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FALL '09



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UNPLUGGING FOR PRAYER

In the constant-communication age of Facebook, Twitter, iPhones and BlackBerrys, are we being distracted from meaningful communication with God? Biola professors, alumni and students examine why — and how — to make prayer a priority.



18

04 **Editor's Note**

05 **Reader Mail**

06 **The Big Picture**

08 **President's Perspective**

09 **Red Report**

News about the university and its students, alumni and faculty

17 **My Story**

26 **Ask An Expert**

Finding satisfaction with singleness

28 **Devotional**

29 **In Print**

30 **Alumni News & Notes**

31 **Alumni Files**

33 **Where Are They Now?**

Alden Olmsted, Jessica Celovsky, Zac Hicks, Debby Anderson

35 **Biolans Up Close**

Bob Pierce

39 **About the Bible**

John Calvin's enduring impact, 500 years later

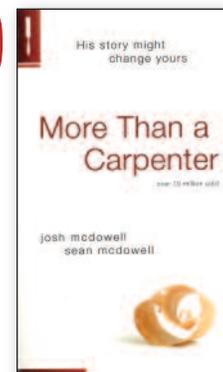


39

28



10



17



35



Let's Hear It

For about as far back as I can remember, I've had an inexplicable love for checking the mail. It started as a kid, when I used to run out to the mailbox each afternoon to try to catch the latest batch as soon as it arrived — often with a few premature attempts. Looking back, I'm not quite sure why; it's not as if any of it was ever intended for me.

These days, there's not as much running involved, but the mail-checking is still one of the highlights of my after-work routine. Usually it's just bills or junk mail. But every once in a while, I hit the jackpot: a Netflix delivery, a book from Amazon or — my personal favorite — the latest issue of a magazine.

Lately, though, my magazine deliveries have been drying up a bit. Some of that is my fault: Earlier this year, I gave the ax to *Newsweek* (why pay good money for old news?) and ended a longtime subscription to *Spin* (why pay good money to feel old?). But others were beyond my control. One went out of business about halfway into my annual subscription. Another, as a cost-cutting measure, scaled back from 12 issues per year to six.

My mailbox isn't alone, of course. Sagging advertising revenues, online competition and declining subscriptions are continuing to take a heavy toll on the entire magazine industry. In the first half of this year, 279 titles ceased publication — joining another 1,116 that shut down in 2007 and 2008, according to a tally by MediaFinder.com.

As a free publication that doesn't rely on ad revenue or paid subscriptions, *Biola Magazine* won't be joining that list any time soon. (We automatically deliver the magazine as a gift to alumni, current parents and donors, and anyone is welcome to sign up or cancel at www.biola.edu/biolamag.) But if there's a downside to not having to convince readers to renew every year, it's this: It can be difficult for us to know how effective we're being in producing a magazine that people look forward to reading.

That said, we want to invite your feedback. What do you like about the magazine? What don't you like? Does the magazine make you appreciate your connection to Biola? Does it encourage or equip you in your own Christian faith? When you go out to check the mail (or your overenthusiastic kid hauls it in), does the sight of the colorful "Biola" masthead equal a "good mail day"? And if not, what can we do better?

Let us hear it. (And while you're at it, let us know what you've been up to. We'd love to include your updates in the News & Notes section.) Just shoot an e-mail to biolamag@biola.edu or send a letter to the address listed in the brown bar next to this column. We promise to read, reply and maybe even make some changes based on what you have to say.

And if nothing else, you'll give me another reason to check the mail.



Jason Newell ('02)
Editor

Biola

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Biola Magazine is published quarterly by Biola University's Integrated Marketing Communications department 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.

www.biola.edu/biolamag

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Right Words at the Right Time

I just wanted to write and thank you all for the Summer 2009 issue of *Biola Magazine*. I got so much encouragement from many of the articles, because of my own life experiences. Cassandra Van Zandt's devotional ("Curving Along the Straight Path") described exactly how I have felt many times along my college journey. I look at other students and wonder if I'm doing something wrong, because my path looks awfully curvy compared to theirs. But her reassurance was timely and timeless: "My 'straight path' has had numerous bends in the road, but I know that God has ordered my steps." I am so thankful that God moved her to write these words at this time.

Jan Hallock ('04)
Bothell, Wash.

Lawless Christianity?

Professors Robert Saucy and Clinton Arnold state that the reason we don't have to pick and choose among laws of the Old Testament is that none of the Mosaic laws are binding anymore ("Moses, Shellfish and the Church," Summer 2009). In Saucy's words, "Christians are simply not under the Mosaic Law." While I respect both of these men for their education and service, I must strongly disagree with their reasoning here. While it is true that the old covenant is obsolete, this does not mean that its law is obsolete or unbinding. In fact, God promised to write the (Mosaic) law on our hearts in the new covenant (Jer 31:33), and compel us by his Spirit to obey it (Ezek 36:27)! Would he do such heart surgery for an outdated law? (But we should wonder if a law summarized by love could ever become outdated.) What made the old covenant obsolete was its administration, not its content — in Paul's words, the old was "written on tablets of stone," while the new is written "on tablets of fleshly hearts" (2 Cor 3:3, with v. 6). But the law is still very much in force (Rom 13:9). We must even observe the "ceremonial" laws, though now we do so in Christ, our priest and sacrifice.

Rev. Phil Hollstein ('99)
Pope Air Force Base, N.C.

Response: Believers today are "not ... without the law of God but under the law of Christ" (1 Cor 9:21). The question is: What commandments or laws are directly applicable to Christians living under the new covenant? Along with general statements that the "the Law of commandments

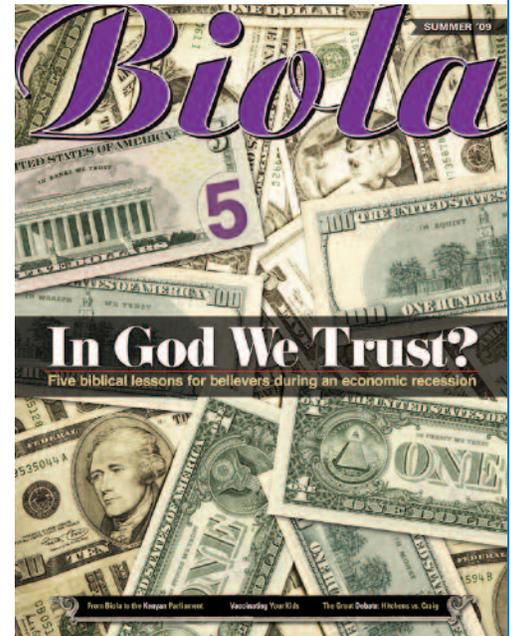
contained in ordinances" (i.e. Mosaic Law) was "abolished" (Eph 2:15) and made "obsolete" (Heb 8:13) through the work of Christ, there are also references to the non-applicability of certain elements of the Mosaic Law. The dietary laws are specifically noted (Mark 7:19; Acts 10:9–15), as is — significantly — circumcision (Gal 6:15; 1 Cor 7:18–19), which became an indicator of keeping all of the Law (Acts 15:5). Furthermore, the many laws dealing with human priests as mediators for other humans through sacrifice and teaching have no direct literal applicability to the universal priesthood of believers in Christ. It is therefore impossible to see "God's law" of the new covenant as simply a new administration of the Mosaic Law.

What is often overlooked is that "law" or *torah* signifies more than the Mosaic covenant. Its basic meaning is "instruction." It can thus be used for wisdom teaching (Prov 1:3), a parent's instruction to children (Prov 6:20) or God's will for an individual (Gen. 26:5), people or nation. The *torah* ("my law" not "the law") of the new covenant written on the believer's heart is thus best understood in the broad sense of the will of God that brings a fullness of relationship with him.

Robert L. Saucy
Distinguished Professor of Systematic Theology
Talbot School of Theology

Picture Imperfect

I don't know who is responsible for the photo of the infant receiving an injection ("The Vexing Vaccine



Dilemma," Summer 2009) but I think that individual needs to review how parenteral medications are given to children that age. On a child that size, any immunization would likely be given in the lateral thigh or buttock because those are the areas in which the muscle is more fully developed and safe for intramuscular injections. The needle in the picture is too long (and probably too wide in diameter). The amount of fluid pictured in the syringe far exceeds the safe maximum amount for an infant. Restraining the child's upper arm with just one hand is not likely adequate because that child will squirm all over when he/she feels that needle. OK, I realize that the photo is probably not meant to be technically accurate but is just for the purpose of dramatization. Once the shock of seeing that picture wears off, I will be fine.

Seng Young ('79)
Pediatrics Nursing Instructor,
Lord Fairfax Community College
Middleton, Va.

Stay Classy, Biola

I love your magazine. Every time I see it, I think, "I've got to write them and compliment them." So here goes: It's well-written, well-designed, thought-provoking, and well, interesting. It makes me wish I had gone to Biola for my college years. Even the paper is beautiful. I guess "classy" would be a good word for it.

Jane Sveska
Farmington, Mich.

Tell us what you think!

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Opinions should be a maximum of 200 words and include full name, city and state, and class year (if applicable). They may be edited for length and clarity.



A Reverent Start

With the official start of the school year just days away, hundreds of new students and their families gathered on Metzger Lawn on Aug. 22 to dedicate their time at Biola to the Lord with a communion service. The evening service, a longstanding Biola tradition, featured testimonies and praises from incoming students, as well as a time for prayer and worship.



Understanding Our Vine's Ability at Echo Park

Not long ago, my wife, Paula, and I were invited to dinner by two recent Biola graduates. They lived in the Echo Park section of Los Angeles, a transitional neighborhood — part artsy, part working class, part tough. So in July this kind couple, still newlyweds and still in their early 20s, hosted us in their apartment as we ate, talked and watched the setting sun cast its long shadows on the skyline of L.A.

Erin, bright and energetic, was hired after graduating in May as a nurse at UCLA's Ronald Reagan Medical Center. There, she'll make a difference in the lives of the physically suffering, young and old. Jeremy came to Biola from Minnesota, majored in philosophy and after graduation was chosen for the highly selective *Teach for America* program. He's at an inner city middle school investing in kids who many say don't have a chance. He believes they do.

