

SUMMER 2002

BRYAN

Life

Fantasy and Faith: A worldview approach



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It's tough to be an
atheist

Commencement

Meet the new
Academic Vice
President

Christ Alone All



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On the Cover – Harry Potter has taken the literary world by storm, and, thanks to a new movie, The Lord of the Rings has found a new generation of fans. Certainly, the stories have similarities, but their worldviews are dramatically different. Dr. Beth Impson examines the two tales and draws some conclusions from a biblical worldview.

Middle Earth and Hogwarts:

A tale of two worldviews

by Beth Impson

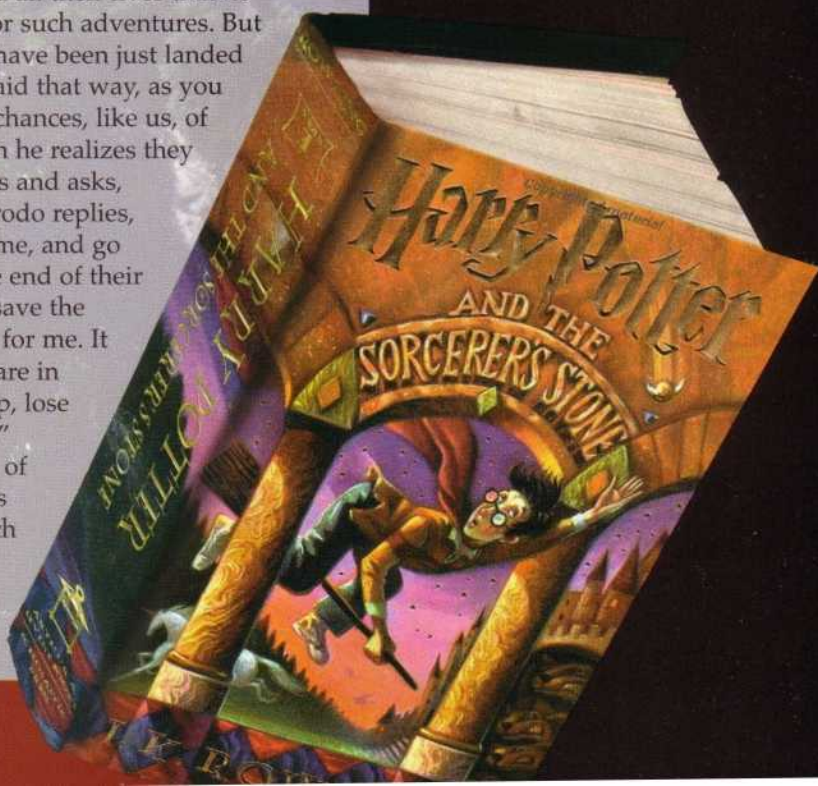
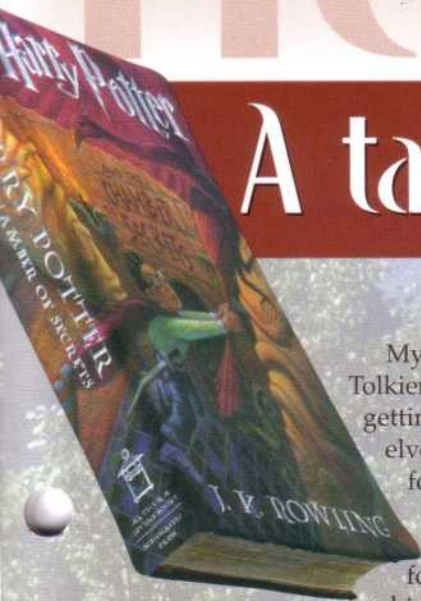
My 11-year-old son has just completed J. R. R. Tolkien's *Lord of the Rings* books yet again. But while he's getting his fill of battles and dragons and orcs and elves – the excitement and adventure he loves them for – his mind and spirit are also being fed crystal-clear images of good and evil, right and wrong, mercy and justice: images which I pray will help form in him the Scriptural values that we are teaching him as a guide to his daily choices.

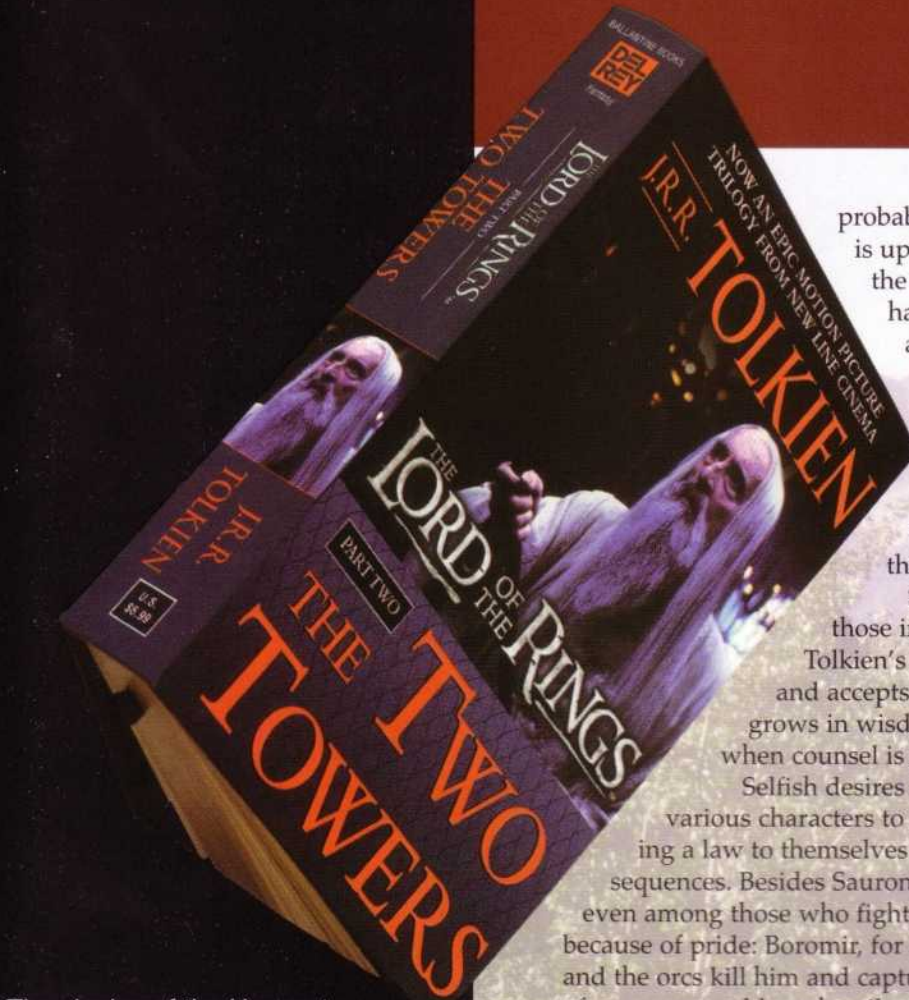
While he is enjoying Gandalf and other inhabitants of Middle Earth, he has not yet met Harry Potter and the other wizards at Hogwarts.

