“O Lord, our Lord, how majestic is your name in all the earth!” Psalm 8:9

**Speaking Freely: Yaki Point Sunset**

**Dr. Garry DeWeese**

[Note: Plato said a sense of wonder is the beginning of philosophy (Theaetetus 155c-d). True enough. And wonder and awe are the beginnings of worship. In a bit of a departure from the usual fare in this space, let me invite you to share one of my moments of wonder and awe. I believe that we as philosophers should cultivate our sensitivity to such experiences, and lead others into them as well. I hope you’ll enjoy musing with me.]

Engulfed by immensity, I sit on a hard rock, a small fleck of limestone called Yaki Point. Balanced on the south rim of the Grand Canyon, 7,262 feet above the level of the tides, Yaki Point thrusts its head defiantly into the silent chasm.

Yaki Point defies human scale. Here and there, far below, the sun glints on a stretch of the Colorado River. The river flows almost a mile below Yaki Point. The far rim of the canyon rises almost ten miles to the north. My mind balks, unable to comprehend the sheer size of the canyon, nor can my eye begin to compass it all. This is not a place for a snapshot. As I sit in silence, probing the immensity, perhaps a dozen sightglimpers rush up, snap a photo east and west, and return to their cars. What can they understand of the Grand Canyon?

Easier to understand the power of a Mahler symphony by humming a few measures. It took time to form the Grand Canyon; it should take time to visit it.

Time! I will spend an hour here, perhaps. What is an hour in a place like this? In an hour the sun will set and I’ll move on to my campsite. I came here to watch this sunset over the Grand Canyon. How many other sunsets, I wonder, has Yaki...
It is at this time of the year that we begin to dust off the beach gear, get out the lawnmower and tidy up the yard for an approaching summer of activity. For those of us with school-age children, the school bell will soon ring one last time until the great adventure of this year’s summer vacation begins.

Currently, our family is preparing for our yearly vacation. The road maps are out and our three boys are looking at the maps to see how far fun place one is from fun place two.

In this preparation, I am beginning to see a pattern in the life of my family and those I know where we too often focus on the wrong things even amidst our desire to rest. Too often, we allow ourselves to get caught up into hype, the need for bustle and our ability to be overextended.

Since last spring’s newsletter, we’ve had quite a lot happening on campus. Here’s just a small summary:

- 45 new students to the program
- 1 well-known philosopher visiting the campus (see more on this on page 4)
- 29 students graduating
- 2 department-sponsored philosophical conferences

In the midst of it all, I know that our students continue to learn a healthy balance between our doing and our being, as we study both the life of the mind while forming the soul.

In this issue of *With All Your Mind*, I think that we have tried to capture this perspective. You’ll see continued changes in the format of our newsletter, which we hope allows you to easier learn that which is contained in each article. Also, in an effort to update you more often, we are hoping to go to an online format of our newsletter, something that you can help with by providing your email address (see page 4 for more information on this).

In closing, I hope that this newsletter would increase your desire to seek a balance of rest and interaction, of contemplation and of postulating, of arguing and of agreeing. And may we, as Garry DeWeese’s article and the Psalmist both remind us, seek out opportunities to praise God in the coming months and take time out of our schedule to say to Him, “O Lord, our Lord, how majestic is Your name in all the earth.” I look forward to our next interaction together and pray that God keeps you until then.

Yours,

Dr. Scott Rae

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Imagine for a moment 134 mainly college-age students gathering at the Anaheim Hilton to further their training in apologetics and philosophical skills by a team of 6 keynote speakers and 15 breakout speakers.

That’s just what happened at the first-ever *With All Your Mind* Conference, sponsored by MA Phil. Students from colleges across the nation came to the conference, held December 28-31, 2003, to hear from keynote speakers like our own Drs. Geivett, Horner, Moreland and Rae, as well as Dr. Craig Hazen (director of Biola’s Christian Apologetics program) and Dr. John Mark Reynolds (director and founder of Biola’s Torrey Honors Institute). The theme of the week was John 14:6: “Jesus said, ‘I am the way, the truth and the life.’” Along with our speaking team, a team of 15 breakout speakers and 9 discussion group leaders continued this theme of balancing head and heart knowledge of the Savior.