These two young, thoughtful Biola graduates asked Paula and me questions about life and choices, balance and family. The time passed quickly. We answered the best we could between helpings of pan-fried salmon, grilled asparagus, refilled glasses of lemonade and a sweet summer salad with fresh oranges and crunchy nuts.

These students had choices about college only a handful of years ago. Today, just on the other side of Biola University, they reflected on their journey through college and the lifetime before them. Jeremy, who had been accepted to Stanford University after high school, shared with us that he has no regrets. "I received an incredible education," he said. "I have a job that is fulfilling and challenging, I nurtured a relationship with Erin, I grew in my mind and my faith, and we have a world of possibilities before us."

As we left their table a few hours later, we climbed the chipped cement steps up the steep grade between apartments and got in our car to pick up our children at a friend's. During our drive back to Orange County as Paula and I talked, I thought not only about Erin and Jeremy and the impact they were making, but I thought about all of our students, all of our graduates.

At our 2009 fall convocation service, I shared some of this story about our Echo Park dinner and how for me it was the story not only of Jeremy and Erin, but of Biola. What I see in our graduates, even in what may seem to be ordinary lives, is that they are dreamers who want to make

a difference in the world where they live. Their neighborhoods. Their churches. Their vocations. Their communities. They think creatively and outside of the conventional box. They want authenticity more than image. They love Jesus and are more interested in letting their biblical faith define them than being stereotyped.

As we welcomed in August over 1,100 new students, I thought about how our Biola freshmen — the Jeremys and Erins of just a few years ago — have no idea how much they'll grow in conviction and courage. As I have come to know Biola's exemplary faculty, I know our students are in capable hands intellectually, spiritually and professionally. Our faculty members care deeply about the mind, character and dreams of every

We remind our students throughout their Biola years that if they remain in Christ and his words remain in them, he has the ability to inspire dreams to impact the world for the cause of Christ.

student they teach. And as I have come to know Biola's outstanding students — scholars, artists, musicians, athletes, leaders, writers, students who are creative, hilarious, adventuresome, loving, compassionate, occasionally mischievous and usually wise — I have loved my job even more.

So on that convocation day, with thousands of students beginning their 2009 academic year, I reminded them of the potential they have to change the world and the ability in Christ they have to dream beyond their own horizons of reality. I took them to John 15:7.

It's an oft-read passage, as it should be. "I am the vine, you are the branches. If you remain in me and my words remain in you, ask whatever you wish, and it will be given you."

That second part of the verse, the BIG DREAM part about asking whatever you want, only works if we take the first part of the verse seriously. The part about remaining in the vine.

There's one vine and a bunch of us branches, living in community here at Biola. No branch more important than the other. All able to grow and blossom.

We are his branches. He is our Vine. We are to remain in him and his words in us.

If you remain in me ... ask whatever you want.

What you ask for will be a request born out of a life of remaining.

For that twentysomething couple in Echo Park, now doing some exciting and courageous and big-dream stuff with their young lives ... they got there because of a commitment to remain in Christ and allow his words to remain in them.

We have a lot of big dreamers today in Biola's student body, who are asking whatever they wish, and are doing this in a way that is hardly selfish because what they ask for comes from the heart of Christ, our vine.

And I encourage our students to have the permission here to think and dream big, but only do so as they spend time remaining — remaining in Christ through a life of prayerful obedience and desiring to be more like Jesus. And letting his words remain in them by allowing the Word of God to shape their mind and heart and decisions.

We remind our students throughout their Biola years that if they remain in Christ and his words remain in them, he has the ability to inspire dreams to impact the world for the cause of Christ, as teachers or physicians, film producers or musicians, accountants or pastors, fathers or wives.

Our Vine has the ability to take our students to places they could never have imagined, so long as they remain in him and let his words remain in them.

This is Our Vine's Ability. This is Biola University.

And by the way, if you rearrange the letters of "Our Vine's Ability," you get "Biola University." I know it seems a bit contrived and trite, but for me *that* anagram works.

Barry H. Corey



President of Biola University; visit his office online at www.biola.edu/president or on Facebook.

The Yolklor Lives On

During Mega-Viewing, Biola Egg Vanishes Yet Again

It's been suspended from a helicopter. It's been escorted through campus by a fire engine. It's been buried, burgled, bulldozed, cloned and coated with untold layers of paint.

But in the storied history of the Biola Egg — a rarely seen 300-pound chunk of concrete that students have been hunting and hiding from each other for more than 40 years — there is perhaps nothing like the mysterious and short-lived public resurfacing it experienced this spring.

The latest chapter in Biola's "yolklor" opened one morning back in May, when President Barry Corey arrived to find the Egg obstructing the entrance to his office. Dropped off during the night by secretive students, it had been painted bright white, with "The Order of Sebaste" brushed on cryptically in black lettering.

With graduation just days away, Corey decided to arrange a viewing for the entire Biola community — a rare opportunity, considering that many students and alumni have gone a lifetime without laying eyes on it. On the morning of the undergraduate commencement ceremony, the president stood at the podium and directed all eyes to his second-story balcony outside of Metzger Hall. There, high above what may have been its largest audience ever, the Egg sat atop a small plastic cart. "Oohs" and "ahs" sounded throughout the crowd.

But as the ceremony continued on and the eyes returned to the stage, the unexpected happened. Without detection, a student scaled the side of Metzger, climbed onto the president's balcony and managed to wheel the Egg through the mostly vacated building to a getaway vehicle.

As quickly as the Egg had appeared, it had vanished once again.

"All that was left was an empty cart," said Brian Shook ('92), executive assistant to the president. "It really hadn't occurred to me that somebody would try to steal it from the balcony that day."

For Baxter Swenson ('69), one of the original Egg-nappers, the latest snatching was welcome news.

"I think that's fabulous to be able to get into the president's private balcony," he said. "To be able to handle something like that is quite a feat. It just goes to show that the Egg is never safe."

From the beginning, the Egg has been known for unlikely thefts. The first notoriously occurred



Sarah Trainor of the president's office unveils the Biola Egg at the spring commencement. True to tradition, it was quickly stolen that same day.

in the mid-'60s, when board member Robert Welch donated the original Egg — an ovoid wrecking ball — with the intent that each year's senior class would hand it down to the succeeding class. But just before a formal dedication ceremony outside Sutherland Hall, a band of underclassmen swooped in and made off with it.

Over the next two years, Swenson was part of the group that kept watch over the Egg. Once, they arranged for it to be driven through campus by the Los Angeles County Fire Department. Another time, it was loaded into a Volkswagen bus and driven onto the track during a soccer game. The doors swung open to give onlookers a brief glimpse before the van sped off with a trail of students running in pursuit, Swenson said.

For a while, a papier-mâché version served as a decoy — until the real thing was discovered hiding at nearby Neff Park and fell into new hands, he said.

In the years since, the Egg's legend has continued to grow, though some stories are probably truer than others. Once, it was supposedly dangled over campus by a helicopter. Another time, it was reportedly driven through the gym on a cart during chapel, causing a mass exodus of students.

The Egg has also reportedly gone missing for stretches of years at a time — only to be rediscovered

or remade entirely at points along the way. (Sadly, the original Egg seems to be long gone; today's version looks more like a giant Extra Strength Tylenol than a wrecking ball.)

"There are theories about how many different iterations of the Egg there are," said Shook, who has seen the Egg up close a few different times as a student and employee. "There are probably some that are at the bottom of some lake, or buried under concrete."

While interest in the Egg has fluctuated over the years, Swenson said the latest appearance and theft makes him feel encouraged about the tradition's future.

"It was kind of sad when nobody knew where the Egg was and the Egg had met its demise," he said. "So it's great for the Egg to be unscrambled — Humpty Dumpty put back together again — and for the tradition to be carried on."

—Jason Newell

WHAT'S YOUR EGG-SPERIENCE?

Do you have a photo or story involving the Egg? Send them to biolamag@biola.edu with "Biola Egg" in the subject line, or mail us a hard copy. We'll post selected stories and photos online at biola.edu/biolamag.

A Classic, Reborn

McDowell Duo Updates Landmark Book



One memorable day back in 1976, Josh McDowell ('66, M.Div. '71) sat down with a pot of coffee, some free time and a simple mission: write about his reasons for believing Christianity to be true.

Little did he know that within two days, he'd have a pile of handwritten pages that would become one of the most significant Christian books in modern history.

"I just sat down, took some legal pads and started writing on what I would say if someone asked me what I believed," McDowell said. "And just as fast as I could write — in about 48 hours — I was done, never dreaming that it would become the first Christian book translated into more than 100 languages."

Indeed, since its release more than 30 years ago, McDowell's *More Than a Carpenter* has become one of the most recognizable tools in Christian evangelism and apologetics, with a staggering 15 million copies sold around the world. Prominent Christian pastors and authors such as Mark Driscoll and Lee Strobel cite it as instrumental in their own faith journeys. And McDowell's personal record of the thousands of testimonies detailing how the book has helped to lead people to Christ fills nearly 600 pages, front and back.

Now, hoping to reach the next generation

with the book's powerful message about Jesus' divinity and resurrection, McDowell has teamed up with his son and fellow Biola graduate, Sean ('98, M.A. '03), to give it a modern makeover.

Released in May by Tyndale House, the updated version is filled with revised content intended to better connect with today's readers and better respond to today's challenges to faith. Some revisions are minor, including anecdotes that involve events and inventions that have come along since the late '70s, like Google, 9/11 or *The Passion of the Christ*. Others are more significant, such as a new chapter written by Sean that responds to the popularity of the so-called "New Atheism."

One significant change involved placing more of the story of Josh's journey from skepticism to faith at the book's beginning, rather than opening the book directly with an argument for Jesus' divinity. The change was part of an overall strategy to gear the book toward a generation that values personal narratives over claims about objective truth, Josh said.

