine have four grown children. They received honorary doctorate degrees from Biola in 2000. E-mail them at: decrane3871@sbcglobal.net.

Just Do It!

Charles and Connie Sarver aren't spring chickens, yet their athletic endeavors put many younger Biolans to shame! *Biola Connections* interviewed Charles about their involvement in senior softball.

THE SARVERS AT A GLANCE

Personal: Live in Sunset Beach, Calif.

Ages: Charles, 77; Connie, 62

Careers: Charles retired in 1991 after 25 years at Biola coaching baseball and teaching in the athletics department. Connie (Throneberry, '66) earned a B.A. in physical education from Biola and Ph.D. from Texas Woman's University. She taught in Biola's athletics department for 30 years and coached Biola's volleyball team for 13 years.

Children:

Two daughters and three grandchildren

Senior Softball Teams:

Charles is an in-fielder and catcher for two recreational teams, both named the "California Jets," and a tournament team named "D-99." Connie is a middle infielder for a tournament team named "California Spirit."

Many cities have senior softball leagues, which start at age 50 and go to 80-plus. As you approach the 80-plus divisions, you find that there are fewer teams, but no less enthusiasm.

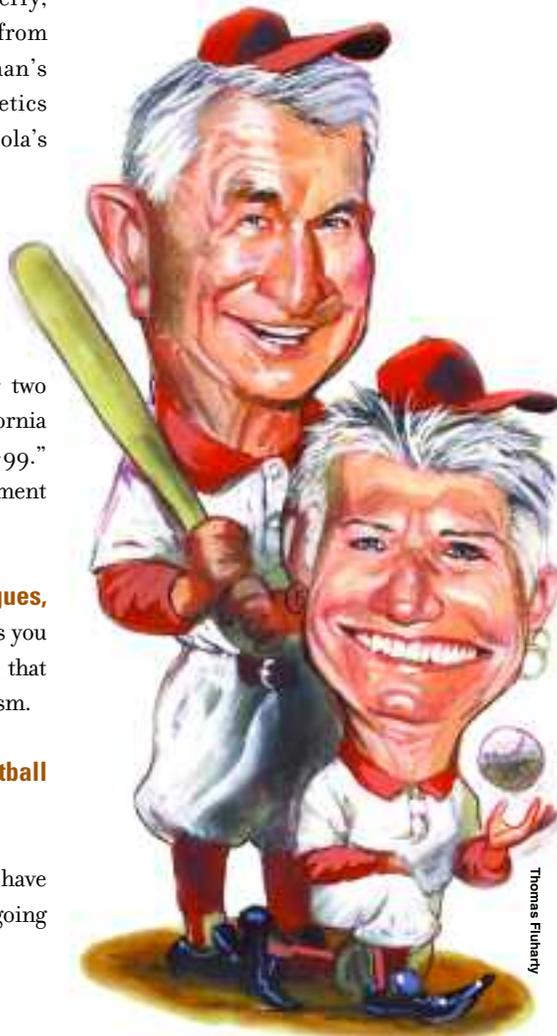
When older people learn we play softball they say, "Wow, I wish I could do that."

My response is, yes, you can. If you have something you want to do, go do it. It's not going to come to you.

For the more skilled seniors, there are tournament leagues. They travel to about 10 tournaments a year in places like Las Vegas, Nev.; Phoenix, Ariz.; and St. George, Utah.

We began playing senior softball about 10 years ago. The first day I played on a recreational team, I was drafted by the city manager of a tournament team.

In August, my team, D-99, won the United States Softball National Championship, in the 75 to 79 bracket, held in Des Moines, Iowa. Connie's team has won national and world championships.



Sometimes, our grandkids come out to cheer us on. One time I wasn't batting well and my granddaughters, Cailynn Joy and Haily Bay—who had overheard me giving other players batting advice—said, "Grandpa, see the pitch and then hit it hard!" It was real cute.

Every Monday and Friday from 10 a.m. to noon, I put grandpas and grandmas through a conditioning routine to improve their skills in areas like fielding and batting, much like a routine that college or professional athletes go through. To see them dive to stop a ground ball—wow, the thrill of a lifetime.

The rules in senior softball are somewhat modified so as to discourage collisions and injury.

The health benefits of participation are significant.

Timing, coordination, strength and agility are all improvable, by the young and old alike.

Health studies have shown that a 60-year-old who signs up for a weight training class puts on muscle in the same way a 19-year-old does. If you challenge the muscle, it will get stronger.

You see a lot of older people who have trouble getting around. I'm of the opinion they're like that because they don't move. Seniors, just like young people, ought to be able to move quickly and with authority.