In *The Two Towers*, just before Sam and Frodo enter Mordor, Sam says of the tales they have heard all their lives that he used to think people went looking for such adventures. But now he realizes that “[f]olk seem to have been just landed in them, usually – their paths were laid that way, as you put it. But I expect they had a lot of chances, like us, of turning back, only they didn’t.” Then he realizes they are actually a part of those same tales and asks, “Don’t the great tales never end?” Frodo replies, “No, [. . .] but the people in them come, and go when their part’s ended.” And at the end of their adventures, he tells Sam, “I tried to save the Shire, and it has been saved, but not for me. It must often be so, Sam, when things are in danger: someone has to give them up, lose them, so that others may keep them.”

Here we see much of the appeal of the *Ring* books and some of the ways they reflect a Biblical worldview: each of us is only one actor in a tale that began long before us and will

Fantasy illustrates the virtues and vices of human nature. But what worldviews do those tales really reflect?





The singing of the Hogwarts school song:

"'Everyone pick their favorite tune,' said Dumbledore, 'and off we go!' Everybody finished the song at different times. At last, only the Weasley twins were left singing along to a very slow funeral march. Dumbledore conducted their last few lines with his wand and when they had finished, he was one of those who clapped loudest. 'Ah, music,' he said, wiping his eyes. 'A magic beyond all we do here!'"

In LOTR:

Frodo is listening to the Elves sing in Rivendell: "At first the beauty of the melodies and the interwoven words in the Elven-tongue, even though he understood them little, held him in a spell, as soon as he began to attend to them. Almost it seemed that the words took shape, and visions of far lands and bright things that he had never yet imagined opened out before him; and the firelit hall became like a golden mist above seas of foam that sighed on the margin of the world."

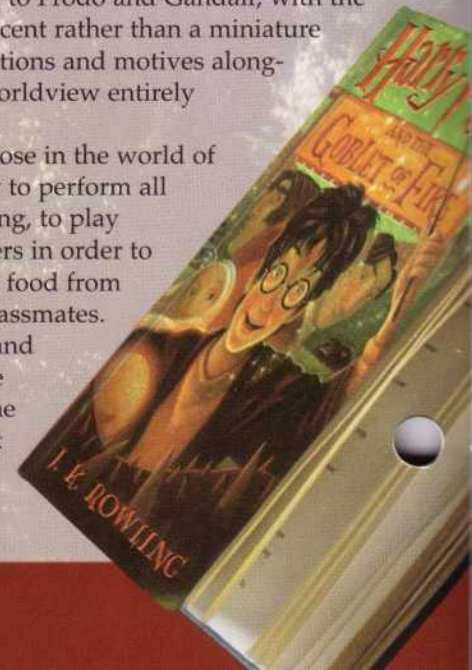
probably go on long after our part is over – and it is up to us to play that part in submission to the One who created us for it and in harmony with His laws and with our fellow actors, even if it requires great sacrifice. Even the great and powerful wizard, Gandalf, acknowledges that he is only a steward, set in Middle Earth for a time to protect and preserve, if possible, all that is good and beautiful in it for the next age, as well as to teach wisdom to those who will then rule.


Submission to the counsel and commands of those in authority is essential to the harmony of Tolkien's tale, as it is in life. As Frodo obeys Gandalf and accepts the counsel of Elrond and Aragorn, he grows in wisdom and becomes able to make wise choices when counsel is no longer available.

Selfish desires and ambitions, on the other hand, cause various characters to place themselves outside the whole, becoming a law to themselves and thus creating disharmony and evil consequences. Besides Sauron, Saruman is the most obvious example, but even among those who fight Sauron, delay and grief come about because of pride: Boromir, for example, tries to take the Ring from Frodo and the orcs kill him and capture Merry and Pippin. As in the true story of our own world, such evil sometimes results in good – Merry and Pippin, taken to Fanghorn, rouse the Ents against Saruman. Tolkien does not, however, suggest that the good that comes this way mitigates the evil of the selfish act; it comes only through unnecessary sorrow, pain, and loss, and it is a gift of grace.

This understanding of our place in the whole is one of many values I pray my son is imbibing with his repeated readings of the *Ring* books. I have been asked why, then, I refuse to let him read J. K. Rowling's *Harry Potter* series, which some Christians favorably compare to Tolkien's work, claiming that Rowling presents the same classic battle between good and evil. Harry and Albus Dumbledore, the Hogwarts headmaster, are said to be models of courage and wisdom similar to Frodo and Gandalf, with the distinct advantage that Harry is an adolescent rather than a miniature adult. However, placing the characters' actions and motives alongside Biblical principles clearly reveals a worldview entirely opposed to truth.

There is little sense of history or purpose in the world of Harry Potter. Magic power is used mainly to perform all ordinary tasks such as cooking and cleaning, to play games like Quidditch, and to deceive others in order to satisfy individual desires, such as stealing food from the kitchens or humiliating undesirable classmates. True, the good wizards like Dumbledore and Harry are opposed to the evil wizards like Voldemort, but there is no sense of genuine order or authority, no principles that must be followed by all to create a harmo-





nious community. Rules exist, but are often only enforced when the rule breaker is caught by a teacher who doesn't like him. In fact, breaking rules can bring fantastic rewards if it displays a special ability, such as when Harry's broom-riding talent is revealed, or if it saves someone from great danger, even if that danger came about because rules were broken in the first place.

Dumbledore, the shaper of the young minds in his care and thus a key to the books' worldview, condones and encourages Harry's rule breaking, not by giving him permission to act beforehand, but behind the scenes and after the fact, apparently in order to teach Harry to "think for himself." Adults, too, are only bound by rules arbitrarily. Mr. Weasley's job is to keep wizards from enchanting Muggle objects, but he does so himself and asks his children and Harry not to reveal his hypocrisy. We are clearly meant to admire Mr. Weasley's easy-going, pleasant nature, which is opposed to his wife's tense and unpleasant "legalism," just as his fun-loving sons are opposed to the thoroughly self-righteous, priggish Hermione – who becomes "much nicer" once she "relaxes" and helps with the rule-breaking.