"Before, if it was true, then it worked; today, if it works, then it's true," he said. "Culture has shifted so that truth is personal, not objective. 'If it's true for you, wonderful, but it's not true for me,' is one of the biggest phrases today."

Of course, that doesn't mean that the book shies away from arguing that Christianity is objectively true; quite the contrary. Now, as then, the book sets out to demonstrate from historical evidence that Jesus is divine, that Scripture is reliable and that the resurrection actually happened — all in the course of about 170 easy-to-read pages.

Sean, who has authored and edited several books on Christian apologetics (including a few others with his father), credits the book's enduring success in part to the way it compellingly presents "the facts" of Christianity while also showing how his father's life was personally transformed.

"One of the things that's made *More Than a Carpenter* powerful is that it's not just a list of evidences for the historical Jesus," he said. "When he tells stories about having an alcoholic father or being sexually abused and then shows how Jesus is the answer to that, I think that's an apologetic that's really effective today. ... It's couched in a story and a drama that makes it come alive."

For Sean, who was just an infant when the book was originally released, the prospect of working as a father-son team to update a modern classic was an exciting one, he said.

"Going back to grade school, I remember people saying, 'I read this book and it led me to Christ,'" Sean said. "Pretty much my whole life I've had this sense that it's just a special tool that God has used."

The McDowells trust that the book, in its new version, will continue to be a useful tool; this spring, Tyndale, Josh McDowell Ministry and the Christian Booksellers Association are teaming up to launch "Reclaiming Easter 2010," a major outreach campaign centered around the book. Local churches will be equipped with video clips, sermons and copies of the book, as well as packets to hang on doors throughout their neighborhoods — all with a focus on the truth and significance of the resurrection, Josh said.

In the meantime, the McDowell duo is hard at work on other joint writing projects, with four revisions and new books in process. The most significant of those, Josh said, will be an examination of "the 12 basic truths that the apostles taught that turned the world upside down," put into modern language with present-day applications. "It's going to be huge," he said.

No word on whether they plan to finish in 48 hours. — Jason Newell

Taking the World Stage

Judith Hill ('06) Wows Millions



Pool / Getty Images Entertainment

Hill concluded Michael Jackson's memorial service with a memorable rendition of "Heal the World."

Just hours after the memorial service for Michael Jackson on July 7, *Rolling Stone* magazine ran an online article that answered a question on many viewers' minds: Who was the mystery singer performing "Heal the World" at the conclusion of the service? Who was the singer who "wowed the crowd and the millions watching around the world?"

The answer to that question is Judith Hill ('06), a Biola University alumna who was working as a backup singer for Jackson's planned "This Is It!" concert series in London's O2 Arena. Hill, a Los Angeles native raised in a Christian home with a family of musicians, studied music composition under John Browning at Biola's Conservatory of Music, where she excelled in all areas and took her work very seriously, said conservatory director George Boespflug.

The Pasadena-based Hill was selected to close the service as the featured soloist for "Heal the World" because she had been rehearsing the song as Jackson's duet partner for the London concerts. The tour's vocal director informed Hill just minutes before the service that her perform-

ance would be the memorial's finale. Singing to a live audience of tens of millions, it was an opportunity to relay a message of God's love in a time of tragedy, Hill said.

"Nothing else mattered. Cameras, media and business all became a faded echo drowned out by the overwhelming presence of God's love," she wrote on her blog in the days after the event. "Not sure how I ended up closing the service, but I understood it in my heart. It wasn't showtime; it was ministry time."

It wasn't until after Hill's performance that it dawned on her just how big of a deal it was. Within days, Hill was featured on *Access Hollywood* and *Entertainment Tonight*, and articles began popping up all over the Internet.

After attending Biola, Hill worked as a background singer for a few different artists, including a one-year stint in France as background singer for French pop star Michel Polnareff. Before getting the job with Jackson, she was recording her first solo pop album, a project she has picked up again now that things have settled down a bit. She's currently considering contract offers and praying about different opportunities that have come her way, she said.

"There have been doors opened, but I'm still waiting for the right door," she told *Biola Magazine*. "There are things that I could do right now but I'm still waiting for the right situation to happen."

—Brett McCracken

ONLINE EXTRA: Find a link to Judith Hill's performance of "Heal The World" at biola.edu/biolagmag.

CRASH COURSE

A glimpse inside an interesting class offered this fall at Biola



COURSE TITLE

BUSN 347: Global Business Environment

INSTRUCTOR

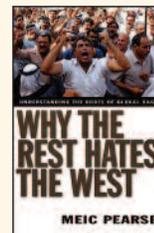
Steve L. Rundle, Ph.D., associate professor of economics

DESCRIPTION

An examination of the world economy, covering: the fundamentals of international trade and finance; the role of culture, religion and politics in international business; and the role of multinational corporations in the global economy.

REQUIRED TEXTBOOKS

- *International Business: Competing in the Global Marketplace* by Charles W.L. Hill
- *The Lexus and the Olive Tree* by Thomas L. Friedman
- *Why the Rest Hates the West: Understanding the Roots of Global Rage* by Meic Pearse



SAMPLE ASSIGNMENTS

- Two five- to six-page papers summarizing and responding to the assigned reading.
- A "country report" and presentation on the role of an individual nation in the global economy.

From La Mirada to Your Laptop

New Online Classes Take Biola Global



For more than a century, Biola has been sending its graduates out into all the world. Starting next year, it will begin sending its classrooms, as well.

In January, the university will begin rolling out the first of dozens of new online classes, allowing students to work towards a Biola education from anywhere they can get an Internet connection — whether as a community college student in Kansas or a seminarian in South Korea.

“One of our goals as a university is to have more of a global impact,” said Michael Anthony, vice provost of academic development and effectiveness. “We’re not going to do that by remaining in our region here in Southern California. Global impact requires going online.”

The demand for online education has risen significantly during the past decade, and Biola has been working steadily during that time to lay the proper technological foundation, Anthony said. Now, with the technology, leadership and trained professors in place, “this is going to take off and it is going to explode,” he said.

Under the guidance of a new distance education department, classes will be offered in a range of subjects at both the undergraduate and graduate levels — with each digital classroom featuring streaming videos of lectures and discussion boards where students and professors can inter-

act. About 15 such classes will debut this Interterm session, with more to follow each semester.

To enroll, students will first have to apply and be accepted to the university. The same admissions standards that apply to traditional students will apply to their online counterparts.

Tuition, meanwhile, will be deeply discounted — at about the same rates as summer or January classes, Anthony said.

As part of the online efforts, the university eventually anticipates launching certain degree programs that can be completed almost entirely online. But many of the new classes will be intended primarily as a supplement for traditional students who want to complete just a portion of their studies away from campus.

Students who attend community colleges, for example, sometimes feel discouraged about transferring into Biola because they are so far behind on the university’s requirement of 30 units of Bible coursework, Anthony said. Putting Bible classes online will allow potential transfer students to chip away at the requirement during their time at community college, he said.

Likewise, international students who want to limit the costs of living and studying in the United States will be able to complete some of their courses from home.

“This way, they can take some classes before they come, and it lessens the financial burden on their lives,” Anthony said. “It makes it more reasonable and more realistic for them now to consider coming to Biola.”

Currently, Biola does have a limited number of classes and programs that are offered at least partially online. However, there hasn’t been uniformity in the design of the classes from program to program, Anthony said, and some classes have remained below the radar.

The new distance education department will bring a cohesive system that is both attractive and easy to navigate. The department will also help to ensure that the quality of education students receive online is as high as what they receive in the classroom, he said.

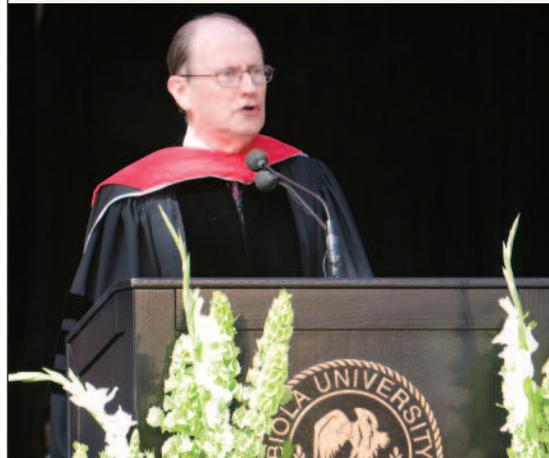
“We’re going to do this well — according to the biblical integration that our on-campus classes are known for,” he said. “We’re not going to sacrifice that by going online. That will always be one of our distinctives.”

— Jason Newell

QUOTABLE

“Don’t be a drifter. Don’t become one more sort of evangellyfish floating with the tide. Determine that you will be focused. Determine that you will have specific goals and aims, even if some of them seem small. ... Let’s remember that God has not just called us to evangelize the world — which of course is my passion — but he’s also called us to build the kingdom wherever we are. Those of you in business and politics and education and agriculture and arts and sports — you are also a vital part of what God is doing.”

— George Verwer, founder of Operation Mobilisation, at the Spring 2009 undergraduate commencement ceremony. Biola awarded Verwer an honorary Doctor of Divinity degree for a lifetime of work in world missions. Watch his address at youtube.com/biolauniversity.



Q&A: Clark Campbell

Rosemead's New Dean



After a yearlong national search, Biola's Rosemead School of Psychology has a new dean: Clark Campbell, who assumed the role in August.

Campbell, who holds degrees from Wheaton College (B.A.) and Western Seminary (M.A., Ph.D.), is a widely respected psychologist with more than 25 years of clinical experience. He served for the past 19 years at George Fox University in Oregon, most recently as professor of psychology and director of clinical training. In addition to his new role as dean, Campbell is also president of the National Council of Schools and Programs of Psychology.

Biola Magazine asked him about his plans for the school.

After so many years in Oregon, what attracted you to Rosemead (besides the weather, of course)?

I was most attracted to Rosemead because of its strong national reputation for excellent education and training of psychologists who are committed to the Christian faith. I also appreciate the way Rosemead is positioned within Biola University—offering the Ph.D., as well as the Psy.D., and a very strong undergraduate psychology major.