Among this team were some of our alumni and current students. Alumnus Eric Twisselmann and current student Greg Koukl gave breakout session discussions on “Wise as Serpents, Innocent as Doves: Maintaining a Christian Mind Within a Secular Education” and “Bad Arguments Against Religion,” respectively. Current students helped with attendee registration and check-in (Ryan Bradley, Jessica Curiel, Daniel Lim, and Jim Parker), discussion groups (Martin Drumm, [alumnus] Dale Fincher, Jay Hawthorne, Beth Johnson, John Kwak, Daniel Lim, Lucas Mather, Joseph Pak and Tedla Woldeyohannes) and room coordination (Ryan Bradley, Jessica Curiel, Daniel Lim, and Jim Parker). Two treats during the conference were alumnus Dale Fincher’s captivating monologue “Malcolm Muggeridge: The Pilgrim” and current student Shiloh Ahlstrand’s illusion tricks. Worship throughout the week was provided by the Encounter Band, a ministry of First Evangelical Free Church of Fullerton in Fullerton, California.

As seen from attendees’ responses, the conference was a great success. When asked what he learned, one attendee said, “God commands us to be intellectual. If...
SUNSET (CONT’D) 

Point seen?

Time, and again human scale is lost. My eye wanders down the canyon walls, crossing succeeding layers of limestone, sandstone, shale. Each layer represents tens, hundreds of thousands of years. I descend visually through the Cenozoic era, where mammals first gazed into the Canyon, and birds first wheeled in its space. Below I traverse the Mesozoic period, replete with dinosaurs and sheltering the mystery of their disappearance. (A major deposit of dinosaur bones was found not far from here.) Even lower, below the Paleozoic level, exposed by the relentless scouring of the Colorado, lies the Vishnu Schist, composed of lava deposits and marine sediments laid down close to two billion years ago. Of course, the Colorado only began its excavating recently; somewhere between a mere five million and thirty million years have elapsed since Yaki Point stood on a level plain.

I sit below the sanguine sunset, trying to comprehend the vastness of space and time spread out before me. How patient is God to have extended natural processes over billions of years preparing the stage for this one sunset.

I glimpse a rainbow far off, betraying a small shower that otherwise would have remained anonymous. The rainbow reminds me of the Great Flood and the possibility that all this vastness is clocked not in billions but only thousands of years. Somehow, from Yaki Point, it makes little difference. I am dwarfed in any case.

The sunlight, constantly playing with the clouds that wander across the west, splashes gold on the Colorado River for a bright instant. There, far below and far away, that mighty river tumbles through Pipe Creek rapids, churning and clawing and scouring at the rock, continuing unaware its creative destruction. The river toys with its power, which when applied relentlessly for century after century can yield such magnificence.

My memory calls up a late spring day just below the Continental Divide in northern Colorado. At the foot of a receding snow bank I captured the runoff in my tin cup and for one brief moment stopped the entire flow of the Colorado River. Did my cup change the Grand Canyon that day? Even as I was swallowing the Colorado River, the ebb in its flow was being replaced many times over by the Eagle River, the Gunnison, the Dolores, the Green.... Far more water would be lost to the Colorado through evaporation between its source at that snow bank and the rapids below Yaki Point than I could drink in a year.

Still, by my act that day I did remove somewhere in the neighborhood of \(8 \times 10^{24}\) molecules of water from the river. Insignificant, perhaps, compared to the inexpressibly larger number of molecules which formed the Canyon, but nonetheless real. The minuscule dip in the river’s level would never be noticed, but those molecules would never be replaced. Just here human scale reasserts itself. By my actions I create effects that are real.

One individual can stop the Colorado only momentarily, and that only at its source. Corporately, humans throw dams across it, control its flow markedly, and alter its course permanently. While the Grand Canyon may dwarf individual human effort, human effort it still significant. The sun has set, and as I walk back up the trail from the brink of the Canyon, I can see a handful of stars. Instantly the scale of the Grand Canyon, which had seemed so infinite, pales beside the time and distance those stars represent.

My thoughts leap and tumble as I struggle to formulate the concept. As human scale is defied by the Grand Canyon, and as the Canyon is by the galaxies, so all creation is by the Creator. Yet at time not so very long ago, at a place not so very far away, He Himself assumed human scale, and by dying for the sin of humans, conferred on humanity a worth far beyond that expected. Or deserved.

Strange, how my musings have led me from the involuntary shiver at my own finitude to rejoicing that God Himself also shared and redeemed the same limitations. I sing silently with the Psalmist, “What is man that you are mindful of him, the son of man that you care for him? You have made him a little lower than God, and have crowned him with glory and honor. . . . O Lord, our Lord, how majestic is your name in all the earth!”

Redeemed and significant, I look forward to a meal of hot dogs and a night in a small nylon tent.
In mid-December, holiday cheer was in full force within the program, as MA Philosophy students and faculty came upon the Café Banquet Room and gathered for a time of fun, food and fellowship to celebrate Christmas. Professor David Horner led the group in a few Christmas carols.