Rowling presents this attitude toward authority as an acceptable norm. In the world she has created, the breaking of legitimate rules is at worst annoying to those who dislike the rule breaker, but is generally amusing to everyone else and at best shows true courage deserving of rich reward. In the real world, of course, such an attitude and such actions inevitably lead sooner or later to disaster – we need look no further than the Fall for proof – and Tolkien's world upholds this truth. Only when illegitimate prohibitions are made by evil or misguided men may they be broken, and the legitimate principle they violate

must be clear: Lord Denethor, for example, has no right to take the life of his son, however ill he is, and Beregon is right to prevent him even in defiance of his commands. However, this would preclude, one would think, breaking rules one has been hired to enforce out of mere curiosity, smuggling dangerous and illegal dragons for one's friends, and exploring forbidden passages where three-headed dogs stand guard to kill all intruders – actions presented as humorous, loyal, and courageous.

Perhaps the clearest example of the contradiction this philosophy embodies is this: we are expected to commend Mr. Weasley when he says he will investigate Malfoy for having enchanted Muggle objects and have him disciplined for breaking the law; yet we are to be indignant when Malfoy exposes Weasley's own such enchantments and cheer when he is let off. Why? Weasley apparently can break the law because he is "nice" and means no harm, but Malfoy should be punished for it because he is certainly *not* "nice" and in the past supported Harry's enemy Voldemort. There is no standard here by which to judge good and evil – characters are good or evil because the author pleases to tell us so by making them merely pleasant or unpleasant, not righteous or unrighteous.

I do not want my son immersing himself in a world in which Biblical values are turned upside down, and a philosophy opposed to the truth is presented so appealingly – what child wouldn't want to live in a place where he could indulge his flesh and choose for himself what is right and wrong? But the world is too much with us as it is, and fiction works its influence with great subtlety. At this vulnerable age, when he is only beginning to learn critical thinking skills, I prefer to focus his reading of fiction on books that clearly uphold a Biblical worldview; there are plenty of other venues for lessons in discernment that are less subtle and easier for a child to grasp. And so the *Harry Potter* books will remain in the library and we will read C. S. Lewis's space trilogy this summer, and if he picks up *The Lord of the Rings* again, I will be delighted.

Dr. Beth Impson is professor of English at Bryan and author of *Called to Womanhood* (Crossway, Wheaton, Ill., 2001), a study of feminism and religion, in 2001.



It's a tough time to be an atheist

Atheism as a worldview is below the radar screen for most Christians. Publicly, we get all over the strange ideas of a Richard Gere who challenged us to have compassion on the nineteen 9/11 terrorists. They are, Gere said, "Creating such horrible future lives for themselves because of the negativity of this karma." Or Sam Smith who proclaimed to the Green Party at their conference, "The World Trade disaster is a globalized version of the Columbine High School disaster. When you bully people long enough they are going to strike back."

These responses are too easy and it's a good thing. Zeal without knowledge is the most distinguishing feature of Christian public discussion. We take on Harry Potter with a vengeance but our shallow understanding of the nature of God's world limits our thinking to headlines and sound bites. The weightier matters of true worldview thinking are left untouched. After all, we have the numbers. There are only about 6,000 members of the American Humanists Association while there are over 16 million Southern Baptists, eight million Methodists and four million Presbyterians. We win!

Or do we?

Atheist Discontent

Atheists are complaining that they have been left out of the post-9/11 recovery. Public prayers, hymns, and testimonies drive them nuts. One atheist writer complained,

"It's hard to see the Constitution being broken and avoided as readily and eagerly as it is today. It's physically hurtful to me personally to see the country use religion as a rallying cry, when our enemy is using the exact same tool."

The constantly sputtering Richard Dawkins, Oxford professor and atheist, cannot believe that the attacks caused many to turn to God.

"Is there no catastrophe," he writes, "terrible enough to shake the faith of a people, on both sides, in God's goodness and power? No glimmering realization that he might not be there at all; that we just might be on our own, needing to cope with the real world like grown-ups?"

The Director of the New Jersey branch of the American Atheists issues this rallying cry:

"Yes, it is now more difficult to be an open atheist than it has been in decades, and that's saying something. It is also important. I ask everyone to take a deep breath, shout your atheism from the rooftops, and listen for echoes of approval and appreciation. If you hear no echoes, shout louder."

Ellen Johnson, President of American Atheists, announced a "March on Washington for Godless America" being planned for next September 21. The motivating mantra for the group is "We are free, proud, godless, and on the move."

It's tough to be an atheist, but that means Christians must be ready to "give an answer for the hope that is within you."

by Dr. William E. Brown



Becoming an Atheist

I have yet to meet a person who was born an atheist. I am sure there are some who will claim that they have never believed in God but every atheist I talk to has had a moment in time when they "stopped believing in God." I say this even after a dozen trips to the former Soviet Union and lecturing to thousands of atheists. They always say, "We were taught not to believe in God." Some kindergarten teachers in Moscow told me that their students always ask questions about God. One said to me, "I don't know where they even hear of the idea of God."

Those who become atheists usually do so for one of three reasons. The first is the *Social Reason*: "I don't want to be associated with those Christians on TV." They will often name specific Christian celebrities such as Jerry Falwell, Pat Robertson, or "that lady with the big hair." Christianity in their minds is a right-wing, evolution-bashing, liberal-trashing, narrow-minded group of puritanical activists. Who wants to be a part of that?

A second reason people turn to atheism is the *Philosophical Reason*: "If there is a God, why would He allow so much suffering in the world?" This is a legitimate challenge. Why has God allowed there to be evil present in the universe He created? Why doesn't He stop it? One atheist wrote, "Couldn't God have just given the hijackers a heart attack or something instead of killing all those nice people on the plane?" The reality of evil and suffering in the world is a problem for every worldview but for atheists it is the proof that an all-good, all-powerful God does not exist.

The third reason for atheist conversions is often at the heart of the other two. It is the *Personal Reason*: "I don't want anybody (particularly a "God") to tell me how to live." Our desire for autonomy ("self rule") drives many to promote personal freedom with no accountability or consequences. Atheists bristle at the charge that their worldview promotes the belief in no or low moral standards but they consider it a small price to pay when the options are religious moralists, legalists, or the Taliban.

Responding to the Atheist Challenge

Atheists are proud of themselves. They consider themselves to be the free-thinking remnant; guided by reason and focused on the hard reality that we are in this difficult world all by ourselves.

Atheism has serious philosophical flaws. Where does the idea of God come from? How about the concept of good and evil? What about the drive to find meaning and purpose in life? They, of course, respond that these are all mental habits developed by millions of years of evolutionary processes and have nothing to do with reality. They are the baggage of being at the top of the evolutionary heap.