What are you most looking forward to in this new role?

In addition to working with excellent faculty and

staff, I look forward to working with a school that operates two counseling centers and publishes a scholarly journal [the *Journal of Psychology and Theology*]. I would like to see Rosemead continue to develop the quality of its programs and pursue development of other similar programs that will enhance the overall ministry and effectiveness of the school.

What areas of research and practice have most interested you during your career?

When I started practice I was the only psychologist in the county where my wife and I lived. It was kind of like being a country doctor. I served as the school district psychologist, did hospital consultations, evaluated geriatric patients and did some home visits. Since then, I have focused my clinical work on adults, primarily working with anxiety, depression and relational issues. From a research perspective, most of my work has been on training and professional issues. I have written a fair amount on rural psychology, which seems ironic now that I am in an urban area. Additionally, I have co-authored a book on integration of psychology and Christian faith.

One of Rosemead's hallmarks is its integration of psychology with theology. From your experience, why is it so valuable to be trained in both?

Clinical psychologists deal with people who are suffering. When we suffer, we ask existential questions that have deep theological implications. Most Americans ascribe to the Christian faith and therefore struggle with these integration issues at a personal level. A strong theological background helps psychologists address those issues in a thoughtful manner.

How are you planning on enjoying your new Southern California setting when you're not in the office?

My wife, Donell, and I are enjoying the sunshine, and we're looking forward to many of the outdoor sites and cultural events available in California. A few years ago when our oldest son graduated from high school, he and I rode our motorcycles from Oregon down the coast highway to Monterey and watched the motorcycle races at Laguna Seca. I look forward to riding my motorcycle in some of the beautiful areas of Southern California.

National Search Underway for Biola's Next Provost

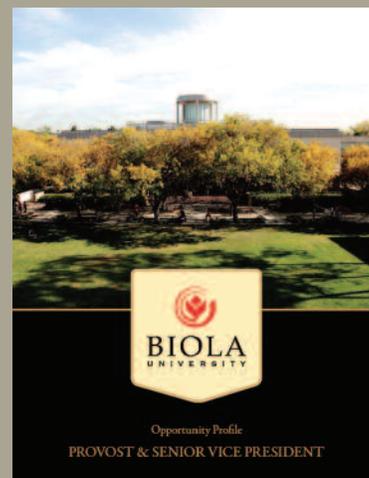
Biola is currently searching for a new provost and senior vice president. This search follows the departure of Gary Miller, who left Biola on June 30 after 13 years of faithful and dedicated service in senior academic administration.

The national search for Biola's next provost is being guided by a search advisory committee chaired by President Barry Corey and co-chaired by Bruce Narramore, distinguished professor of psychology, with the help of an outside search firm. Biola's 18-member search committee includes representatives from administration, faculty, staff, students and the Board of Trustees.

The official job description calls for "a leader who models extraordinary administrative skills, as well as a creative and innovative spirit necessary to navigate through the rapid changes underway in the landscape of higher education in a global context."

The process, which began in May, is expected to conclude by spring. In the meantime, Patricia Pike, vice provost for undergraduate education and former dean of Rosemead School of Psychology, is serving as Biola's interim provost.

For information, including the opportunity profile and position description, visit www.biola.edu/provostsearch.



Flying High

Track Champion Makes Biola History



Though she's far from the Canadian roads she grew up running on, there's no doubt that Natasha Miller has found her stride in La Mirada. In her first two years at Biola, Natasha has set track records, won championships and helped take Eagle track and field to another level.

At the NAIA outdoor track and field championships in May, the junior from Abbotsford, British Columbia, became the first Biola track and field athlete to claim two individual titles. At the event in Evansville, Ill., Natasha won the high jump and pentathlon. Earlier in the year, her pentathlon win at the NAIA indoor championships gave Biola its first indoor track title. And at both championship meets, she was named Most Valuable Performer, a designation given to the highest point-scorer.

More recently, Natasha picked up two silver medals — in 100m hurdles and high jump — while competing for British Columbia at the 2009 Canada Games.

Though her trophy case continues to fill up, Natasha stays pretty humble about it all. The thought never crossed her mind that she might actually win the NAIA titles that she did.

"I went in to the championships focused not on myself or what I might accomplish, but on loving my competitors and showing a Christian example through my attitude," she said. "So I guess God rewarded that."

Natasha's success as an Eagle athlete almost never happened, though. Her pathway to Biola was "sort of a fluke."

No one in her family had gone to college, and midway through her senior year of high school, Natasha wasn't planning on it either. But a friend on her track team gave her some information about Biola and so she applied. A few scholarships and 1,270 miles later, she found herself in sunny Southern California.

Natasha's athletic success at Biola isn't surprising when you consider her background. In high school she was on the track team, ran cross-

country, played basketball and dabbled in equestrian eventing (a sort of horse-riding triathlon). She set the provincial record for triple jump her senior year. And her family is as athletic as they come: Her dad is an international champion water-skier, her mom is an equestrian and her older brother does "jam skating" (break-dancing on roller skates).

Though Natasha is a self-described "sports freak" who enjoys everything from BMX racing to horse riding, her life at Biola has been focused mostly on track. Training is pretty much year round and consumes about four to five hours of her days (except Sundays).

Though it is a huge time commitment, Natasha enjoys the constant company of her teammates.

"It's a blast being with people who believe what I do and are really genuine," she said. "We are a family. We have dinner in the Café pretty much every night. It's an awesome community."

When she's not competing or training, Natasha loves attending Rock Harbor church, hanging out at the beach, playing beach volleyball or playing basketball with friends. Sometimes her brother comes down to visit and they go roller-skating at various places around L.A. Unsurprisingly, she tends to "get bored really easily."

A business management major, Natasha hopes to return to Abbotsford after she graduates and eventually take over her dad's businesses (five auto body shops). She's worked there much of her life, helping take apart car engines and refurbish abandoned vehicles, like her own salvaged Mini Cooper that she drives down to Biola every year.

Like any student, Natasha also has to make time for schoolwork, though track finds its way into that activity, too. Her favorite spot to work on homework is smack dab in the middle of Biola's track field. For Natasha, no other place on campus is as productive or comforting.

"It's kind of like home," she says.

— Brett McCracken

ONLINE EXTRA: For the latest news, schedules, photos and scores from Eagles sports, visit biola.edu/athletics.

A Light in a Dark Place

Alumna Reaches Out to Sex Workers in Athens



Kelsey Talbott, seen here atop Mars Hill in Athens, has spent the past year working to help women leave prostitution. “We try to let them know there are alternatives,” she said.

Several nights each week, Kelsey Talbott (M.A. ’08) ventures out on a rescue mission — one that leads her into the shadowy brothels and seedy streets of Athens, Greece.

Equipped with food, literature and God’s love, she hopes to build relationships with women involved in prostitution, many of whom were lured from other countries by the promise of a better life, only to end up in the city’s thriving sex industry. A better life is still possible, she tells them.

While it can be easy to feel insignificant when realizing the darkness and gravity of the problem in Athens — where an estimated 10,000 women are involved in prostitution — Talbott is encouraged by each individual story of a life transformed, she said.

“It’s not about numbers; you can’t define success that way,” said Talbott, a recent graduate of Biola’s Talbot School of Theology. “It’s about that handful of girls who are able to find freedom and restoration and a new life that was intended for them.”

Talbott has long been passionate about working with women and helping them understand their worth and value. Before coming to Talbot to strengthen her theological foundation in 2004, she had worked for several years with homeless teenagers and women and men in prostitution in Seattle — a ministry she continued in Los Angeles.

But it wasn’t until a few years ago that she

began to research the evils of “human trafficking,” where victims are forced or coerced into slavery or sex work, often being traded or transported across borders in the process. After educating herself on the issue, Talbott began to speak to churches and volunteer with the Orange County Human Trafficking Task Force. She later accepted a position with the Salvation Army, in which she spoke to church, community and government groups to spread awareness and lead outreach efforts to victims in Los Angeles.

At a conference one day, Talbott found herself sitting at a table with Sandra Morgan, the founder of Lydia Today, a Southern California-based nonprofit organization devoted to serving victims of abuse and trafficking around the world. Before long, the idea came up that Talbott might be the person to relaunch the organization’s ministry in Athens.

Now in Athens with Lydia Today, where she’s been since December, Talbott goes to where the women are — on the streets or in the 24-hour brothels where women work 8-hour shifts — about three times per week. She and others bring drinks, cookies and health information, as well as stories written about women who have successfully left the industry.

“We try to let them know that there are alternatives to this work,” she said. “We can offer a listening ear, legal and medical help, and if they are ready, we are prepared to help them leave their situation.”

Recently, she witnessed a European woman begin this process. After a divorce, the woman had slid into prostitution to support her children. The woman had grown up in an evangelical church, and knew what she was doing was a sin. But she didn’t believe God would forgive her. When one of the outreach workers assured her that God would indeed forgive her, the woman responded, “I know you have God in you, because he is speaking to me right now.” Soon after, the woman started looking for a new job and began attending church with a local believer.

Unfortunately, many women aren’t willing or ready to leave prostitution behind. And even when individual women do decide to embrace a new life, the larger societal problem remains: Many in Greece are unaware of the plight of women in the sex industry.

“Rescuing girls is so important and obviously life-changing for them, but it is a Band-Aid on a very serious problem,” said Talbott.

To counter this, Talbott hopes to implement community education and awareness campaigns in Greece, stating that awareness is one of the biggest weapons in the fight against human trafficking. Already, she has hosted several workshops for victims and church, ministry and community members, using a comprehensive course designed to prepare caregivers to deal with the vast array of issues that survivors face. However, she is praying for how to raise awareness on college campuses and other public arenas.