Another community building get-together is currently in the works for May 15th, when the department will be holding its second annual Summer Kickoff Beach Party at Corona del Mar State Beach in Corona del Mar, California.

Get ready here for a barbecue, sand, sun, and (what else) s’mores off the campfire. Cost is $2 per adult (children 11 and under are free). Parking at the beach is $6 per car, so plan on carpooling (free parking may be found on the street).

For more information and to sign up, contact David Costillo at 562-777-4026.
WAYM had the opportunity to interview current student Tedla Woldeyohannes, originally from Wolaytta Soddo, 400km south of Addis Ababa, Ethiopia’s capital city. A bit on the meeting follows:

WAYM: How did you find out about the MA Philosophy program here at Talbot?

TW: I had read books in philosophy in Ethiopia to prepare for ministries and began to discover that my gifts were work in the intellectual arena. Through this, I was influenced heavily by Talbot professors, through copies of their writings I could get hold of back home. Mostly, this was done through the donations of Talbot professors. I began to think and pray about coming to Talbot because of the quality of Christian scholarship that I could sense. Primarily, I have been very impressed by the Christian life lived out by the Christian philosophers here at Talbot.

WAYM: In your first few months in the program, what things have been the most beneficial?

TW: I have seen that the community here at Talbot is a community of love. I have been so blessed by the community here. I was a loner at home when it came to having someone to share my passions in Christian philosophy. Here, I have so many people—too many for me—to share this with. I never had anyone at home to share my vision, my frustrations and hopes and wishes. So far, the community has been the highlight of my experience here.

WAYM: You’re now in your second semester with graduation about a year away. What are your plans upon graduation?

TW: My primary desire is to go back to Ethiopia and use the tools I’ve acquired and learned here from our professors to live a Christian life. There is a need for Christian philosophers back home. There is not one Christian philosopher in the country, as far as I know. We evangelical Christians in a secular community need Christian philosophers. So, I want to go back; I need to go back because of the work that needs to be done. Secondly, I want to be in academia, teaching philosophy in the Ethiopian university. I have been planning and praying about a Ph.D. at some point, but I don’t know and am praying that the Lord will lead me and help me decide.

WAYM: How do you see your MA Philosophy degree helping you accomplish that?

TW: The ways we do philosophy at Talbot allows us to bring in our Christian perspectives and we try to see the implications of being Christian. This aspect will help me when I go back. Just reflecting on philosophical problems is not sufficient. It’s necessary, but not sufficient to work out the Christian faith and to work out the implications of the gospel and the intellectual life and addressing the gospel among intellectuals. I will use the methods of doing philosophy learned here to train other Christians in theological schools in Ethiopia. I have already been offered a position to teach philosophy at the University of Addis Ababa in Ethiopia when I get home. I am looking forward to contributing to the life of the philosophy department there as a Christian. That’s the defining thing: as a Christian. I want to be among them and articulate my faith and do philosophy in the best way that I can for the community at large.

WAYM: What will your biggest challenge be when you go home?

TW: The biggest challenge will be the one persistent challenge I’ve been going through, even before I left for the States. People, particularly Christians, do not see the value of philosophy. I’ve had to suffer because of what I’ve been trained to pursue. Everyone who knew me back home looked at me funny, thinking of me skeptically, and that I may bring heresies. Because of philosophy’s place in Ethiopia, people have harbored skepticism. People have looked at my walk very carefully. I think that my training will eliminate that skepticism because in Ethiopia, having a degree is very important. Having credentials, particularly from Talbot, which is spoken of highly, is very important. So, then I will have the advantage. My hope is that they will listen to me and I will have access to the Christian community. I can’t say that they will welcome me, but I can count the opportunities opened to me already. The image will help me as I minister.

WAYM: What has surprised you the most about the program?

TW: One thing that is still surprising me is the variety of students wanting to come here. People need to study here and get acute. Also, I’ve been surprised by the amount of work in the program. We have a lot of reading and homework from our professors. But they are making us work harder not to break us, but to make us.

WAYM: What cultural differences have you noticed being in the U.S.?

TW: The community life in Ethiopia is at its best: many relationships with so many people. We don’t even have to think about it. Here, the American individualism that I’ve heard of for years prevalent, but at Talbot is balanced because of the Christian sense of community and shared life. If I didn’t have this, it would be very scary for me. At home, I don’t have to think about who to turn to talk if there’s any problem, whom to call to share my time, to hang out. Here I have to be very careful with that, because people are all planned—programs, schedules—so I have to plan days before I make an appointment or hang out with a friend. Or I have to tell them that I am lonely for them to hang out then. I’m not saying my friends are so busy or selfish. But they could have been if this was not a Christian community.
MIND (cont’d)

The Christian community we have here has made all the difference. The Christian life is a balanced life.