The existence of the universe, the evidence of design, the nature of human personality and thought, etc., can easily be seen to support the existence of a Creator. Atheists must explain these evidences in terms of naturalistic evolution.

In fact, they have no choice but to constantly appeal to their naturalistic worldview because that is what forms the answers to all their questions. Their worldview tells them that all that exists is the physical world. So before they even start to answer questions about life, they have thrown God out as an option. No wonder they don't understand Christian thought!

The last thing we as Christians should do is sit back and cluck our tongues at the difficult plight of atheists today. In fact, there will probably be a backlash against religion in the near future focusing on the civil rights of atheists and the negative consequences of religious extremists. It would be a tragedy if people actually believed the atheist naïve teaching that all religions are the same and therefore dangerous.

The call for us is to continue to grow in our understanding of the different worldviews and live in such a way that the Christian life is compelling. We struggle not only with atheists but other religions who create a "god" in their image (radical Muslims, etc.) and professing Christians who use the truth as a political weapon or personal bludgeon. We must always live in such a way as to give credence to the truth of Christ, "always being ready to give an answer for the hope that is within you" (1 Peter 3:15).

Then maybe the atheists can distinguish the false religions from the truth of Christ.

And maybe then they will embrace Him.

And maybe then they won't have such a hard time. 🙏

BRYAN COLLEGE

THE CLASS OF 2002



Sarah Martin, left, David Dahlke, Laura Luster and Bethany Roberts celebrate their graduation as well as David's accomplishment in walking across the stage to receive his diploma. David, generally confined to a wheelchair, walked with crutches during the ceremony to the cheers – and not a few tears – of classmates and friends.

The change that graduation represents has rarely been as real for a Bryan College class as it was for the Class of 2002.

Bryan President Dr. Bill Brown told class members, their families, and friends during Vespers before graduation, "This class saw more changes than any class in the history of Bryan College, mostly physical changes. When they started, they were eating in the Administration Building, where Kurt Wise has his office now. The library was there, the Lion's Den. It was all in one big building."

Because of rain, the graduation ceremony was moved from the Triangle lawn into Rudd Auditorium. The changes seen by the class were even reflected in the ceremony – those without a ticket to Rudd's limited seating watched the program on video monitors in the dining room. The cafeteria opened in the spring of 1999.

Special guests were Golden Graduates, members of the Class of 1952, who were honored with their own reunion during the weekend, and were presented Golden Anniversary diplomas.

One-hundred-twenty-six seniors received a total of 128 degrees, as two graduates, Jenny Bradshaw and Sam Kostreva, each earned BA and BS degrees. And of the 126 graduates, 74 received their degrees with honors.

Kicking off the graduation weekend was the Senior Vespers service. Jonathan Mobley acknowledged the academic education the class has received – "I believe this has been done very well. But there are life lessons I will take away with me as well."

Kelly Braun-Duin said, "The greatest thing about Bryan is that it has been a home away from home. We have learned to make choice after choice."

Jonathan Urquhart related how he came to Bryan as an unbeliever, attracted



Bryan Physical Plant Director Roger Simmons received his diploma from President Dr. Bill Brown as Registrar Janet Piatt, left, and Trustee Chairman Glenn Stophel look on. Roger was one of 13 graduates from the ASPIRE degree completion program.

by the love and concern he saw in the faculty and staff.

"The summer after my junior year, I was dating a girl, visiting her in Pennsylvania. One day, everything just clicked. I said, 'right now, I need to do this (accept Christ as Savior). I have a future now.'"

During the Golden Grad dinner before vespers, Alumni Association representative Jonathan Fickley, '86, reminded members of the Class of 1952 that "buildings come and go. What makes Bryan a great place is that the college has maintained the commitment to graduating people who, in their lives, want to keep 'Christ Above All.'"

Welcoming family and friends to graduation, Board of Trustees Chairman Glenn Stophel acknowledged changes of the past several years. "Many things change. We praise God for what does not change: 'Christ Above All,' a mission of educating students to make a difference."

Following tradition, three graduates delivered commencement addresses. Sarah Martin, a history major, brought chuckles when she reminded classmates that, at Bryan, the answer to puzzling questions is "worldview." But "worldview" is more than an academic exercise, she said. It is a way to introduce men and women to Jesus Christ.

"At Bryan, we have learned about the worldviews prominent in our world; we have learned different ways that individuals view ultimate truth and the purpose and meaning of life. As we leave Bryan, the worldviews that we have learned about will no longer be considered in the context of chapel or the classroom; worldviews will have faces, and these are the faces we are called to love and to share life with."

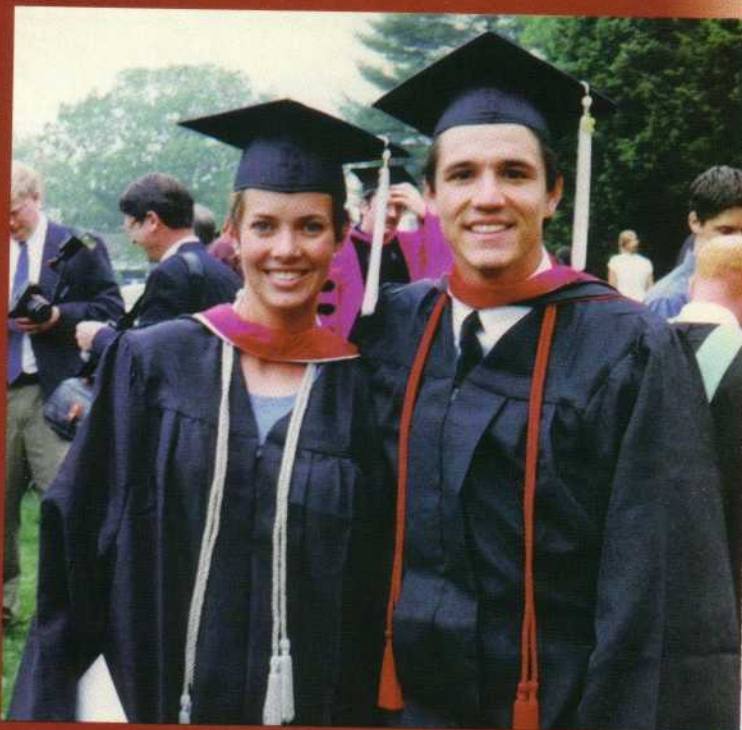
Sarah Martin and Jared Jones received the P.A. Boyd Prize, one of the highest honors awarded by the college, during commencement. The prize recognizes students' character, leadership, and influence among their classmates.