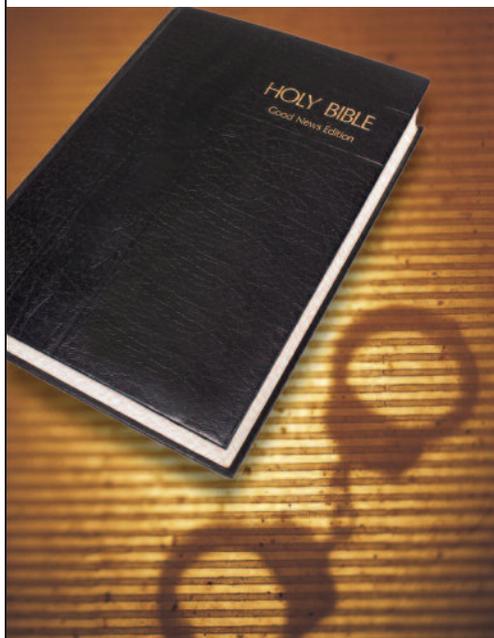
“People can’t stand up against something they don’t even know about,” she said.

Talbott will return to the United States in December, but plans to return to Greece in January. She’ll remain there for as long as God keeps her there, she said, adding that the experience has taught her more about what it means to rely on him.

“I have learned the importance of prayer and staying close to God in new ways, as I believe we are on the front lines of spiritual warfare and bondage here,” she said. “God has reminded me of the [difference] it is making.” — Jenna Bartlo

ONLINE EXTRA: Stay updated on Kelsey’s ministry in Greece through her blog. Find a link at biola.edu/biolamag.

Apologetics Program Transforms Prisoners' Lives



person to his fellow inmates. He devoured the training and started to spread the word to other inmates about his experience.

Shortly thereafter, Craig Hazen, director of Biola's graduate program in Christian apologetics, received an enthusiastic letter from Mike about his growth.

"God has a mysterious way of turning a prison into a monastery in the lives of men and women who devote themselves and their time to him and to his word," Mike wrote to Hazen about his training through Biola's Christian apologetics program.

Mike wanted to "take the show on the road" and get permission to freely duplicate the certificate's audio and text materials for other inmates. Permission was granted.

"We want all sorts of people to experience the confidence that comes from realizing that their faith can actually be rooted in testable knowledge," said Hazen.

Certificate students are treated to 24 audio talks (approximately 60 hours of content) by seasoned apologists, philosophers, theologians, historians, world religion experts and cultural critics speaking to topics that form our worldviews. In addition, students are given supplemental reading, lecture outlines and a brief overview quiz.

Now nearly five years after Mike first obtained the materials, word-of-mouth influence from him and others has compelled inmates in facilities across California. (Soledad,

Corcoran, San Diego, Avenal and Bakersfield), Arkansas (Forrest City), Massachusetts (Ayer) and New York (Woodbourne) to earn the certificate in Christian apologetics. From Soledad alone, at least three dozen inmates have completed coursework for their certificate.

"We did not set out to fuel interest in apologetics among inmates in California or elsewhere. That was not our agenda," Hazen said. "We were just trying to be responsive to people's hunger for Christian knowledge and simply serve people where they were with whatever we had."

These "apologetically interested" inmates come from both juvenile and adult prisons. Most of them have been Christians for five to seven years — often regularly leading a small Bible study, theology or apologetics group with their peers — and they frequently encounter questions and objections from competing worldviews and religions.

In letters received from several inmates, they not only acknowledge the good that their apologetics training has done for them, but they evidence hunger for more training. Hazen said he's been encouraged by the response so far, and hopes to see continued fruit in the future.

"We are firmly invested in seeing people's lives and their environment transformed as a result of Christian knowledge that cooperates with the ministry and power of the Holy Spirit," Hazen said. "Really, what other more ultimate and compelling business should we be about at a Christian university?" — Joseph Gorra

Apologetics training knows no bounds, as Mike, an inmate in Soledad's Correctional Training Facility, can testify. Along with dozens of other inmates in California and elsewhere, Mike has been on a journey of being trained in how to defend why he believes what he believes as a Christian.

In 2004, Mike (last name withheld for privacy) obtained the materials for the certificate in Christian apologetics from Biola's graduate program (www.biola.edu/apologetics) in order to enrich his faith and become a more resourceful

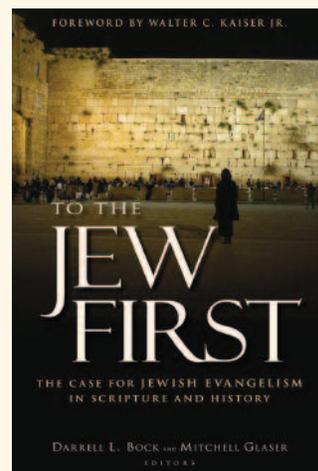
Faculty Member Gets Christianity Today Award

Biola alumnus and adjunct faculty member Mitch Glaser's recent book, *To The Jew First: The Case for Jewish Evangelism in Scripture and History*, has been named among the best books of 2008 by *Christianity Today*.

The book, co-edited with Darrell Bock (research professor of New Testament at Dallas Theological Seminary), looks at the biblical, theological, historical and practical basis for Jewish evangelism.

Out of 436 nominees, editors of *Christianity Today* selected a total of 10 winners and 11 notables in categories ranging from fiction to "Christianity and culture." Glaser's book won an award of merit in the apologetics/evangelism category.

Glaser (M.Div. '78) serves as president of Chosen People Ministries and teaches classes at the Charles L. Feinberg Center for Messianic Studies — a Talbot extension program in Manhattan, N.Y.



The Accidental Missionary



Greg Schneider

Several years after graduating from Talbot School of Theology, Dave Milbrandt found himself in an unexpected mission field: the public school classroom.

When I think of what a typical missionary does, Ted Ruiz (M.Div. '84) and his wife, Viv, come to mind. Family friends, they have selflessly dedicated their lives to share the love of Christ in Asia for 25 years. Their e-mail updates are filled with stories of church plants, baptisms and recreational mountain hikes, reminding us of God's enduring faithfulness in a country where the electricity and government do not always work so well.

I truly thank God for people like Ted and Viv, but I could never do what they do. Giving up my comfortable life to minister to a foreign culture cut off from the truth and love of Jesus sounds rewarding for other people, but just not for me.

I teach history at a smaller, suburban, public high school in Southern California. My job responsibilities are far from those of a pastor. I spend my days talking about the Big Three leaders of World War II, not the Holy Trinity. I share with my students much more about Plato or Napoleon than Moses or Jesus.

But I recently realized that while I graduated from Talbot nearly a decade ago unsure of where I would serve in vocational ministry, God had a plan.

I did not plan to go to the mission field, but he brought the mission field to me. I am, for all intents and purposes, an accidental missionary.

While I don't spend my entire day interjecting God or Christianity into every lecture, I am not afraid to talk about how people and groups have been influenced by their faith throughout history. Beyond the class content, my primary job is to build healthy relationships with lost, hurting teens who all too often are seeking solace and safety in the only "normal" part of their lives.

In the process I learn things I never wished I knew about what they do outside of school. My heart breaks a little every time I hear about a student having made poor decisions that have begun to cause irrevocable damage. I have had former students become teenage parents and others die a couple of years after graduation. One young man reminded me about the importance of living my life to the fullest shortly before cancer took his own.

On the lighter side, for anyone who does not consider high school a foreign culture, I challenge you to spend every day with 170 teenagers. I constantly see behavior that downshifts from intelligent to silly in mere seconds. And then there

are times they will say something so profound I am rendered speechless. I have developed the superhuman ability to hear illicit conversations from halfway across a room, and I know more about the Jonas Brothers and the *Twilight* series than any thirtysomething without kids should.

Amid the hormones and hectic schedules that seem to define high school life, there are moments when a student will confide in me about their questions regarding God and faith, excitedly show me a new Bible they just received or reveal hidden struggles they are too afraid to share with anyone else. I advise one of the three Christian clubs on campus as it is growing exponentially each year. Students may think the weekly speaker is only talking to them, but I often find God whispering to my soul as well.

I am not the sole "missionary" at my school. There are Christians sprinkled throughout every department on campus. We all seek to show love and compassion to this unique "people group" and we covet your prayers as we attempt to live lives of integrity in a culture where hypocrisy is the coin of the realm.

If you think me noble, be aware I have spent years searching for his purpose for my life's work. My church attendance has not been perfect and my prayer life needs a definite B-12 shot. Yet, the less I complain and the more I pray, the easier it is to realize how much I love my students and have been placed where I am for God's reason, not mine.

All of this to say I am an infant in this mission field. The more I think about what God wants of me, the more I realize I need to invert the ratio of time spent on prayer and Scripture versus updating my Facebook status.

Micah 6:8 is the guiding verse of my life. Of its three-fold admonition, I think I understand how to "do justice" and "love kindness" decently well. My sticking point has always been learning how to "walk humbly" with him. Perhaps once I get the hang of that, then I might truly become the missionary he always "accidentally" intended me to be.

Dave Milbrandt (M.A. '00) lives in Southern California with Lynn, his wife of 12 years.

WHAT'S YOUR STORY? Submit your essay of 750 words or less to biolamag@biola.edu and we may publish it in the next issue.