WAYM: One way you are developing balance into your life is your involvement in a recently developed philosophy club for our graduate students. How did that get started?

TW: I have thought about being part of a philosophy club for years, something that would be an additional opportunity to look at philosophy more than what we do in class. As I began to share this dream with other students, like my roommate Alex Plato, or other graduate students like Luke Van Horn, Josh Rasmussen, and Cecilia Stewart, they began to show a similar interest.

In October, I had the chance to go to a philosophy conference here in southern California and I met other graduate students from neighboring institutions. I thought that we could make a connection with these other philosophers and have the philosophers here get together to share ideas. So, we had our first lecture series in November with undergraduate professor Tim Mosteller. Our second professor was Dr. Gregg Ten Elshof, also from Biola’s undergraduate philosophy program. We hope to have Melissa Johnson, a student at UCSD who is working on the foundations of logic and philosophy of science for her Ph.D. I am hoping to contact some notable philosophers like John Martin Fischer, Pamela Hieronymi, and Holmes Rolston to speak in the future. It is an exciting moment.

WAYM: How can the MA Philosophy community pray for you as you continue this exciting path?

TW: My family back home, particularly my mom, could use prayer as I am a long distance away. Pray that they would come to terms with my absence. I miss my mom and my brothers and sisters, too. But, I have prepared for my time here and have planned for this for a long time. My mom has been prepared, too. But being a mom and being a son is a different story. Also, please pray for my mom in her spiritual walk. She became a Christian 6 hours before I left Ethiopia to come here. Pray for the Lord to sustain her and for those around her who look at her as a saint to see her conversion.

People around her are shocked that she has become an evangelical Christian, as it is heresy for an Orthodox Christian to become evangelical in Ethiopia. So far, I hear that she is doing well. My prayer is for the Lord to sustain her. Pray also for my continued adjustment here, as well as direction from God for my own future. Being 36 and not married, I would like to start a family. I have lived my life for myself for 36 years, and would like direction in this area.

Editor’s note: Tedla can be contacted at tedla Gebreyesus@yahoo.com.

In June 2003, Dr. Craig was at University of Milan, Italy, presenting at the “Analytic Philosophy without Naturalism” Conference. During July, Dr. Craig was at Campus Crusade’s staff conference in Fort Collins, CO. In August, Dr. Craig, along with Mrs. Craig, gave a marriage seminar for our own MA Philosophy students, and was interviewed on intelligent design for a PBS special entitled “Unlocking the Mystery of Life”. Dr. Craig debated twice in September, once with atheist scientist Victor Stenger at the University of Hawaii, and once with atheist philosopher Bruce Russell (Wayne State University) at US Military Academy at West Point, NY. He also had the opportunity to speak at a West Point evening worship service.

In October, Dr. Craig spoke at Georgia Tech, an Atlanta-area Borders Books & Music and a missions conference at Ventura Missionary Church in Ventura, CA. In November, Dr. Craig was at the EPS-sponsored “Set Forth Your Case” Conference and also gave two lectures at the annual ETS/EPS meeting, one on the burial of Jesus and one on divine foreknowledge and biblical inerrancy.

At the American Academy of Religion / Society of Bible Literature convention, Dr. Craig moderated N.T. Wright’s session of his new book, The Resurrection of the Son of God. In December, Dr. Craig lectured for the APA in Washington, D.C., on the beginning of time and the universe to the Philosophy of Time Society.

In January 2004, Dr. Craig taught a divine omniscience class for MA Philosophy students and gave a talk at an Atlanta-area Borders Bookstore, a follow-up of his October visit. He had an outreach at the University of Missouri (Kansas City) and spoke at chapel for Midwest Baptist Theological Seminary in Kansas City, MO. He was part of a panel discussion for the Veritas Forum at Cal Poly San Luis Obispo, CA. In February, he gave a lecture at the University of Iowa (Ames) and debated H. Avalos on the Resurrection of Jesus, and lectured and debated an Islamic professor at Texas A & M University.

Current writings include the new book God? A Debate Between a Christian and an Atheist (coauthored with Sinnott-Armstrong, Oxford); a chapter entitled “Tough Questions about Science” in Who Made God? (ed. Zacharias and Geisler, Zondervan); and an essay in Time, Tense and Reference (ed. Smith and Jokic, MIT Press). He is also coediting a book with Beckwith and Moreland entitled To Everyone an Answer, in which Dr. Craig writes an article on the ontological argument for God’s existence. He has also finished three articles for the Apologetics Study Bible (Broadman & Holman).
Last July, Dr. DeWeese participated in the American Scientific Association’s annual meeting in Denver. In October, he and Mrs. DeWeese were speakers at the Talbot Alumni Conference. In November, Dr. DeWeese attended the annual ETS meeting, where he organized a seminar on models of the incarnation with Dr. Klaus Issler (Talbot Christian Education professor) and presented a paper entitled “Clarifying a Model of the Incarnation.”