You can't deny that one of the things that's missing in our society today is physical activity for older people. The older we get, movement is so important.

Senior softball provides many older adults the opportunity for health and skill improvement, along with fun and social enjoyment.

News & Notes

1940s

Ken ('49) and **Gladys** ('47) **Henry** served under TEAM in Japan for 33 years and retired in 1984. Ken said he is thankful for all the Bible training he received at Biola's seminary, Talbot School of Theology.

1950s

Charles Franklin Congdon ('55) recalls his Biola graduation ceremony that was held at the Church of the Open Door. Now, Charles is thrilled to announce that his great-granddaughter, Sarah Renee Davis of Hayward, Calif., was accepted as a student at Biola on the 50th anniversary of his graduation.

1960s

Robert A. Hanson ('61, '66) has written four books: *Self-Love Out of Control*, *Who Is In Control?*, *The Path of Spirit Control* and *8 Steps to Spiritual Maturity* (Xulon Press). Robert and his wife, Barbara, live in Plymouth, Mass., where Robert has served as a pastor for 34 years. Robert received his education from Providence Barrington Bible College, Talbot, Los Angeles Theological Seminary, and the California Graduate School of Theology, where he received his doctor of philosophy degree. He teaches about 800 pastors in India through an extension ministry. He and Barbara also conduct church conferences named "Straight to the Heart" and "Road to Renewal." The Hansons have five children and 17 grandchildren.

Eugene Crouch ('67, M.Div. '78) married **Janice Davis** ('75), and they have four children: Karis, 27; Abigail, 25; Nathan, 24; and Joshua, 11. They live in Indianapolis, where Gene teaches for three schools: Telos Institute International, the Oklahoma Baptist University extension, and Crossroads Bible College. Jan serves as assistant to the director of the Wheeler Mission Community Center. Karis is married to Kent Breeze, Abigail plays and teaches harp, Nathan does graphic arts as a ministry, and Joshua is a growing boy.

1970s

Edgar Valenzuela ('71) married Teresa, and they have three grown children. They are all from Quito, Ecuador, and they now live in the United States. An American son-in-law has been added to the family. The Valenzuelas are planting a Hispanic church in Gastonia, N.C., and have been living in the Carolinas since 1999. Edgar would love to hear from anyone, but especially from members of the former Biola soccer team under the command of Coach Norman. E-mail Edgar at: edgar@pbcgnc.org.

1980s

William ('80) **Harris** and **Robin** (**Person**, '84) have

been happily married since 1982. They have two children, James and Katherine, both attending Azusa Pacific University. William and Robin have served with InterAct Ministries since 1984 in Alaska, Canada and, now, Russia. The early years were spent in video ministry, and most of their service has been in church planting in Russia. William has an M.A. in communication from Regent University, an M.A. in organizational leadership from Azusa Pacific University, and both Robin and William have an M.A. in intercultural studies from Columbia International University. Robin is completing an M.A. in ethnomusicology at Bethel University. They plan to serve in Russia for the long term. William has completed three humorous books about life on the mission field. Contact them for details at: williamnharris@yahoo.com.

Dave ('81) and **Leslie** (**Travis**, '81) **Hall** live in Redding, Calif., where Dave has been an associate pastor of Neighborhood Church for nine of his over 20 years of ministry. Leslie cares for their three children and speaks at women's Bible studies, retreats and special events throughout the north state. She also enjoys being involved in leadership with the annual Christian music festival, Spirit West Coast.

Dr. **James D. Rozman** (M.Div. '81, D.Min. '89) retired from the U.S. Air Force Chaplain Service in July 2004 in the rank of lieutenant colonel. He went into full-time ministry until June, when he returned to school to obtain his master's of education in elementary and secondary teaching. James' goal is to obtain California teaching credentials through the University of Phoenix to complement his ACSI teaching certificates. He also plans to obtain his California Tier I School Administrator Credential to complement his ACSI all-level principal certificate. He is involved in ministry at First Baptist Community Church in Monte Sereno, Calif., as a member of the choir and in a men's prayer group. He also substitute teaches at two Christian schools in the San Jose area. E-mail him at: therozman@juno.com.

Tim ('84) and **Pam** (**Wallace**, '84) **Haseltine** have settled in Prattville, Ala. Tim retired from the United States Air Force in 2004 as a major, after serving more than 21 years. He is now in charge of the tour program at the new Hyundai Motor Manufacturing Alabama plant, in Montgomery, Ala. Pam has left the home-schooling arena after 13 years and is now teaching junior high English and science at Tri-County Christian Academy in Prattville. Three of their four children are still at home!