Prayer for Gen

Rediscovering a Vital Spiritual Discipline



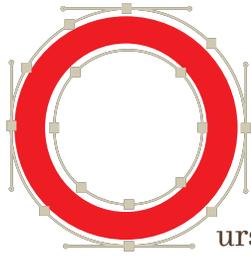
Generation Tweet

One in a World of Constant Distractions

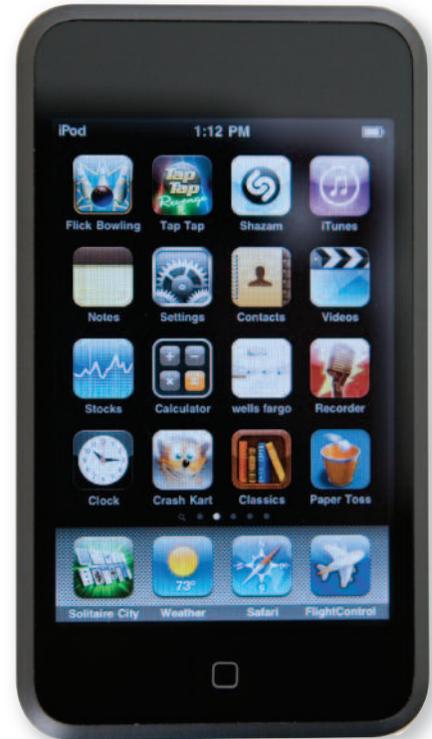
By Brett McCracken

PHOTOGRAPHY BY LAUREL DAILEY





urs is an age of fast, easy communication. If we have a message to deliver, there are a myriad of options at our disposal: We can e-mail across the world, call on a cell phone from pretty much anywhere at anytime, text message, iChat, write on someone's Facebook wall, broadcast a "tweet" to our hundreds of digital followers, and on and on. ✦ Technology makes it all so streamlined and convenient. ✦ But, perhaps unexpectedly, this arsenal of efficient communication has also made us much busier and more frenetic. Rather than an intentional activity that requires "time set aside," communication has become a near-constant way of life that fills all the in-between crevices and transition times of our days. ✦ And in this world of easy, on-the-go communication, some have begun to question the impact it is having on prayer — that holiest of communication forms which seemingly beckons us to slow down, quiet ourselves and give all due attention to our Creator. ✦ In our hectic, 21st century world, some wonder whether many Christians are able to pray at length anymore — or even feel the need to. In our networked, hyperactive world of technological busybodies, God is most definitely still listening. But are we still praying?





Is Prayer a Priority in a Twitter World?

Twitter — the popular microblogging platform that allows users to periodically broadcast updates of 140 characters or less to whoever is keeping tabs — is in some ways the poster child for how technology has affected our communication patterns in the Internet age. It's all about quick, think-it-and-speak-it communication that efficiently publicizes our thoughts to the vast expanses of unseen Web audiences.

For some — particularly younger — Christians, the “bite-sized, throughout-the-day” form of Twitter is also how they pray. This is true for CJ Casciotta (’08), an avid Twitterer who likens the form of Twitter to his daily prayer habits.

“That’s really how I’ve always prayed — just sort of throughout the day, whenever I have a free moment to talk to God,” he said.

But this type of communication also has its downsides, some say.

For one, the prevalence of social-networking platforms like Twitter and Facebook, along with the ubiquity of reality TV, has made us think that the world should always be watching, said Todd Pickett, Biola’s associate dean of spiritual development. And this makes it harder for us to engage in quiet, personal, contemplative behavior such as prayer.

“It’s a kind of grandiosity: People should know and care what I’m up to. It cultivates a false self and patterns communication away from honesty,” Pickett said. “Private prayer would be unsatisfying to someone conditioned to want to be famous within a small circle. Who wants to go to one person whom you can’t see to honestly deal with your true self?”

Karin Hamilton, a senior journalism major at Biola, also thinks that these technologies hinder our prayer lives because they lead us to expect instant feedback — something that is not always a part of prayer.

“I think a lot of times God requires us to have patience and I think that’s an important part of faith and prayer — being willing to wait,” she said. It’s hard to wait for anything, though, when everything in our culture is about immediacy, multi-tasking and streamlining.

Klaus Issler, professor of Christian education and theology at Biola’s Talbot School of Theology, thinks that the media’s 30-second commercial structure and frenzied editing has gradually conditioned us to have short attention spans. In order to regain the ability to focus our hyperactive minds on things like prayer, says Issler, we must have regular practice.

Several years ago, Issler committed to pray for spiritual renewal at Biola on a weekly basis for 30 minutes, and over time he found that the discipline became easier.

“The more I did it, the easier it got,” said Issler. “It’s still a challenge since my mind wanders to other matters to think about, but overall it’s much easier to enter into this kind of sustained prayer than before.”

For Hamilton, the discipline of prayer is about being able to carve out time to “unplug” for a while to just talk to God.

“I definitely feel like I have to separate myself from my surroundings, and for me that often means going outside, sitting under a tree, without my phone, without everything,” she said. “It’s too distracting when you have a laptop in front of you or when people are calling or texting you.”

With the endless distractions of iPods and cell phones and all the other media bombarding especially young people today — it’s a miracle prayer isn’t completely crowded out of their lives.

A recent study by the Pew Forum on Religion and Public Life found that younger people (18-29) are the least likely group of American adults to pray on a daily basis (48 percent) while the older folks (65+) are the most likely to pray daily (68 percent). And though this probably has a lot to do with the facts of aging, maturity and an increasingly secular society, it likely also reflects that the younger generations are increasingly too distracted to make prayer a daily habit.

The increasingly scatterbrained thinking and inability to focus is a unique challenge for this generation, said Steve Porter, associate professor of philosophy and theology at Biola’s Institute for Spiritual Formation and Rosemead School of Psychology. Many young people have been conditioned to treat prayer as a bite-sized activity to squeeze into their lives — and have difficulties spending extended amounts of time in prayer, he said.

“There are some short prayers in the Bible,” said Porter. “The prayer of the Canaanite woman is simply ‘Lord help me,’ and that is a good prayer. On the other hand, if we are so distracted that we can’t talk to God or anyone else in a sustained way, then we need to figure out how to maintain focused attention.”

So, with everything else that is clamoring for our time and with our ever-shorter attention spans making it harder for us to focus, how do we make the case that prayer should be a priority?



Why Should We Pray?

The first and most important reason why we should pray is because the Bible tells us to. Jesus reminded his disciples repeatedly that if they had faith, they should pray for whatever they desired. “Ask and it will be given to you,” he said (Matt 7:7). “And whatever you ask in prayer, you will receive, if you have faith” (Matt 21:22).

The idea is echoed elsewhere in Scripture by Paul, who instructed the Philippians to “not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God” (Phil 4:6), and John, who suggested that we have confidence in approaching God — “that if we ask anything according to his will, he hears us” (1 John 5:14).

But beyond a method of supplication and petition, prayer is also an important habit for our spiritual formation and an activity that draws us closer and deeper into a relationship with God.

“If God is a person who loves us and desires to be in relationship with us, and if he’s speaking to us through his Word and Spirit, then it would be an odd relationship if we never said anything back,” said Porter.

Pickett also thinks of prayer in terms of relationship — though he cautions that we have to be clear that our relationship with God is unlike any other of our relationships.

“The difference is that I want to be controlled by the will of God,” he

said. “I’m folding my will into someone else’s. That’s not just relationship. That’s union. Prayer is a means to that sort of union and abiding.”

Pickett, who teaches a class on prayer at Biola, believes that the transformation of our heart requires us to open ourselves up to receiving God’s love on a deep level through prayer.

“The heart is this place where the Spirit is,” said Pickett, “but all sorts of habituations and attachments are there as well. It’s where the action of formation happens. Prayer is about inviting God to search our hearts. What is going on with me? What is going on with my struggles with this particular vice? It’s spiritual formation in the sense that it’s about what the Spirit is doing to form our lives.”

Prayer is also an act of faith and a living out of what we believe to be true about God and Christianity, said Porter.

“When someone prays, they assume God exists, he’s active, he cares, he’s available, he’s powerful,” he said. “When we pray, we are reinforcing the whole of Christian theology.”

Prayer, then, can be a rehearsal of sorts. It’s a rehearsal of our understanding of the world and our faith in a God who is active in our lives and available to us on an intimate level.

Prayer is also a means of training Christians for their future partnership with God in directing the affairs of the universe, Issler said.

“Growing in prayer is part of leadership training for our current and future role to reign with God,” said Issler.

Should We Pray for Paris Hilton?



Karen Covell

“I don’t pray for celebrities because they aren’t real people,” wrote Fred Sanders, a professor in Biola’s Torrey Honors Institute, in a recent blog post. “If I actually knew any of those people personally, I would pray for them. But I would not pray for a life-sized cardboard cut-out of them, and what I have available to me in their celebrity personas is essentially an elaborate cut-out.”

But we *should* care about celebrities, says Karen Covell, founder and director of the Hollywood Prayer Network and a member of

Biola’s Studio Task Force, because celebrities are real people with real needs and hurts. We may view celebrities as abstractions and not personally care about them, said Covell, but that is a problem that prayer could help fix.

Over the past 10 years, Covell has been rallying Christians across the world to pray for Hollywood, and *Biola Magazine* recently sat down with her to talk about her ministry and passionate belief in the power of intercessory prayer. **Read the full interview online exclusively at biola.edu/biolamag.**



How Should We Pray?

For such an important habit of the Christian life, it's striking that there is so little in the Bible about *how* to actually pray.

If you look around at Christianity today, you will quickly realize that prayer comes in many shapes and sizes. Prayer in an African village looks and sounds different from prayer in an Anglican cathedral in England, just as "popcorn" prayer in an evangelical small group in Fullerton looks completely different from a corporately read prayer in a Presbyterian church in Connecticut. Some Christians prefer a more liturgical, structured prayer while others resonate more with an informal style. But there isn't one "right way" to pray, notes Porter.

In terms of what the Bible says about how one should pray, the most famous example is the Lord's Prayer in Luke 11, when Jesus responds to his disciples who ask him how they should pray.

Then there is 1 Thessalonians 5:17, which instructs us to "pray without ceasing," a directive that might support the "Twitter prayer" idea of bite-sized prayer offered to God throughout the day.

Porter believes that praying without ceasing could also mean that we just think of prayer in a different way — that we see all of our activities and conversations as being oriented toward God in a prayerful way.

"Augustine's notion of praying without ceasing is that when your heart is oriented toward God, you are 'in prayer' even as you do something else," said Porter. "So while traditional petitionary prayer is certainly valid and important, I often encourage my students to talk to God in ways where asking for things is not the central focus."

Every summer, Porter helps lead a group of Biola students on the Spiritual Formation Summer Program, where for a week students are led in various prayer projects, times of solitude, and group spiritual direction. Senior Caleb Roose attended the program this past summer and said it helped him broaden his concept of prayer to include a more relational dynamic.