In April, he participated in a panel discussion on “The Passion of the Christ: Is It True?” at Whittier Hills Baptist Church with 3 other Talbot professors. With the Christian Apologetics Program, he spoke at a Defending the Faith lecture on “Misadventures in Theology: The Lure of the New Idea,” and was a participant at the Intelligent Design and the Future of Science conference, giving a presentation on “The Future of Scientific Objections to Intelligent Design.”


Dr. Geivett came back to the MA Philosophy Program this spring after a year-long sabbatical. During this time, he was able to rest, write, debate, and vacation. In late September, Dr. Geivett was on apologetics ministry Stand to Reason’s radio show speaking on “The Emerging Church”. In addition, he was heavily involved in the planning of December’s With All Your Mind Conference, where he presented at the conference with his keynote talk “Making the Case for Christianity”.

The students in Dr. Geivett’s Philosophy of Religion class had a rare treat this February. Dr. Geivett had Professor Swinburne lecture for six sessions of his class on a variety of philosophy of religion subjects. In March, Dr. Geivett commented on a paper by Paul Draper at the 75th annual meeting of the Society for the Philosophy of Religion in Mobile, Alabama. In mid-April, Dr. Geivett spoke at the Worldview Conference, an apologetics conference hosted by Antioch Bible Church in Kirkland, Washington and also preached in their Sunday worship service.

Dr. Rae spoke in July at the Remaking Humanity Conference in Chicago, IL, presenting a paper on “Philosophical Challenges to Biotechnology.” The conference was sponsored by The Center for Bioethics and Human Dignity. In December, Dr. Rae spoke at the With All Your Mind Conference, giving a keynote presentation entitled “Fostering a Culture of Life: Christian Bioethics in a Secular Culture”. This past March, Dr. Rae moderated a debate between Nigel Cameron and Peter Singer entitled “Is it always wrong to take innocent human life?” The debate was part of the “Podiums on Different Planets” lectures, sponsored by The Center for Bioethics and Culture and co-sponsored by the MA Philosophy Program. A DVD of the debate is available from www.thecbc.org.

In April, Dr. Rae gave a lecture entitled “Swindles, Lies & Building a Healthy Economy” twice, as part of the Majority Leaders Lecture Series and the Capitol Hill Project on Faith and Law, to congressional staffs and senior policy advisors in Washington, D.C. The lecture series were sponsored by the Wilberforce Forum. A CD of the lecture is available from www.pfm.org.
Dr. Moreland returned to the MA Philosophy Program after a sabbatical this past fall. During this time, he spoke in 20 churches, traveled to Colorado 5 times to speak for Summit Ministries, spoke at ACSI Christian Schoolteachers conventions in Minnesota and in Indiana, and delivered many lectures and papers. In May 2003, he spoke on “Naturalism and Intelligent Design Theory” at UCLA, sponsored by the University Lutheran Chapel. At the C. S. Lewis Summer Conference in June at the University of San Diego, he spoke on “Right and Wrong as a Key to the Meaning of the Universe.”

In November, he spoke on “Panel Discussion of On Jesus” and “Multiple Location and the 4DPartist Version of Material Compositional Physicalism” at the EPS Meeting in Atlanta, GA. And in December he spoke on “Recovering Christianity as a Knowledge Tradition” at the With All Your Mind Conference. He gave a talk on “The Integration of Christianity and Mathematics” and “Postmodern Times, Critical Theory, and a Christian Worldview,” plus eight others, at Cornerstone University (Grand Rapids, MI). In March, he spoke to Trinity Law School (Santa Ana, CA) on “Positive Law and the Struggle about Knowledge” and gave lectures at a residents seminar for the Loma Linda University Department of Psychiatry (Loma Linda, CA) on “Philosophical Contributions to Patient Care” and “Philosophical Foundations for Christian Psychiatry and Psychotherapy.”

Dr. Moreland is currently writing monthly articles for Boundless Worldview, an online magazine with a readership of half a million sponsored by Focus on the Family. The current article can be read online at www.boundless.org. He also wrote the chapter “Academic Integration and Christian Scholarship,” in Philosophy: Christian Perspectives for the New Millennium (ed. Copan, Luley, Wallace, RZIM Press), which was a reprinting of “Academic Integration and the Christian Scholar,” in The Real Issue (2000). Other chapters printed were “John Hospers” in Dictionary of Literary Biography 279: American Philosophers, 1950-2000 (Bruccoli Clark Layman, Inc.) and “The Evidence of Consciousness: The Enigma of the Mind” in The Case for a Creator (ed. Strobel, Zondervan).