Dawn Ringling ('85) is a graduate of Biola's communi-

cation program and a former manager of Biola's marketing communications department and editor of *Biola Connections*. She is now writing full-time. Her first novel, *Jumping In Sunset*, was published by Multnomah in 2003. This was the first Christian novel to deal with a Christian marriage ending in divorce, and it has received outstanding reviews. Dawn is working on a second book, a non-fiction work with F. Remy Deiderich of Cedarbrook Church, about finding true healing for lives destroyed by shame and repeated patterns of sin or abuse.

Rob and **Jeanne** (**Burrows**, '86) **Hess** met and married at Biola. They have four children and live in Lebanon, Ore. Rob received a doctorate in education from the University of Oregon and is the student achievement leader for Springfield Schools in Oregon. He's written two books including *Excellence, Equity, and Efficiency: How Principals and Policymakers Can Survive the Triangle of Tension* (Rowman & Littlefield Education). The second book is in production. Jeanne started an independent film company. Some of her work can be seen at: www.crackpotproductions.com.

Randy (M.A. '87) and **Janice** (**Peterson**, '76) **Kent**, career missionaries with Global Outreach Mission, recently returned to the field for their fourth four-year term. They'll continue in evangelism, discipleship and leadership training on the Alsace, French-German border. E-mail them at: kentsfrance@yahoo.com.

Mike and **Jana** (**Bedley**, '88) **Miller** live in Ranch Santa Margarita, Calif. After 16 years of marriage, they still love spending time together. Mike works for the Orange County Sheriff's Department Terrorism Task force while Jana homeschools their boys: Joshua (eighth grade) and Chase (sixth grade). Their sons also attend Biola STAR classes. The family is involved at Saddleback Community Church. Mike recently traveled to Slidell, La., to help with the relief effort.

David ('89) and **Kelly** (**Guth**, '89) **Mussatti** live in Valley Center, Calif., with their two daughters: Rebecca (15) and Erika (13). David is the assistant principal at Valley High School in Escondido. Kelly is a teacher on special assignment as an English learner facilitator for the Escondido Union School District. E-mail them at: kmussatti@eusd4kids.org.

1990s

Chris Diebolt ('93) is married to Judy Barauskas. They met while they both worked at Disneyland and later got married there in 1996. They have two wonderful children, Jordyn Renee (6) and Chase Hunter (3). Chris

has been a California Highway Patrol Officer for the past 10 years. He and his family live in Visalia, Calif. Chris still loves to surf, snowboard, ski and is active in martial arts. Chris and Judy are also active in the children's ministry at Calvary Chapel Visalia. He is very thankful and blessed to be a Biola graduate and looks back at those years with fond memories. He hopes to hear from old Biola friends. E-mail him at: diebolt4@sbcglobal.net.

William Michael Hanley ('95) graduated in May 2005 with a master's degree in counseling psychology from California Baptist University. He was mobilized in June with the Army National Guard and is now serving in Iraq. E-mail him at: william.hanley@us.army.mil.

Jeremy Littau ('97) co-authored a paper titled "The Citizen Journalist Movement: MyMissourian as a Case Study" that was accepted to the Association for Journalism and Education and Mass Communication conference in August. He is a Ph.D.-track student at the University of Missouri-Columbia.

2000s

Travis Blagg ('00) married **Chrystal Hooper** ('01) in 2001. Their daughter, Autumn Grace, was born on April 15, 2005. The couple recently moved into a home they built in Mariposa, Calif., near Yosemite. Travis works as an independent study school teacher. Chrystal is a stay-at-home mom.

Effie Gill ('02) is the founder and executive director of "Social Concerns of Southern California," a faith-based, non-profit organization that has youth programs to help youth-at-risk excel in education. A team of 8 — two are from Biola — made a difference in a literacy program for middle school students in the Compton Schools. E-mail Effie at: egill@social-cncerns.org.

Marriages

Donald M. Riddick ('90) of Irvine, Calif., and Keri Vnenchak of Birmingham, Ala., were married on Kauai, Hawaii, in January 2004. The couple met online at e-harmony while Don was a project executive for IBM on a project in Folsom, and Keri was a veterinarian in Alabama. Keri is a graduate of Auburn University. Don graduated from the University of Southern California Law School in 1993.

Jim and **Jennie (Sheeks, '92) Haug** were married October 9, 2004, in El Dorado, Calif. Biolan Dena (Wilson, '92) Wulfestieg was an amazing bridesmaid. Jennie has the joyful challenge of step-mothering Jim's two teenaged children, Jenna and Alan. The family lives

in Napa, Calif., where Jennie is sales manager for Titus Vineyards, and Jim is a mechanical engineer.