Adam Parker, a business major, encouraged graduates to spend their lives building the Kingdom of God. "My challenge to you, my classmates, is to catch God's greater vision for His kingdom, discover how your gifts and training can be used to further that vision, and, once you have put your hand to the plow, never look back. A life lived in this way can be no less than richly abundant and radically world-changing."

And Cheryl Millsaps, representing the ASPIRE degree completion program, urged the class to consider how to live, not what they will do.

Looking back to the heroic actions of police, fire, and rescue personnel on Sept. 11, 2001, Mrs. Millsaps said, "Their actions were the same actions they had quietly performed without recognition countless times before. It was not the fact that people performed in unusual ways that day that made them seem courageous, but that they responded in ordinary ways in the face of extraordinary circumstances.

"But each right decision made under ordinary circumstances prepares us to make the right decision when extraordinary circumstances occur. Those are the times when there is no time to ponder or even pray, when we act instinctively, based on the internal value system we have built during a lifetime of making ordinary decisions." ❧



Fifteen members of the Class of 1952 were honored with Golden Anniversary diplomas during graduation ceremonies in May. Pictured, from left, seated, are Al Levengood, Joyce Levengood, Iona Harris, David Naff, Robert "Tex" Williams, and Charles Koontz. Standing are Director of Alumni Ministries Brett Roes, President Dr. Bill Brown, Alan Jewett, Ronald Meznar, Robin McLeroy, Glenn Crumley, Ernest Lee, Clifford Hanham, Sarah Lemp, RuthMarie Cunningham, Ruth Hookey, and Alumni Association representative Jonathan Fickley, '86.



Director of Alumni Ministries
Brett Roes, '88

Examining 'Value' by the 'Rule of 72'

It has been said that Americans know the cost of everything and the value of nothing. In this era of ATM's and on-line trading, our attention seems to have drifted from much of the wisdom of previous generations. This is especially true concerning things like the relationship between money, value, appreciated assets, and stewardship.

In a recent article in *Stewardship Digest*, Frank Paterson suggests, "If we measure value by ownership, any time we pay taxes or give money away, we become worth less. But if we understand that the only value of anything is the 'ability to use it,' then if we pay taxes today, we give up the use of that money for our lifetimes, and possibly into our family's lifetimes."

The "rule of 72" is a good way to understand this. To understand how long it takes for an asset to double in value, we simply divide 72 by the interest rate. For example, \$1 will become \$2 in 7.2 years at 10 percent (a figure accurate over the past 70 years) compounded annually.

If we pay \$100,000 in capital gains taxes today, or in estate taxes when we die, that \$100,000 would equal \$200,000 in 7.2 years or \$400,000 in 14.4 years.

When a 65-year-old person (who has a 25-year life expectancy) pays \$100,000 in capital gains tax, that individual actually gives up an estate value of over \$800,000, the value of that \$100,000 compounded over life expectancy.

Patterson goes on to say, "It is difficult for the person who does not understand this principle of value to comprehend the benefits of a charitable trust. With the charitable trust, an

individual can transfer the value of the trust asset to family and transfer a like value to a charitable organization at the time of death. And this can be accomplished while retaining equal or greater amounts during the donor's lifetime."

The second use of this concept is a charitable lead trust established at the time of death to avoid estate taxes. If we pay estate taxes to the federal government, we lose its use. But if we give a charitable organization the use of that money, given sufficient time, the use of it will always equal the value of the assets transferred.

As you can see, it doesn't take a \$500,000 gift to accomplish \$500,000 worth of ministry. In fact, what you may think is a relatively insignificant amount of money, given time, can make a huge impact for the Kingdom of God in the educational ministry of Bryan College.

Charitable remainder trusts and gift annuities are wonderful vehicles for individuals who have assets that produce little or no income, and, if they were to be sold, would incur capital gains tax. You may even consider something as simple as including Bryan College in your will.

I hope that you will be encouraged to see estate planning as an act of worship and that you would consider your estate plan as a viable means of supporting the ministry of Bryan College. There are multiple other tools and vehicles available to aid you in your stewardship plan. If you would like help in obtaining any of these benefits please call Jim Barth at 1-800-55-BRYAN. 🙏

\$100,000
would equal
\$200,000 in
7.2 years or
\$400,000 in
14.4 years

Lion Tracks

Spring 2002

40's

HAZEL (WALLER) CARLSON, '43, continues to translate the Bible. Hazel is working with the Burma translation on the book of Job.

SUMNER WEMP, '45X, and his wife, Celeste, reside in Dallas, Texas. Sumner ministers to over 2,000 people in over 35 countries via e-mail and would be glad to have alumni and others sign on for e-mails. Subscribe at SWEMP@aol.com or you can visit his website at www.sumnerwemp.com to see what is being done.

HAZEL GEIGER, '47, is a retired teacher but works as a volunteer at S. Bryan Jennings Elementary in Florida. Hazel was honored for her volunteer work of nine years at SBJ.

50's

IAN, '50, and **JUNE (BELL), '51**, **HAY**, celebrate their 50th wedding anniversary at the SIM Retirement Center with more than 100 guests. Five family members are Bryan alumni and joined them for the festivities, including **BOB, '86**, and **AMY (BECKHAM), '77**, **HAY**; **LARRY, '76**, and **BRENDA (HAY), '76**, **KELLEY, '76**; and **LORREL KELLEY, '01x**.

Marcy Froemke writes her way to romance

Training tomorrow's teachers may have earned Marcy Stewart Froemke, '72, a degree of fame among alumni, but Regency and inspirational romances have given her a name known far beyond Bryan Hill.

Marcy, assistant professor of education since 1994, has published nine Regency romance novels, four Regency novels and two inspirational romances since 1992, when she realized her childhood dream and had a book accepted for publication.

"I have always loved to read," she said. "In fourth grade I made my first little book. After I graduated [from college], I decided to try to write children's books, and started with children's stories. I was rejected right away. I thought, 'God doesn't want me to write.' I didn't understand that rejections happen to an author.

"In 1992, when I finished my Master's, I became re-energized. I thought that to live my life without writing a book would be disappointing. I wrote my first Regency – it took about a year. I was fortunate to have it accepted because if it had been rejected I probably would have stopped writing."

Eight Regency romances followed – stories set in the English Regency period of the early 19th Century – then two inspirational romances in contemporary settings.

Marcy said her attachment to the Regency romance came while she was a student at Bryan. "On Saturday mornings my roommate, Judy Triplett Fritts, ('71), and I would read Regencies and bake pizzas. I enjoyed the escape, the sweetness of the romances, the historical element of the Regency period. That whole era appealed to me." As she began writing her romances, "I was interested to see if I could publish with a secular publisher and still be wholesome, still get the message through about morality and God."