Journal articles that Dr. Moreland has written are “Duhemian and Augustinian Science and the Crisis in Non-Empirical Knowledge,” in Life and Learning XII: Proceedings of the Twelfth University Faculty for Life Conference (ed. by J.W. Koterski, Georgetown University), “Hud Hudson’s 4DPartism and Human Persons” (Phiosophia Christi 5), and “A Response to a Platonistic and Set-theoretic Objection to the Kalam Cosmological Argument” (Religious Studies 39). Dr. Moreland has also reviewed two books: A Materialistic Metaphysics of the Human Person by Hud Hudson in Religious Studies 39 and Matters of the Mind by William Lyons in Philosophia Christi 5.

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Over the past summer in June, Dr. Horner taught for Campus Crusade for Christ’s Institute of Biblical Studies and had the opportunity to speak to their staff during his visit. In August, he spoke for the Biola orientation chapel to both new students and parents; Dr. Horner also led worship for the Biola faculty retreat this month.

In late September, Dr. Horner represented the MA Philosophy Program during the Talbot Faculty Lecture Series at Talbot Chapel. He also spoke this month at the MA Christian Apologetics Program’s Defending The Faith kick-off lecture at First Evangelical Free Church of Fullerton in Fullerton, CA, entitled “Knowing the Truth in the Shadow of Doubt”.

Dr. Horner gave a paper in November, one at the International Ancient and Medieval Philosophy Conference at Fordham University (New York) on “Is Aquinas an Act-Ethicist or an Agent-Ethicist?” and another at the EPS annual meeting in Atlanta, GA.

At the With All Your Mind Conference in December, Dr. Horner gave a keynote presentation on “Nothing But the Truth” as well as emceed the conference throughout the week. In the beginning of February, Dr. Horner gave the kick-off lecture for the Defending The Faith Lecture Series, this time at Solid Ground Church in Alta Loma, CA. He spoke on “The Certainty of Christianity in the Age of Unbelief”.

At the Society of Christian Philosophers Meeting in February, Dr. Horner spoke during the worship service. In late March, he spoke at a Biola chapel.

In late April, Dr. Horner spoke at the Veritas Forum on the campus of University of California, Los Angeles. He also spoke this month at a Talbot chapel during Sanctity of Life Week.

In May, he will speak at First Evangelical Free Church of Fullerton’s evening Chapel Praise service. In June, he hopes to speak during the MA Christian Apologetics Program’s Defending Your Faith lecture series on Biola’s campus.
Gauthier (2002) and Laura (Ford, 2002) Daugimont were married on December 20, 2003 in Everett, Washington with Professor Garry DeWeese officiating. After their honeymoon in Vancouver, Canada, the two are back in Brussels with Laura as a music teacher in the Brussels English Primary School and Gauthier as the General Secretary of the Groupes Bibliques Universitaires (the Belgian equivalent of Intervarsity). Their mailing address is 87 rue de l’Aqueduc, 1050 Brussels, Belgium. They can be reached by email at gauthier.daugimont@biola.edu.

Sean McDowell (2003) has been part of Worldview Weekend’s youth apologetics conference speaking team. In September and October this past year, he spoke in Fort Wayne, IN and Kansas City, KS. Just a couple of his future speaking events will be held May 14th, 15th and 16th, 2004, in Branson, Missouri and October 15 & 16, 2004, in Minneapolis/St. Paul, MN. For information on how to attend his lectures, contact www.worldview-weekend.com. Sean can be emailed at seanmcdowell@msn.com.

Linda (Jambazian, 1997) and Ryan Bronkar welcomed their third child, Ava, into the world in January 2003. Ava joined big sister Sophie and big brother J.R. (affectionately named, at least partially, after fellow MA Philosophy alum Warren Shrader, whom they called “J.R.”). A short writing stint Linda enjoyed with Ravi Zacharias Ministries has given way to full-time motherhood. During some of her more challenging days with the kids, Linda especially misses the fun, intellectually stimulating times at Talbot. She lives in the Pasadena area and would love to hear from any of her former classmates and can be emailed at bronkar1@earthlink.net.