Badeh and **Anita (Wolters, '94) Dualeh** were married in May 2005 at Anita's home church in central Minnesota. The couple ministers to the Somali community in the Minneapolis/St. Paul-area. Badeh also works as a youth counselor and is enrolled in graduate school. Anita is an assessment specialist for the Minnesota Department of Education.

Tim McMahan ('96) was married to Wendy Folsom on Jan. 22, 2005. Biolans in attendance were best men Aaron Coldiron ('96, M.A. '01) and Eric Gibson ('96, M.A. '00), and groomsmen Eric Anderson ('97, M.A. '03), Dave Kinnaman ('96), Kelly Klossner ('96), Tim Rollins ('96) and Michael Welles ('98). Pastor Josh Matlock ('96, M.Div. '03) performed the ceremony.

Traci L. (Cunningham, '96) Tegman married Dan on Oct. 7, 2004, in Hawaii, barefoot, on a beautiful beach. They lived in Seattle, Wash., for the first year of marriage and now live in Portland, Ore. Dan is a home loan officer for Washington Mutual, and Traci has been a professional nanny for the past seven years. E-mail Traci at: traci93@hotmail.com.

Jonathan Shoemaker ('98, '05) and **Traci Hopper** ('00, '03) were married Jan. 18, 2004. Biolans in the wedding were: Trisha (Hopper, '99) Wynn, Teri Hopper ('03), Sara (Shoemaker, '01, '05) McMillan, Laura HasBrouck ('01, '03), Sarah Hegenbart ('00, '01), Shasta (Davis, '00) Wright, Jennifer (Turrentine, '00, '02) Joseph, Jason Barbieri ('97, M.A. '02), Mike Peterson ('97), Dave Bosch ('98), Byron Garmo ('98), Mike Welles ('98), Mike Castro ('99, M.Div. '03) and Joe McGuire (M.A. '02). Jonathan and Traci live in Brea, Calif., and are planning to move to Lisbon, Portugal, as church planters next summer.

Gene and **Winona (Wilson, '99) Cannady** were married April 9, 2005, in Tulare, Calif. Biolans in the wedding included Pamela (Miersma, '98) Olson and Gina (Nastase, '98) Williams. Gene and Winona met in Georgia, which was Winona's last duty station as an army nurse. They now live in Fresno, Calif., where Winona works as a registered nurse, and Gene started a pediatric internship at Children's Hospital of Central California.

Joshua and **Rebecca (Bartholomew, '00) Redin** were married in Ripon, Calif., on Oct. 8. Pastor John Redin, the groom's father, officiated. Biolans attending were Nichole Cunningham ('00), Christianne Serrato ('00),

and Jen (Ferguson, '00) Hartenburg. The couple spent a week in the Mayan Riviera, near Cancun, Mexico, followed by three days in Lake Tahoe. Josh graduated from The Master's College in 2001 and is a software engineer. Rebecca works for the municipal government in Modesto, Calif., where they make their home. E-mail Rebecca at: rebecca.redin@gmail.com.

Arleen Katie Tadeja ('00) married Anthony Michael Mason on Oct. 9, 2005. Tony works for Los Angeles County in child support services. They met at their church, Calvary Chapel Pomona Valley, where both are involved in ministry. Arleen is teaching in the fifth grade at Alta Loma Christian School.

Christopher and **Leah (Forsythe, '01) Benson** were married May 25, 2003, in St. Louis, Mo. The couple honeymooned in St. Lucia and the Caribbean. They live in St. Louis, where they own a film production company called "Lamplight Films." They also head up the video and film ministry at their church, The Journey. E-mail them at: lamplightfilms@gmail.com.

Travis and **Kathy (Moore, '01) McKeon** were married on July 30 in Fort Worth, Texas. Travis keeps busy going to college during the day, working nights and working as a professional wrestler on the weekends. He is excited about a new promotion he started, Christian Wrestling Alliance, and the outreach it can facilitate. Kathy completed her master's degree in speech-language pathology from Texas Woman's University in May and is working with pediatric and adult populations in a rehabilitation clinic. E-mail Kathy at: kmckeon05@sbcglobal.net.

Karen Anne Erickson ('02) married Rob Kimmons on March 5, 2005, in Sierra Madre, Calif. Biolans in the wedding were: Margit Moody ('03), Julie Bennett ('03) and Kristen Perona ('02). Karen received her M.A. from Dallas Theological Seminary in May. The couple will be moving to Chad, North Africa, to do Bible translation and church planting with Pioneers. E-mail Karen at: karen.kimmons@biola.edu.