"I was really hit with the realization that my relationship with God is like my relationships with other people," said Roose. "If you are going to grow in your relationship with your friend, you've got to spend time with them or talk to them. And it's the same thing for prayer as a way to strengthen your relationship with God. Like any relationship, it needs work."

A crucial aspect of this more relational oriented prayer is the idea that

prayer is a two-way street: It's talking to God but also *listening* to him. It requires us to quiet ourselves and focus on letting the Holy Spirit lead us and direct our thoughts.

Over the past year at Biola, students have had the chance to develop this discipline through activities such as "Fives" and "Sabbathing."

"Fives," named for its meeting time every Tuesday afternoon in the Rose of Sharon Prayer Chapel, offers a chance for students to be led in quiet prayer and meditation on Scripture. "Sabbathing," which is held on occasional Saturdays from 9 a.m. to noon, provides students an opportunity to set aside a large block of time to speak to God, listen for him and rest in him, all with the help of a trained facilitator.

These sorts of intentional, "setting aside for prayer" activities have also become popular among some evangelical churches. At Whittier Hills Baptist Church in Whittier, Calif., for example, Davette Bishop ('89) has for several years been helping to organize what she calls "soul

care days," where members of the congregation (where her husband is senior pastor) are guided through long periods of prayer and meditation at various stations that might have candles, verses to meditate on, or instructions about guided prayer.

"It helps you slow down, gets you away from your frenetic daily routine, quiets your soul and provides the opportunity for God to speak to you," said Bishop.

The goal of this type of prayer is "a complete immediacy of relationship" with God, says Pickett, who likens the experience to being in a room with your eyes closed but being aware that there is someone else in there with you.

"It's a mode of prayer that simply practices the presence of God, which develops faith," said Pickett. "What you don't want to do is only think *about* God.... Our mind wants to look for insights like 'God is this' or 'God is that,' but why say 'God is' if he is right there in your presence? We should sometimes be satisfied to just 'Be still and know that I am God' (Psalm 46:10)."

All of this is helpful and crucial for a healthy spiritual life, but does prayer have any relevance beyond our own spiritual formation and personal relationship with God? In this "iPrayer" world of personalized spiritual journeying, what about the external impact of prayer? Does prayer actually change the world?

"Prayer is about inviting God to search our hearts," says Todd Pickett. "It's about what the Spirit is doing to form our lives."



Does Prayer Work?

This was the question behind a recent research study funded by the John Templeton Foundation. The \$2.4 million “Study of the Therapeutic Effects of Intercessory Prayer” took nearly a decade and sought to evaluate the impact of prayer on more than 1,800 hospital patients who received coronary bypass surgery.

The results of the study, released in 2006, were surprising to some observers. Researchers found that the patients who were being prayed for by experienced intercessors across the country and *knew* they were being prayed for actually had the most post-surgery complications. The group that wasn’t being prayed for was the healthiest. The study thus seemed to conclude that intercessory prayer not only didn’t make a positive difference in the prayed-for person’s health, but that it possibly had the opposite effect.

C.S. Lewis predicted in his essay, “The Efficacy of Prayer,” that a scientific study like this would one day be performed, but he was dubious about whether the efficacy of prayer could ever be “proven.” There’s no way to rigorously prove a causal relationship between our prayers and something that happens that we might have prayed for, he argued. “The thing we pray for may happen,” wrote Lewis, “but how can you ever know it was not going to happen anyway?”

Furthermore, Lewis noted, a scientific study that reduced prayer to a laboratory activity would empty prayer of its personal, spiritual purpose.

“Simply to say prayers is not to pray,” said Lewis. “You cannot pray for the recovery of the sick unless the end you have in view is their recovery.” In other words, if you are merely praying to see what happens or to see if it works,

you are not offering a “genuine” prayer. Prayer should be an activity based on an earnest desire for and faith that something miraculous will happen.

We should pray expectantly, anticipating that God will answer, notes Davette Bishop, who said she has become a more confident prayer in recent years.

“I *know* prayer works,” she said. “It’s almost like God is whispering in my ear, ‘I’m about to do this incredible thing and I want you to pray about it so you can be aware of it and watch it unfold.’ To pray with confidence is to understand that you’re joining *him*. It’s not like you’re asking him to join you.”

Indeed, the question “Does prayer work?” ultimately can only be answered in terms of “What is God’s will?” In “The Efficacy of Prayer,” Lewis points out that at the end of the day, a petitionary prayer is a request, not a compulsion, and that “success” in prayer doesn’t necessarily mean getting the answer we pray for. That our prayers are sometimes answered in the negative doesn’t mean our prayer was a waste; just that God had better things planned.

Knowing this — that prayer is first and foremost about *faith* that God is there, listening, and has our best interests in mind — frees us from the limiting burden of praying to make things happen rather than praying to grow in our relationship with God.

And in a world that is spinning faster and tighter around our own personalized, technology-enabled orbits, it’s nice to know that God is in control and wants to guide us through.

Our Blackberries and Bluetooths can do quite a bit. But God can do more. And he never drops calls. **Biola**

Introducing Alumni–Student Prayer Partnerships



Do you have a heart for students but are unsure how to link up with one? Want to be involved at Biola, but live far away from campus? Do you believe that prayer can connect people from all walks of life to impact our world?

Then perhaps being a prayer partner is just the opportunity for you!

If you’re willing to commit to consistent prayer for a student, the Alumni office

is ready and willing to link you with someone. Simply express your interest in an e-mail to Sue Kimber, manager of alumni relations, at sue.kimber@biola.edu. She’ll match you with a student and connect you by e-mail.

As your student shares prayer requests with you — and as you share requests with your student — who knows in what ways God will work. Try it and see!

What If Marriage Isn't For Me?

For Christian singles — an ever-growing group within the church — the prevailing message in culture and from the pulpit is often “Get married! As soon as possible!” If it wasn't already a pressure that single people naturally felt, it is certainly a pressure exacerbated by a society that seems to equate happiness with finding a mate.

But for some Christian singles who are in their 30s or older and find themselves unmarried, the question sometimes shifts away from “Who am I going to marry?” to “What if marriage isn't in God's plan? What does that mean for me as a Christian in the church?”

These are questions that authors Bonnie Field ('91) and Christine Colon ('90) ask in their new book, *Singled Out: Why Celibacy Must Be Reinvented in Today's Church* (Brazos, June 2009). In the book, Field and Colon — who were roommates and fellow English majors at Biola, and both single — explore the place of celibacy in contemporary Christianity and attempt to offer a more positive discussion of Christian singleness.

Recently, *Biola Magazine* spoke with Field to talk about the challenges and misunderstandings of Christian singlehood, and how the church might think differently about celibacy and the single life.

Bonnie, you and Christine talk in the book about reframing the discussion for singles away from words like “abstinence” and “chastity” towards the word “celibacy.” Why is this word preferable?

We chose the word celibacy because, for one thing, it has a long history and tradition in the church. The focus of celibacy is on your relationship with God rather than on your future marriage. With the term abstinence, so much of the focus is on holding out until you get married — and the assumption that that is going to be a short period of time. The focus is on what you are doing without, rather than what you are focused on. And chastity is a discipline that certainly applies to single adults as well as married adults — but we felt that there were certain issues involved in the single life that really weren't covered in the idea of chastity because so much of the dis-

ussion still focused on marriage as the end goal. In a church that is so focused on the nuclear family, we really felt like there needed to be a discussion that acknowledged that singleness has a place as well.

What advice would you give to Christian singles who feel like they don't fit in at church?

It's a hard place to be for single adults. Unfortunately, a lot of single adults have chosen to leave the church because they don't feel like they really fit in. My main advice would be to hang in there. Focus on your own relationship with God, developing a spiritual maturity, seeking relationships with families and seeking to be more active in the church.

How important is community in the life of a Christian single adult?

It's very important. We all desire community. We all seek relationships with other people. And, unfortunately, so many aspects of our society force people to seek that community in the nuclear family rather than in the church, and single adults really need that community within the church because so many times they don't have a nuclear family. But more than that, church community is something that nuclear families need as well. I have so many friends who are stay-at-home moms with young children and they also feel isolated. So none of us, even if we are married, can exist only in our nuclear families. We need church community.

You make the point in the book that marriage and family should really be secondary to the church.

Right. Throughout the New Testament, the focus is on the church family — on that community supporting each other. There really is very little emphasis on the nuclear family being the first line of support. Rather, it's on the church being our primary family. If you think about the advice given to widows to not remarry and that the church should take care of those widows — that was something unheard of in that society. Back then, you received your support from your extended family, but in Scripture that role is given to the church.

The book is really great about using pop culture references (everything from *The 40-Year-Old Virgin* to *Sex and the City*) to make points about how singlehood is portrayed in the media. Why do you think there are so few positive portrayals of celibate lifestyles in the media? And how should we react to that?