Paul (2003) and Ethel Gould had their third child, Travis John Mark Gould, on September 14, 2003. Travis was born weighing 7 pounds, 10 ounces and was 21 inches long. Paul says that “Mom is doing well - adjusting to life with three young kids at home.” At the end of April, the Goulds will be moving to West Lafayette, Indiana (Purdue University) where Paul will work with Academic Initiative, a ministry of Campus Crusade for Christ, as a traveling speaker in the region, advancing a robust view of the Christian world and life within Academia. Their mailing address in Indiana is 205 Pathway Lane, West Lafayette, IN 47906. To contact them by email, write pgould@clm.org.

Paul and Ethel Gould with their three children during a recent outing to the Getty Museum in Los Angeles, California.

WAYM Asks: Alumni, what are you up to now? Email WAYM at ma.phil@biola.edu and let the MA Phil community know what you are doing for the next newsletter.

Tom graduated from MA Phil in 1997 and then went on to University of Notre Dame for his Ph.D. where he was mentored by Dr. Alvin Plantinga. Finishing his studies at Notre Dame in 2002 with his dissertation entitled “In Defense of Presentism,” Tom is now teaching at Florida State University.

WAYM: What are you doing now at Florida State University?

TC: I am an assistant professor here at Florida State and am in the midst of my second year. I went on the job market during my fifth year at Notre Dame and applied to some 35 different schools and got several interviews at American Philosophical Association (APA). The way the process works is the Eastern Division Meeting of the APA hosts most of the initial job interviews for academic positions starting the following fall. FSU was one of the schools I applied to; they were looking for a metaphysician. I got an APA interview. The next stage after that is a callback for an on-campus interview, which I got. And I got the position.
WAYM: With one year under your belt, what’s it been like?

TC: It’s been a challenge. The transition from being a graduate student to a professor is not trivial. There’s more plates to keep spinning. As a grad student, you have a lot of freedom to think just about the topic of your dissertation or to focus just on your coursework, whereas as a professor you’re expected to spend not only quite a bit of time on your students and preparing for classes, but also doing your own research, participating in departmental responsibilities, and professional responsibilities. Things that weren’t there as a grad student. Journals and publishing houses start to contact you asking you to do refereeing work. So it’s a lot of work [laughs], but it’s a wonderful job. To have time to think and write about things you’re passionate about is a wonderful thing. I love working with students and I love lecturing. So it’s been hard but fun at the same time.

WAYM: What has been your biggest challenge in this role?

TC: The biggest challenge for me has been learning how to deal graciously and Christianly with students who can be hostile and disrespectful. It’s not a usual thing, but I did run across several students who did have that kind of tone. I had a hard time knowing how to deal with that.

WAYM: How’s that been this year?

TC: It’s a little bit of a balancing act knowing how to integrate my faith and my profession. I try to be open about where I stand on Christianity and that I’m a believer, but I want to be appropriate. So there’s a little bit of a difficulty on figuring out how to negotiate being a Christian in a secular place.

WAYM: In this, what are the highlights and successes you’ve had as a Christian in a non-Christian environment?

TC: As it gets around to students that I am a Christian, several students, both Christian and atheist have approached me out of class to talk about the relationship between philosophy and faith. Christian students have come to me and asked me questions like “how as a believer do you make sense of this kind of problem?” or “What do you say about this sort of issue?” Atheists have come to me wanting to try their arguments for atheism on someone they know is not friendly toward those arguments. Both kinds of contact I’ve welcomed. Part of my goal in coming to a secular university was to let religious students to know that there are faculty members who take their faith very seriously. I think it’s helpful for young Christians to know that there are serious believers who are intellectually rigorous. I’ve been happy that people come to me and ask me questions about the faith and about the relationship between Christianity and philosophy. That’s one of the main reasons I came to a secular university. It’s been gratifying to see that I can be a resource for Christian students, which I hadn’t expected, and I’m glad that non-Christian students are coming as well.

WAYM: How is your Talbot education helping you meet those challenges?

TC: Well, I’d say the first thing that was most helpful about the program for me was the excellent preparation it gave for my graduate work at ND. I felt well prepared when I got to Notre Dame, more so than people who arrived with only an undergraduate degree in philosophy. The other thing is that I came away from the program with a sense that philosophy is important for the life of the kingdom. The life of the mind is an important part of life in the kingdom and it’s good for the cause of Christ in the world to have people in secular places like this who are serious about their faith. So my time at Talbot helped me have an understanding about the importance of philosophy in the cause of Christ. Since I now have a framework for thinking about the relation between philosophy and Christianity, a framework that was largely built by my time at Talbot, I’m also able to speak in a helpful way to my church. I’m teaching a very rigorous 7-week class in apologetics at my church now. I’m able to help people there think about the relationship between philosophy and Christianity in a way that I wouldn’t have been able to had I not been around people like JP, Doug and Scott during my days at Talbot. So, I think I’m also able to take philosophy into the church, making it relevant for people in the pews in a way that I wouldn’t have been able to had I not spent so much time thinking about the role of philosophy and the kingdom life.