Cody ('03) and **Tara (Anderson, '04) Hircocock** were married on Sept. 2 in Camarillo, Calif. Biolans in the wedding included Stan Dennison ('03), Nate Elbrecht ('99), Adam Pelser ('03), Andrew Martin ('02), Nathan Bishop ('04), Garrett Anderson ('05), Amy Weissman ('03), Abbey Cunningham ('04), Sara Faux ('03), Melissa Salios ('04) and Kelly (Hircocock, '99) Matlock. The couple lives in La Habra, Calif.

Jared ('03) and **Alana (Olson, '03) Mitchell** were married

on June 11 at the Laguna Cliffs Marriott in Dana Point, Calif. Both graduated with business administration degrees with emphases in marketing. Biolans in the wedding party included bridesmaids Katie (Bailey, '04) Shook and Amber (Gomes, '03) Mitchell and groomsmen James Mitchell ('03, brother of the groom), Chris Franklin ('04) and current student Chad Mitchell (also a brother of the groom). The couple lives in San Clemente, Calif.

Shannon (Kubiak, '03) Primicerio married Michael Primicerio on Sept. 3 at the Carmel Mountain Ranch Country Club in San Diego, Calif. Biolans in the wedding included Jessi (Olson, '02) Whitehead and Heidi Aanderud ('04). The couple lives in Laguna Niguel, Calif., where Michael is in sales, and Shannon continues to write books and speak internationally to teens.

Justin W. Robinson ('03) and Nicole C. Romo were married on Sept. 17 at a private residence in Palos Verdes Estates, Calif. Biolans in the wedding party included Jon MacDonald ('96). The couple honeymooned in Cancun, Mexico. They live in the South Bay, Calif., where Justin works as Western Region Program Manager of Contract Labor and Nicole as a registered nurse. The couple serves as leaders at Life Covenant Church in Torrance.

Matt Vessey ('03) and **Lindsay Schwan ('04)** were married in Redlands, Calif., on Oct. 15. They honeymooned on a Holland/America cruise to the Mexican Riviera. Matt is an assistant vice president/commercial lender at 1st Centennial Bank in Brea, Calif., and Lindsay is the advocacy coordinator for Open Doors USA in Santa Ana. They live in Anaheim. E-mail them at: lafula@hotmail.com.

Wm. Paul (M.A. '04) and **Tinamarie (Tanyag, '04) Franks** were married July 16, 2005, at First Family Church in Whittier, Calif. After a two-week honeymoon in Mazatlan, Mexico, the couple moved to Moore, Okla., where Paul is a graduate assistant and student in the doctoral program of philosophy at the University of Oklahoma. Biolans in the wedding were: Leah Lazaro ('03), Lauren Grasse ('03) and Adam Stowell ('04).

J.B. ('04) and **Brandi (Biddle, '05) Smrekar** were married Aug. 14, 2005, in San Juan Capistrano, Calif. Biolans in the wedding party included Phil Eastvold ('04), Rae Lynn Rucker ('05), Bethany Palmer ('05) and Kari Palmer (current student). The couple lives in San Clemente, Calif.

Lauren (Woollet, '05) married Eric **Henderson** on Oct. 29. E-mail them at: laurhender@yahoo.com.

Aaron ('05) and **Kristin (Osborne, '06) Sellars** were married in San Juan Capistrano, Calif., on Jan. 8, 2005,

and now live in Lake Forest, Calif. Biolans in wedding were Timothy Erion ('05), Josh Abetti ('06) and Mike Doden ('04). The couple honeymooned in St. Lucia. Aaron and Kristin live in Foothill Ranch, Calif., while Aaron studies at Talbot School of Theology and works at a mortgage company as a loan officer, and Kristin finishes her studies at Biola University in the Christian education department.

Births

Hans ('85, M.A. '03) and **Annette Dörflinger** announce the birth of their son, Meinhold, born March 13, 2005. He was also welcomed by his older brother, Manfred (5), and sister, Hannelore (3).

Rick and Rondi (Raphael, '91) Drefs joyfully announce the birth of their daughter, Callie Anne, born on July 20. She joins her big brothers Jordan (4) and Caden (1). They live in Woodland, Calif. E-mail them at: r.drefs@sbcglobal.net.

Scott ('92) and **Jennifer English** are happy to announce the birth of their third son, Daniel Obadiah, on Sept. 6. Daniel was born at their home in Yorba Linda, as planned, and joins his two older brothers, Josiah (4) and Jonathan (2), who enjoy singing to him, "reading" their favorite books to him, and kissing and hugging him.