Although writing is a love – as well as a challenge – in her life, Marcy occasionally tells aspiring authors that "you need a day job as well." Her day job in the Bryan education department allows her to pass on her experience as a classroom teacher to new generations of teachers.

She taught in public schools in Rhea County for five years, including a stint as a traveling music teacher for four elementary schools. The experience she gained then gave her some practical insights – some of which aren't found in most education textbooks – to pass along to her students.

Her experience in the public schools also introduced her to her husband, Dr. Ken Froemke, '68. They were married in 1972, and adopted a son, Brad in 1980.

Not only was Bryan College influential in her education, her time at the college helped solidify her spiritual foundation. "The spiritual emphasis was inspirational for the rest of my life," she said. "It channeled me in directions I don't think I would have gone if I had gone to a secular university."

One thing she has taken with her is a firm conviction that "God is good. That seems to be confirmed time and time again. Even through tragedies I have seen how God works for good and gives you grace for each situation." 🙏



Marcy Froemke is pictured in her office with a collection of her books.



Members of the Hay family include, from left, front, **JUNE (BELL) HAY, '51**; **AMY (BECKHAM) HAY, '87**; and **BRENDA (HAY) KELLEY, '76**. Back, **IAN HAY, '50**; **BOB HAY, '86**; **LARRY KELLEY, '76**; and **LORREL KELLEY, '01x**.

PAUL, '50x, and **ELAINE (KENNARD), '47**, **SYERS**, serve as missionaries to Brazil. Paul and Elaine are celebrating 50 years of ministry and thank everyone for their prayers and support.

RUTH JOY (SEL-TENRIGHT) GULLEY, '53x, serves as a missionary to Kiev, Ukraine. Ruth Joy is a teacher at the New Hope Christian School.

70's

JOYCE (BUICE), '70x, and **John LARRABEE** serve as missionaries through Baptist Mid-Missions to Brazil, South America. Joyce and John plan to travel to the United States for three months this summer.

HAROLD HARRIS, '72, and his wife, Judith, reside in

Hendersonville, Tenn. Harold is pastor of White's Creek Community Church in Nashville.

GENE, '74x, and LYNN (PUFFER), '73, JORDAN, serve with Mission Aviation Fellowship. Gene has assumed responsibilities as MAF's vice president of personnel.

GEE-GEE (GOAD) YATES, '75, and her husband, Dan, reside in Grand Prairie, Texas. They recently adopted a son, Christopher Daniel. Gee-Gee is a fifth grade teacher at Berry Elementary School.

SANDRA (NEUMANN) PUGYAO, '75, and her husband, Nard, serve as missionaries to Alaska with Wycliffe Bible Translators. Sandy and Nard recently celebrated 25 years of marriage and 25 years with Wycliffe.

THOMAS SMITH, JR., '75, and Alice Skelton were married March 16. They live in Greenville, S.C.

MASTIN ROBESON, '76, has been promoted to brigadier general in the United States Marine Corps. Mastin was chosen as a top performer and was cited for outstanding professional accomplishment, proficiency, leadership, initiative, and military bearing. Mastin is assigned to the 4th Marine Expeditionary Brigade, Camp Lejeune, N.C.

DREW, '76, and CANDIE (DAVIS), '77x, BLANKMAN reside in Orlando Park, Ill. They have three children, Jeff, Anne, and Jamie. Drew is an editor at InterVarsity Press.

KEN BAKER, '76, and his wife, Gwen, serve as missionaries to Niger Republic with SIM-USA. Ken and Gwen have three children, David, Michelle, and Catherine.

RACHAEL (COWEN) SHERWOOD, '76, and her husband, John, serve with UFM International in Brazil. John has been asked to serve as vice president for international ministries, overseeing the world ministry teams. John and Rachael have two children, Charissa and Pete.

STEVE, '76, and MARCIA (KRICK), '78x, STRAUSS work with SIM-USA where Steve is director. They have three children: Cara, Mark, and David, and live in Tega Clay, S.C.



Steve and Marcia Strauss, Cara, Mark, and David.

ROBERT PETERSON, '78, is an educator, journalist, and political activist who has authored more than 1,000 articles. His work appeared in *The National Review*, *The Freeman*, *World*, and *Human Events*, to name just a few. He is the founder and headmaster of The Pilgrim Academy in Egg Harbor, N.J. He has published several books including *In His Majesty's Service* and *Patriots, Pirates and Pineys*.

TIM, '79, and JULIE (WRIGHT), '80, SAWYER, reside in St. Cloud, Fla., where Tim is a senior chaplain in the Florida Department of Corrections.

80's

MARK GARRETT, '80, and his wife, Candy, serve as missionaries to Thies, Senegal. They have four children, Kathryn, Bryan, Ethan, and Anne. The Garretts are back in the States seeking to reassemble and re-energize their prayer support team.



Mark and Candy Garrett, Kathryn, Bryan, Ethan, and Anne.

DAVE, '81, and KATHY (DAY), '82, CLASSENS reside in Brighton, Mich., where

Dave is pastor of Ore Creek Community Church. Dave and Kathy lead small groups during the week. The couple has three children, Christina, 14; Kelly, 11; and Kyle, 8.

DON LARSON, '81, and Cathy Johnson were married Feb. 2. Bryan friends who attended the wedding included **MURPHIE LOCKHART, '82; JON TUBBS, '81; SUZANNE MICHEL, '81; RON RUARK, '80; PATTIE (DAVIS) WOLFE, '79; and JIM WOLFE, '78.**



Bryan alumni at Don and Cathy Larson's wedding included, from left, MURPHIE LOCKHART, '82; JON TUBBS, '81; SUZANNE MICHEL, '81; RON RUARK, '80; PATTIE (DAVIS) WOLFE, '79; and JIM WOLFE, '78.

DALE, '82, and JENNIFER (OAKE), '82x, SMITH reside in Rockford, Ill., where Dale is pastor of Grace Reformed Baptist Church of Rockford.

RICHARD, '83x, and KIMBERLY (FIORI), '83, PARKER, serve as missionaries to Brazil through Word of Life. They have two sons, Matt and Greg. **YVONNE (HEFFNER), '83x,** and her husband, David DEEVER, announce the birth of their third child, Daniel, on Aug. 15, 2001. Daniel joins brother Benjamin and sister Lauren. The family resides in Edgewater, Md. Yvonne and David both work for the U.S. Coast Guard Headquarters.



Daniel Deever.