WAYM: If you could summarize in one sentence what Talbot’s philosophy program did for you, what would you say?

TC: It’s helped me to see that a vibrant intellectual life is absolutely essential for effective Christianity.

Editor’s note: In addition to teaching at Florida State University, Tom and his family attend Four Oaks Community Church in Tallahassee, Florida. At the time of press, Tom and his wife were eagerly expecting their second baby girl. To get in touch with Tom, he can be reached by phone at 850-644-0227 or by email at tcrisp@fsu.edu.
DEAR FRIENDS,

The MA Philosophy Program is in the process of wrapping up another successful year. As you can see in this issue of With All Your Mind, it has been a year of new things, like the first-ever With All Your Mind Conference. It has also been a year to reflect on age-old principles of theology and philosophy, as urged through the reading of Garry DeWeese’s article on Yaki Point.

Just this school year alone, we have brought in 45 new students to the MA Phil family, showing the need for well-equipped Christian leaders. This is a great blessing. With a current enrollment of 115 students, we professors are grateful for this God-given opportunity to train and equip our students in philosophical knowledge and Christian ethics as the Church fights for the mind.

If any correlation can be made by looking at the number of students in the program, you can see that a great need exists within the church to master these new and old ideas. Bringing to mind the image in DeWeese’s article about the Colorado River shaping the landscape of the arid Arizona sand to form the Grand Canyon, we face the awesome task of shaping our culture for Christ.

With your prayers and gifts, we can continue our efforts to train up a church that is able to withstand this attack while fighting back in a winsome and coherent manner. Your support to the MA Philosophy Program will assist top students who need financial assistance, provide needed administrative support, bring knowledgeable scholars for lectures to our campus, and assist the continued ministry of the Philosophy House.

Would you consider partnering with us, both prayerfully and financially, so that we can continue to impact the world and further the kingdom of God through our efforts? We covet your prayers and assistance.

Blessings to you and yours,

Scott B. Rae
Chair, MA Philosophy Program
Talbot School of Theology

MA PHILOSOPHY COMMUNICATION FORM

Please let us know how we can better serve you.

Name: ________________________    Email:  _______________________    Phone:   ________________
Address: ________________________    City, State, ZIP: ________________________

☐ I will commit to praying for the MA Phil Program. Please send me a list of prayer requests.
☐ I would like to give financially to the MA Phil Program. Enclosed is my check made to Biola for $____.  
☐ Please send me a copy of Garry DeWeese’s new book. I’ve enclosed a check for $27.00 (includes $2 for shipping and handling) made out to Biola University.
☐ Please send me Professor Swinburne’s handouts from his February colloquia to my email address above.  
☐ Effective on _____________, my contact information changes to the following:

☐ Other: ____________________________________________________________
Dr. Garry DeWeese’s new book, *God and the Nature of Time*, has just been published by Ashgate Press. Two reviews of the book are as follows:

Is God temporal, ‘in time’, or atemporal, ‘outside of time’? Garrett DeWeese begins with contemporary metaphysics and physics, developing a causal account of dynamic time. Drawing on biblical material as well as discussions of divine temporality in medieval and contemporary philosophical theology, DeWeese concludes that God is temporal but not in physical time as we measure it. Interacting with issues in the history of philosophy, contemporary philosophy of science and philosophy of religion, this book offers students a thorough introduction to the key issues and key figures in historical and contemporary work on the philosophy of time and time in theology.

“This area is a hot topic in philosophy of religion and this book will meet with significant interest. Garry DeWeese deals with issues in both the history of philosophy and contemporary philosophy of science and philosophy of religion. This is a very thorough treatment; he has clearly identified both the key figures and the key issues which need to be addressed.”  

William L. Craig, Research Professor in Philosophy, Talbot School of Theology

“In God and the Nature of Time, Garry DeWeese has provided a superb overview of contemporary and classical debates concerning God’s relationship to time. What strikes me is the comprehensiveness of his treatment, drawing from Biblical studies, the history of theology, modern science and contemporary philosophy of religion. DeWeese does not just survey the field, but is critical of the major alternatives, presenting at the same time his own hypothesis: that God is ‘omnitemporal.’ His critical engagement with other authors is fair and comprehensive. I recommend this book to any scholar or student interested in this topic.”  

Alan G. Padgett, Professor of Systematic Theology, Luther Seminary

The MA Philosophy Program congratulates Dr. DeWeese on his first publication! While supplies last, order *God and the Nature of Time* for your own reading and studies for a special price of $27 by following the directions on the response card on page 11.