Bill and Valerie (Baker, '93) Hooper joyfully announce the birth of their daughter, Bethany Rae, on Feb. 28, 2005. She joins her big brother, Tyler (2). The Hoopers live in Danville, Calif., and Valerie is blessed to be a stay-at-home mom.

Scott ('93) and **K. Michelle (Smith, '93) Rojas** announce the birth of Holly Kate, born July 28. She joins her sisters Amber (9) and Madison (6), and brother Aaron (3). Scott is working as a financial planner in Fullerton, Calif., and Michelle just quit her job as a nurse to be a full-time, stay-at-home mom.

Mark and Amy (Stender, '93) Rupsch happily announce the arrival of their daughter, Haven Rebekah, on March 4. Haven joins her big brother, Corbin Mark (2). Before assuming her "stay-at-home mommy position," Amy served as a program director for Metro Chicago Youth for Christ, in the heart of the city.

Jorie (DeJong, '95) and **Mark DeBoer** announce with joy the birth of their son, Kuyper James. Kuyper was born on July 28, 2005, and joins his big sister, Arianna (nearly 3). The DeBoers live in Portland, Ore., where Jorie stays at home with the kids, and Mark is a pediatric endocrine fellow at Oregon Health and Science University. E-mail

them at: mark_jorie@yahoo.com.

Vicki (Simonson, '95) and **Jeff Mashos** are pleased to announce the birth of their son, Aiden Jeffrey, born May 31, 2005. Vicki lives in Salem, Ore., and teaches high school history at North Salem High School.

Tim ('96) and **Kari (Blomstrand, '99) Ellis** are happy to announce the birth of their daughter, Abigail Kate, born on June 17. She joins her older brother, Jack (2).

Thomas ('96) and **Kristine (Burns, '96) McCarty** announce the birth of their second daughter, Karise Joy, born Aug. 12. She joins her big sister, Keira Grace. E-mail them at: shootthis@sbcglobal.net.

Tamara S. (Chew, '96) and **Luke A. Wayman** were blessed with the birth of their daughter, Kailani Kristina, born on Aug. 11, 2005. Daddy had the rare and blessed opportunity to deliver her. E-mail them at: tamiwayman@hotmail.com.

Ryan ('97) and **Shayla Brown** celebrated the birth of their second child, Cooper Ryan, born on Feb. 15, 2005. Cooper joins his older brother, Ben, and the Browns are making their home in Klamath Falls, Ore.

Mark ('01) and **Katie (Hough, '97) Ernstrom** joyfully announce the birth of their second daughter, Kaycie Suzanne, on April 9. She joins her big sister, Annika Grace, born Sept. 15, 2003.

Chris ('97) and **Heidi (Zimmerman, '98) Henry** are proud to announce the healthy and happy arrival of their first child, Joshua Connor, born on Aug. 11, in Fullerton, Calif. His proud grandparents are Faye and Ron Zimmerman of Santa Rosa, Calif., and Janet and Al Henry of Garden Grove, Calif.

Jeremy ('97) and **Candace ('03) Porras** celebrate the birth of their first child, Janae Linda, born on Nov. 5, 2004. Jeremy completed his master's degree this summer at Cal State Long Beach in jazz piano performance. He is the full-time worship pastor at Florence Avenue Foursquare Church in Santa Fe Springs, Calif. They enjoy living in Whittier, where Candace is blessed to be a stay-at-home mom. E-mail them at: jporras@fafc.org.

Matthew ('98) and **Casey (Renshaw, '98) Reimer** are proud to announce the birth of their first child, Kathryn Nicolle, on March 19, 2005. The Reimer family lives in Newbury Park, Calif. E-mail them at: caseynmatt@yahoo.com.

Baby Biolans



01



02



03



04



05



06



07



08



09



12



10



11

01) Abigail Ellis 02) Hannabelle Berry 03) Haven Rupsch 04) Kaycie Ernstrom 05) Estelle Ellis 06) Hadia Rippe 07) Janae Porras
08) Samantha White 09) Rebecca Wallace 10) Bethany Hooper 11) Daniel English 12) Joshua Henry

Charles ('98) and **Julia (Makia, '01) Wallace** are proud to announce the birth of their second child, Rebecca Reneé, who was born July 19. Rebecca joins her sister, Kaitlyn Marie (5). The Wallaces live in Cypress, Calif., where Charles and Julia have planted a new church. E-mail them at: visionary4one@yahoo.com.

David and **Melissa** ('98) **White** adopted their daughter, Samantha Quinn You Ning, from Taiwan last October. David and Melissa were able to stay in Taiwan for over a month and then, literally, traveled around the world to visit family before returning to their home in Budapest, Hungary. David is the principal at the International Christian School of Budapest.