CHERYL (JOHNSON) RYLE, '84, and her husband, Greg, serve as missionaries to Mali, Africa, with Missionary Aviation Fellowship but ask

for prayer as they feel the Lord leading them to move to another MAF ministry.

JERRY and CINDY (WILLIAMSON) WALKER, both '84, serve as missionaries with Wycliffe Bible Translators in Papua New Guinea. They have three children, Nathan, Ryan, and Leslie. Jerry manages the media department and does music recordings for language groups. Cindy works in the funding office.

KATHY (DALLINGA)

KOENIG, '84, and her husband, Brad, serve as missionaries to Cameroon, West Africa. Brad was able to write his first sermon in Esimbi and then deliver it in church. They are working on translating the Bible into the Esimbi language.

GARY, '85, and DEANNA (FLORES), '86, ELLISON, serve as missionaries to Mexico City. Gary and Deanna have two children, Nathan and Rebekah. This year, the Lord has provided them with a building to start the Iglesia Bautista el Calvario. With much preparation and hard work the Lord sent 40 people to the first Sunday service and 16 joined. Also, they are excited about the 527 people that the Lord sent to attend the home education conference in Mexico.

BOB, '86, and AMY (BECKHAM), '87, HAY, serve as missionaries to Japan. Bob is developing SEND Japan's short-term missions program and Amy teaches English to the Japanese people.

SANDY (KUHN) ETIEMBLE, '86, and her husband, Maurice, announce the birth

of Reece, on June 8, 2001. The Etiemble family lives in Largo, Fla. Sandy is the marketing and business development manager for an engineering firm and Maurice is in the Coast Guard and is the captain of the United States Coast Guard Cutter VISE out of St. Petersburg, Fla.



Sandy, Maurice, and Reece Etiemble.

JOHN PATTON, '87, and his wife, Ruth, serve as mis-

sionaries to Spain. John and Ruth are beginning the church planting process, making friends, sowing the seed, witnessing, and obtaining an outreach facility in Alcala.

PAT RYAN, '87, and his wife, Martha, reside in Dallas, Texas. They have two children, Rebecca and Rachel. Pat is technical manager with Sherwin-Williams in Dallas.

BEN CRANDALL, '88, is in the United States Navy and is assigned to the Naval Hospital in Okinawa, Japan.

CELESTA (BEACHY) RICHARDSON, '88, and her husband, Dennis, serve as missionaries in Anchorage, Alaska. They have three children, Elizabeth, Sara, and Seth.



Dennis and Celesta Richardson, Elizabeth, Sara, and Seth.

RAUL, '88, and TARA (BUCKLEN), '89, CRUZ have finished 4 1/2 years at Cheyenne Hills Church. They are in the process of raising support to plant a church in Laramie, Wyo., committed to reaching unchurched people.

ALAN, '89, and BETH (HANNA), '91, MCMANUS, continue to raise support for full-time ministry in Mexico. They have a new addition to the family. Joining big brother Cameron is Dayton Isaiah, born Aug. 11, 2001.



Beth and Alan McManus, Dayton and Cameron.

KEN, '89, and AMY (EZELL), '90, CLEAVER reside in Highwood, Ill., with their three children, Sarah, 7; Gabrielle, 4; and Benjamin, 1. Ken just received his Ph.D. degree in Historical Theology from Trinity Evangelical Divinity School.



Ken and Amy Cleaver, Sarah, Gabrielle, and Benjamin.

KEVIN, '89, and SHERRI (DONEHOO), '90, MANGUM serve with the youth ministry in Tupelo, Miss., at First Evangelical

Church. Kevin and Sherri have four children: Joshua, 8; Joel, 6; Aaron, 3; and Anna Michelle, 1.

90's

INGRID (KREIN), '90, and Steve MORRIS announce the birth of their third child, Noah Demetri, on March 26. Noah joins big brother Elijah and big sister Isabella. The family resides in Lawrenceville, Ga.



Noah Morris.

MARK and LADONNA (ROBINSON) OLSON, both '90, announce the birth of their son, Joshua Caleb, on March 2. Joshua joins brothers Daniel and James and sister Sarah. Mark is pastor of New Life Community Baptist Church in Evensville, Tenn.

JAMES PROUT, '92, and his wife, Denise, reside in Huntsburg, Ohio. James is a business development manager for Kings Medical Co. They have four children, Hannah, Sarah, Trent, and the latest addition to the family, Abigail, born on April 6.

MARK, '92, and DENISE (STOKES), '92x, SMITH reside in New Orleans. Mark received his Ph.D. degree in political science from the University of Georgia and is a visiting professor of political science at Tualne University. Denise is a stay-at-home mother to Caleb Ronald Montgomery, the third member of the Smith family.



Caleb Smith.

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KATHLEEN (MARANZ) NAVRATIL, '93, and her husband, Mark, announce the birth of their son, Skyler Orion, on June 17, 2001. Kathleen is enjoying the opportunity to stay home with Skyler. The family resides in Cedar Rapids, Iowa.



Kathleen, Mark, and Skyler Navratil.



addition, Jared Michael, born Nov. 11, 2001.

MATT, '95, and **RENAE (SPEICHINGER)**, '97, **MARCUS**, announce the birth of their daughter, McKinzie Rose, on March 18. Matt is the information technology services coordinator for Dayton City Schools and an adjunct faculty for Bryan College. Pictures of the Marcuses can be seen on their website, <http://matt.daytoncity.net>.



Matt, Renae, and McKinzie Marcus.

ALAN SMITH, '97, and Marinda Osbourne were married April 20. Alan and Marinda reside in Fortson, Ga.

CARL DIEBOLD, '97, and **KEN CONRAD**, '98x, won a Dove award for the Long Form Music Video during the 2002 Dove Awards. (See www.doveawards.com)

PHILIP, '97x, and **CHRISTY (TILLY)**, '97, **PREWETTE** reside in Jackson, Miss. Philip and Christy have one daughter, Talia Carinne.

JANEL (SHAFER), '99, and Kevin **VARNER** were married Dec. 20, 2001. The couple resides in Chattanooga where

Janel is a teacher.

JOSHUA BEELER, '99, resides in Serierville, Tenn. Joshua is a counselor's assistant at Wears Valley Ranch.

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TIM, '00, and **CHRISTAL (FLORES)**, '01, **MURPHEY** were married Oct. 20, 2001. Tim and Christal reside in Michigan City, Ind.

DEBORAH KINNEY, '00x, and Joshua Rodda were married March 30. Deborah and Joshua reside in Spring City, Tenn.