Jennifer (Menasco, '98) and **Aaron Whitehead** joyfully announce the birth of their third daughter, Katherine Ann, born July 11. Katherine was also welcomed by her big sisters Gina Irene (born July 16, 2001) and Casie Jordan (born Feb. 8, 2003). Aaron and Jennifer were married in December 1998.

Andrew ('99) and **Aimee (Hawkins, '99) Calderon** joyfully announce the birth of their first child, Caleb Andrew, born Jan. 2, 2005. Andrew and Aimee were married in 2001 and live in Anaheim Hills, Calif. Andrew is an attorney in Tustin, and Aimee left her career as a financial planner to be a stay-at-home mom.

Ryon ('99) and **Katherine (Bell, '00) Ellis** are delighted daily by their new addition, Katherine Estelle, born May 27. Estelle was delivered by family friend and fellow Biolan Jonee (Stephens, '02) Rasmussen, which was a great blessing for everybody. Ryon and Katherine were married August 12, 2000, and live in Costa Mesa, Calif. Katherine is now a full-time mom, and Ryon works as a technology consultant for inhouse information technology. E-mail them at: family@ellispad.com.

Greg and **Charis (McColum, '99, M.A. '03) Rippe** are proud to announce the birth of their daughter Hadia Renee, born May 16, 2005. Hadia joins her brother, Samuel (5), and sister, Faye (3). The Rippes recently bought their first house in Clearlake, Calif. E-mail Charis at: gregrippe@juno.com.

David Berry ('00) and **Jae-Ran Sim** announce the birth of their first daughter, Hannabelle, born July 12, 2004. She was born in Seoul, South Korea, with a big smile. This happy family lives in Doha, Qatar. David teaches English at the College of the North Atlantic, and Jae-Ran is studying for the U.S. nursing exam.

Ryan ('00) and **Ness (Bair, '99) Keating** welcomed their first child, Ruby, nearly two years ago. They are now expecting a second child. Ryan is in his last year at Yale Divinity School. The couple plans to move to Turkey next fall. E-mail them at: ryan_keating@hotmail.com or ness_keating@hotmail.com.

Eric ('01) and **Megan (Stenson, '99) Brewer** announce the birth of their daughter Rileigh Rae, born August 14. They also have a two-year-old, Caelan Louise, who was born on July 4, 2003. They live in Anaheim, Calif., in a house they just purchased. Eric recently finished his master's coursework at Cal State Fullerton and is teaching at Katella High School. Megan is a stay-at-home mom. E-mail them at: enmbrewer@hotmail.com.

Dan and **Jen (Brown, '01) Snow** are pleased to announce the birth of their daughter, Bethany Michelle, born in October in Cairns, Australia. The Snows work with Wycliffe Bible Translators in Ukarumpa, Papua New Guinea. Dan is an aircraft mechanic, and Jen taught in the sixth grade at Ukarumpa International School before Bethany was born. Jen is now a stay-at-home mom.

Caleb ('01) and **Laura (Mitchell, '01) Tucker** are proud to announce the birth of their son, Micaiah Jack, born on Oct. 17. Visit their Web site for photos: www.lauraandcaleb.com.

Deaths

Jack W. Montgomery ('41) died July 29, 2005, at age 88. After graduating from Biola, Jack married Gene R. Huntamer. Jack was a carpenter/cabinetmaker and worked on many homes in the Skagit Valley in Washington. He was very involved in his church and the Child Evangelism Fellowship. After retirement, he moved back to his birthplace of Orcas Island where both his church and the Orcas Island Historical Society benefited from his participation. He was an avid gardener, and his house and garden were always full of seedlings and exotic plants. Jack was preceded in death by his wife, Gene, in 2000; his parents; and two brothers, Pat and Don. He is survived by seven children and their spouses: Ann Pridgen of Chesaw, Wash.; Joe and Patti Montgomery of Greentown, Penn.; Pat and Larry Edwards of Burlington, Wash.; Ruth and Bill Vaughn of Alger, Wash.; Ginger and Larry Merwin of Brier, Wash.; Tim and Pauline Montgomery of Concrete, Wash.; and Nancy and Carl Logan of Kent, Wash. Jack leaves 16 grandchildren and eight great-grandchildren.

Adelle Crowell ('49) entered into glory on Aug. 31, at the age of 91. She died of natural causes in her own bed at home in Redding, Calif. Adelle gave a lifetime of service to the Lord. For the past 31 years, she worked with Child Evangelism Fellowship as the director for three Northern California counties. At the time of her death, she was a missionary for the Northern California chapter. The children that God permitted her to reach with the gospel were the joy of her life. Adelle attended Lassen View Community Church.

Harold R. Anderson (Th.M., '60) of Rancho Cucamonga, Calif., died July 16, 2005, at age 82. He had retired from his last pastorate at First Baptist Church of Lucerne Valley, Calif., where he had pastored for 11 years and had served as a counselor for four years previous. Harold pastored for more than 50 years in churches in Texas, Missouri and California. He was also one of California's first licensed marriage and family counselors. Harold obtained a B.A. from Washington University (St. Louis, Mo.) in 1947, a B.D. from Southwestern Baptist Theological Seminary (Ft. Worth, Texas) in 1950, and a Ph.D. from California Graduate School of Theology (Glendale, Calif.) in 1974. He received the Silver Good Citizenship Medal from the National Society of the Sons of the American Revolution in 1989. He is survived by his wife of 62 years, Ruth; their four children; eight grandchildren and six great-grandchildren.

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Unjustifiably 'Undignified'

DOES A POPULAR PRAISE SONG IGNORE THE BIBLICAL CONTEXT?

Praise and worship are a huge part of the Christian experience. We are encouraged throughout the Psalms to praise the Lord. We are also called by Scripture to worship in spirit and in truth (John 4:24). Yet, many Christians sometimes uncritically or carelessly sing praise songs that take Scripture out of context.

An example is Matt Redman's composed tune "Undignified," which has been popularized by the David Crowder Band. The song is upbeat, catchy and fun to sing. It's definitely a crowd pleaser that pumps up the audience with more passion for the Lord. But does the message of the song align with a correct understanding of the biblical text it is based on (II Samuel 6:20-23)? Are we to be, as the song suggests, "undignified" to the world as we worship the Lord? To answer these questions, we must take a closer look at the biblical passage.

The Ark of God has just been moved from the house of Obed-edom into Jerusalem, the city of David (II Sam. 6:12). As David celebrates with the people, he begins dancing before the Lord with all his might. What is interesting, though, is that David is wearing very little — only a linen ephod (underwear). His wife, Michal, the daughter of Saul, sees King David dancing and despises him in her heart.

The story focuses on verses 20-23, when David has returned to his household to bless them. Michal greets him with a sarcastic comment. She can't believe that David, the king, would display himself in such a manner. David responds with a scathing reply: "It was before the Lord, who chose me above your father and above all his house, to appoint me ruler over the people of the Lord, over Israel; therefore I will celebrate before the Lord" (v. 21).

Although there may be an issue here concerning an unusual worship style, a deeper issue is at hand. While it may be true that Michal couldn't stand the humble demeanor of the worshipping David, we also saw earlier that she had a despising heart toward him (6:16).

She now grows angrier as David states the painful reality concerning her father and her family — how the Lord chose David to be the ruler of the nation of Israel rather than her



father, Saul. The real issue is a deteriorating relationship between David and Michal that culminates in her criticism of David's unconventional worship. The passage describes that deteriorating relationship. It doesn't prescribe worship in an undignified and, perhaps, uncaring manner toward the world.

This conclusion is solidified in verse 23, where we are told that Michal had no children to the day of her death. Some commentators take this as a possible curse from the Lord because of her criticism. But the plainest meaning is that David chose not to sleep with her anymore because of their broken relationship.

If the passage were meant to be prescriptive, then why not carry it out to its fullest implication and dance around during worship in "holy underwear" in an undignified manner? And why not do this in the streets? The reason is that is not what the author was trying to communicate. There are also indecent exposure laws that need to be upheld!

Plus, other scriptural guidelines seem to contradict the thrust of the song. 1 Timothy 3:4, for example, reminds the overseer to keep "his

children under control with all *dignity*." Titus 2:4 and 7 call men to be *dignified*. Even in the worship context, I Corinthians 14:33 and 40 urge believers to do "all things properly and in an orderly manner" because "God is not the God of confusion but of peace." So, while it may be true that Christians shouldn't care about what others think of our worship before the Lord, this passage does not support this concept.

Redman and Crowder must be applauded for their accomplishments as musicians and praise leaders. A further encouragement and opportunity exist, though, for songwriters and biblical thinkers to work together to bring glory to God so that believers can worship in spirit and in truth.



Benjamin C. Shin

teaches hermeneutics classes at Biola's seminary, Talbot School of Theology. He also teaches classes on the Bible and spiritual formation, Romans, and the New Testament. He pastors a church in Los Angeles named "The Open Door."

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



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