MICAH and **JUDI (TOLIVER) ODOR**, both '01, were married April 20. Micah and Judi reside in Las Vegas, Nev.



Herman and Bea Wolter were named Honorary Alumni during commencement weekend in May. The Wolters, parents of alumnus Rudy Wolter, '79, have been long-time supporters of the college, and Mr. Wolter has worked for many years for the college Advancement Department. Mrs. Wolter has served as pianist for First Baptist Church in Atlanta, near their home in Marietta, Ga. Brett Roes, left, director of alumni ministries, made the presentation during a dinner for the Golden Graduates of 1952.

With the Lord

JEANETTE (LINDSEY) MORRING, '39x, passed away April 2. She is survived by her husband, **JAMES**, '38x.

CURTIS DEAN PIPER, '53, passed away Feb. 10, in Arroyo Grande, Calif. He is survived by his wife, **HELEN (LANDPHAIR) PIPER**, '55.

David Wilson passed away Jan. 6. He is survived by his wife, **VIVIAN (JEWETT) WILSON**, '57x.

Andrew Fortier, husband of **LELSIE (STONE) FORTIER**, '64, passed away Aug. 24, 2001.

JOHN EDWARDS, '73x, passed away Nov. 22, 2001. He is survived by his wife, **SARAH (MCDONALD) EDWARDS**, '65.

TIM MCINTOSH, '94, left, and his sister, **CARISSA (MCINTOSH) CRAVEN**, '96x, right, recently met **BRYAN**, '96, and **AMY (BELK) ECK**, '97, for dinner in New York, where Bryan is director of Family, Youth, and Children's Programs at the Cross Island YMCA of New York.

BRENDA (ADAMSON), '95, and her husband, Del **COTHRAN**, reside in Ooltewah, Tenn. Brenda and Del have three children, Joshua, Lydia, and the newest

Alumni News

Calvin White

New Academic Vice President

Dr. Calvin White, formerly vice president for enrollment services at Sterling (Kan.) College, has been named academic vice president at Bryan, succeeding Dr. David Masoner, who is moving to the new position of senior vice president.

Dr. White spent 13 years as an associate professor of music at Northwest College in Kirkland, Wash, before beginning work in enrollment management. In 2000, he moved to McPherson College as assistant director of admissions and financial aid, and was named director of admissions in April 2001. Later that year he moved to Sterling as vice president for enrollment services.

Dr. White earned the Ph.D. degree in musicology from the University of Washington, where he also earned his master's

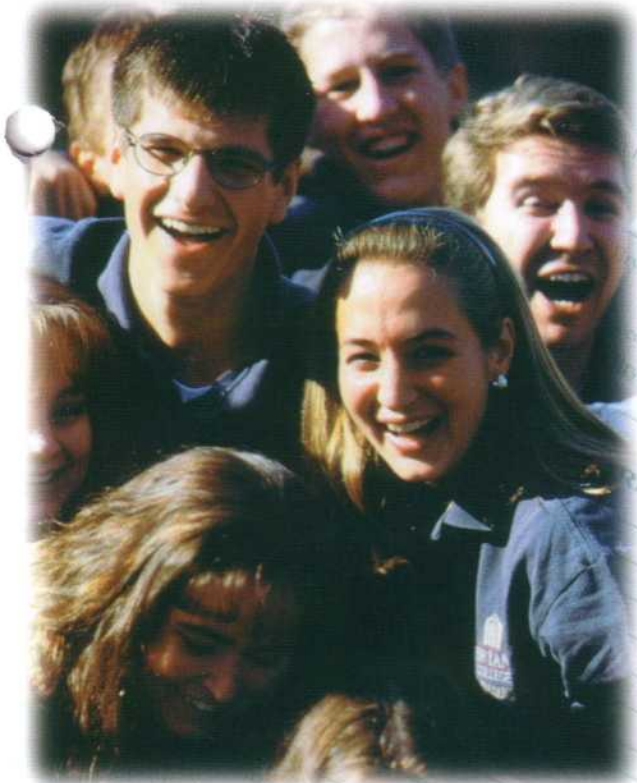


degree in music theory. He earned his bachelor's degree in sacred music from Central Bible College in Springfield, Mo.

"I enjoy academic policy work and committees, and feel strongly about quality in the teaching-learning process in Christian higher education," he said. "I think the academic vice president has a wonderful opportunity to have influence in these areas, and that this next stage of my ministry is a natural outgrowth for my strengths and experiences."

He pointed out that Bryan's management, quality of education and "solid commitment to the Bible and a Christian worldview" were important factors attracting him to the college.

He and his wife, Debby, were to move to Dayton in late June. They are the parents of a daughter, Amy, who is a Ph.D. candidate in English at the University of Tennessee-Knoxville.



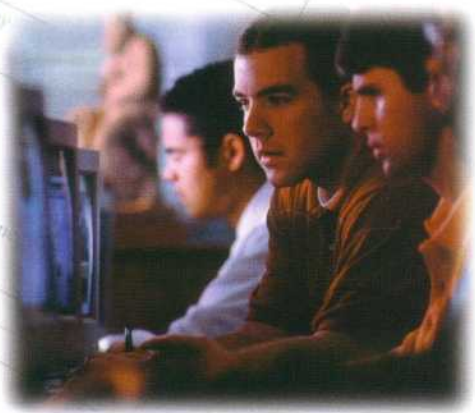
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Our Commitment to Our Alumni: *If you make the effort to be here-
-It will be well worth it!*

Here are some of the events:

- Major League Baseball's fireworks show in the Grassy Bowl
- Alumni Advisory Council annual meeting
- Veggie Town Bible School for ages K4-5th Grade (7.5 hours of free time for mom and dad)
- Alumni and varsity sports banquet
- Builders Commission banquet
- Alumni golf tournament
- Sacred Assembly

SPORTS

REUNIONS:

Men's and Women's

Alumni vs. varsity soccer under the lights

Alumni vs. varsity basketball

Men's

Alumni vs. varsity baseball under the lights in the new baseball stadium

Women's

Alumni vs. varsity volleyball

Class Reunions:

Cluster reunion for Class of 1952 and earlier

45th Class of '57 • 40th Class of '62 • 35th Class of '67

30th Class of '72 • 20th Class of '82 • 15th Class of '87

10th Class of '92 • 5th Class of '97 • 1st Class of 2002

Cluster Reunion for the Classes of '99, '00, '01, and '03, '04, '05

Alumni Choir and Chamber Singers reunion and performances

Celebration 2002 with Dr. Brown

Naming opportunity celebrations

Alumni worship service

...and many more activities.

Be looking for your registration packet to arrive in your mailbox soon. See you in October!

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