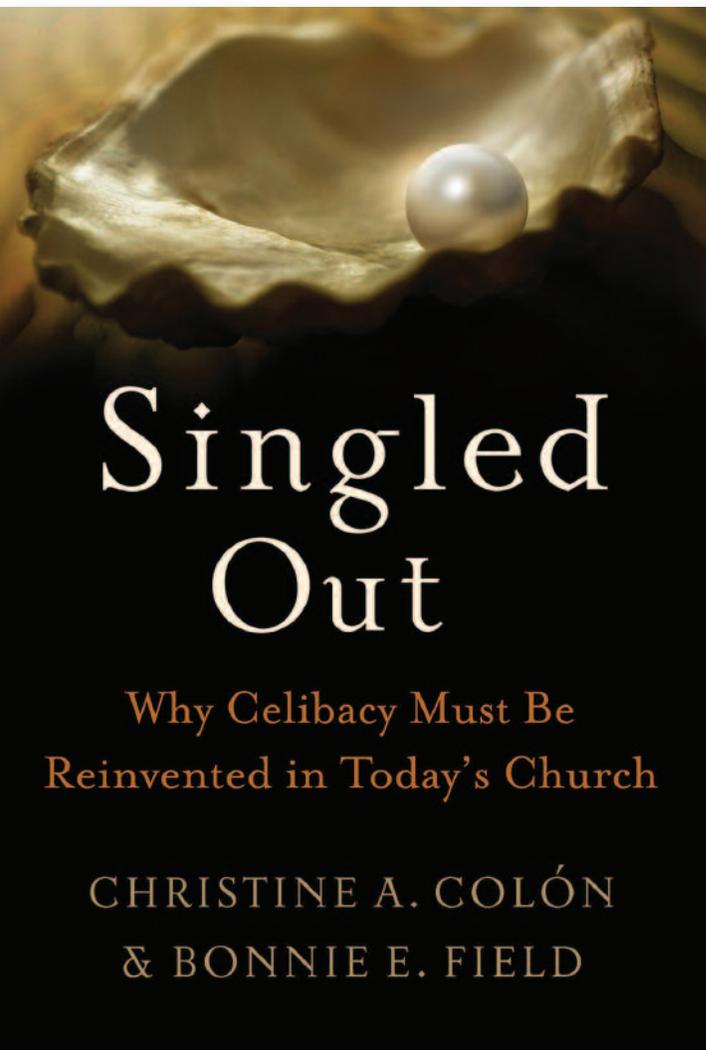
First of all, we have to remember that it is a secular media. And the secular world really doesn't have a strong understanding of celibacy and doesn't really have the moral code to promote celibacy. But as Christians viewing this, we unfortunately start to accept so many of the world's messages regarding relationships. So many times we take secular ideas and put a Christian spin on them. We put it in terms of marriage vs. singleness rather than sexually active vs. not sexually active, for example. And so the emphasis becomes, “Well, there's no way for you to resist sexual temptation, so therefore you have to get married and you have to get married young.”

Is marriage the only healthy solution for singles who struggle with sexual desire?

I would say definitely not. There are a lot of people who say that it is, but the problem of that comes when it's not necessarily your choice if you get married or not. If you are avoiding marriage because you fear the commitment or because you want to play the field, that is very different from desiring to get married and it just not happening for you. And there can be a lot of different reasons why it doesn't happen for you. It's becoming more and more common among singles, which is another reason why we need to have a more positive view of celibacy in the church.

What does sexuality mean for Christian singles? Is there a difference between sexuality and “being sexually active”?

Yes, there is a strong distinction between the two. Even if you are not sexually active you are still *sexual*. You are sexual just by being a human being. I think the difference is how you experience that sexuality. One of the things we look at in the book is how our sexuality draws us to rela-



Singled Out

Why Celibacy Must Be Reinvented in Today's Church

CHRISTINE A. COLÓN & BONNIE E. FIELD

tionships with other people, and not just sexual relationships, but just the desire for community with other people. Our sexuality influences how we view ourselves as men and women, how we interact with each other. We can't distance ourselves from it. It's something that we need to reframe in a way that draws us into Christian community with one another.

We must also recognize that when we do have sexual desires it is ultimately reflecting our desire to have complete union with God. As long as we're on earth, we will always be restless. We will always have a longing for union with God that doesn't go away if you're married or if you're sexually active. I would challenge singles who have sexual desires to think about what it is they're really craving, to redirect that

never-marrieds, there are divorcees, widows, those with children and those without children. So it's hard when you're trying to lump everyone together.

Different single adults have different feelings about singles groups. Some really love them, and others feel like they are being excluded from the rest of the church by being put in a singles group. So much of it depends on the focus of the singles group. Is the focus on the teaching of the Word of God and providing community? Or is the focus trying to get everyone married? Personally I'd prefer to be integrated with the rest of the church. I have learned so much from the Bible studies I've been in with married adults and people of various generations.

energy toward God rather than a physical relationship. With so many of the spiritual disciplines — for example, fasting or giving something up for Lent — ultimately the point is to take the hunger that you have as a reminder of what you should really be focusing on. It's not just a physical hunger for food. Every time I feel that pang I need to be thinking about God, and you can do the same thing with the spiritual discipline of celibacy.

Are "College and Career" classes or singles groups helpful?

Well, those of us who are older than 30 often have a hard time going to a singles group full of college students. Especially those of us who may be college professors. It's kind of awkward to go to Sunday school with your students. So that is difficult. Unfortunately so many churches just have one singles group that is a catchall for everyone who is single. But these days there are so many different types of singles. There are your traditional

So you don't think it's a good idea to look for a church based on "probability of finding a spouse?"

[Laughter] Personally, no. That is advice that I and most of the single adults I know have received at one point or another: "If you can't find a spouse at your church, maybe you should find another church — one that has a big singles group maybe." And I'll admit: I tried that for a while when I first moved to Atlanta. But I ended up at a small church that has very few single adults. For me, it just came down to finding a church that preaches the Word of God, with the focus on your relationship with God rather than finding a spouse. I could go to every singles group in the country, but if it's not in God's plan for me to marry, I'm not going to find anyone.

You talk in the book about the dangerous message that to be truly happy, one must be married. How do you answer that?

Well, I think if you asked any married person if being married made them truly happy, they would answer no. You can look at this on so many different levels. On one hand, nothing will make us truly happy until we get to heaven. It's problematic to look for ultimate satisfaction in any earthly thing. And also, it puts a lot of pressure on marriage if you go into it expecting that it will make you truly happy. I think we can see this pressure reflected in the divorce rates these days, even within the church. So often the justification for divorce is that "I deserve someone who is going to make me happy." But even those who are happy in their marriages still don't find that they are completely satisfied. They still have to search for happiness in other things. So I think it's problematic to have the expectation that any relationship is going to provide ultimate happiness.



Bonnie Field ('91) is an educational consultant and curriculum specialist in the Atlanta area. She is currently working on her high school teaching certification in hopes of becoming a high school English teacher.

Doing Thanks: The Anatomy of Gratitude



Peter Stearns / Getty Images

I would maintain that thanks are the highest form of thought, and that gratitude is happiness doubled by wonder. —G.K. Chesterton

I became a Christian when a friend, Ronnie, told me about Jesus the summer before fifth grade. Every time I think about that, I feel a profound sense of gratitude. When I really think about God sacrificing his own Son for me, I am expanded to tears of thankfulness. It's difficult to comprehend. When I think about how God brought me the good news, through a 10-year-old kid, I have this profound experience that is difficult to translate into words. But whatever is packaged in that experience, this is what we call "gratitude."

Part of this experience is *acknowledging* the cost of the gift to God. I think about this sometimes in relation to my two sons, Brennan and Aiden. I can't imagine the horrifying agony of deliberately offering one of my sons up to be tortured and killed as a sacrifice. To think that God did that for me is stunning. The cost of the gift makes it all the more valuable, and I feel all the more grateful because of it.

The cost is just part of what creates this experience of gratitude. It's also the goodness of the gift. Entering into a relationship with Jesus doesn't just change things after my physical death;

it changes the kind of life I now experience. Knowing Christ brings me into an abundant life. There couldn't be a greater gift. But I often lose sight of this gift and don't approach life with gratitude. I have to constantly remind myself of this great gift from God.

Part of my experience of gratitude is *recognizing* that this gift came from outside myself. I recognize that someone else, in this case God, gave me a gift. This gift and the gratitude it engenders foster a deep connection with God. I am now in relationship with the One from whom I have received eternal life.

Part of my experience is a feeling of being "full." It's an overflowing kind of feeling that comes from the fact that I didn't do anything to deserve this gift. It's what we call unmerited favor, or, in theological terms, grace. God simply chose to send his Son to die for us, not because of something we did, but just because he loves us. This full, overflowing feeling compels us to want to give back. As 1 John 4:9-12 says, "...since God so loved us, we also ought to love one another." God's love, demonstrated in sending his Son as an atoning sacrifice for our sins, naturally leads us to love others out of gratitude for what he has done for us. We pay God's love forward out of gratitude.

In her book describing her spiritual journey in receiving a heart transplant, *Journey of the Heart*, Elizabeth Bartlett captures this sense of overflowing fullness beautifully:

"Yet I have found that it is not enough for me to be thankful. I have a desire to do something in return. To do thanks. To give thanks. Give things. Give thoughts. Give love. So gratitude becomes the gift, creating a cycle of giving and receiving, the endless waterfall. Filling up and spilling over. To give from the fullness of my being. This comes not from a feeling of obligation, like a child's obligatory thank-you notes to grandmas and aunts and uncles after receiving presents. Rather, it is a spontaneous charitableness, perhaps not even to the giver but to someone else, to whoever crosses one's path. It is the simple passing on of the gift."

There is something deep within us that yearns to acknowledge gifts from God. In our acknowledgment, gratitude is more than a private emotion. It is the fabric of experience out of which our common bond in Christ is woven; it is the fuel for loving others into loving — the heart of spiritual transformation.

When you stop and think about it, gratitude should be the central motive of the Christian life. Martin Luther called gratitude "the basic Christian attitude." In 1 Thessalonians 5:18, Paul says, "No matter what happens, always be thankful." The more I have reflected on this, the clearer it has become that gratitude is at the very heart of the Christian life.

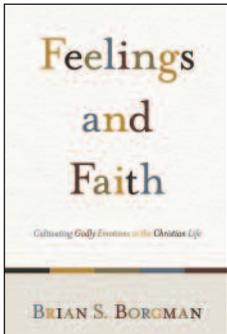
Gratitude to God should fill us up to the point that love and joy ooze out of us. It should be a central motive behind everything we do. Let us, then, acknowledge the cost of the gift of Jesus, recognize that all good gifts ultimately come from God, experience the overflowing fullness of gratitude, and out of that fullness, "do thanks" each and every day.

Todd W. Hall ('91, Ph.D. '96)



Associate professor of psychology; Hall serves as director of the Institute for Research on Psychology and Spirituality and editor of Rosemead's Journal of Psychology and Theology. He is also president of Alidade Research. He holds a Ph.D. from Biola and a doctoral specialization from UCLA.

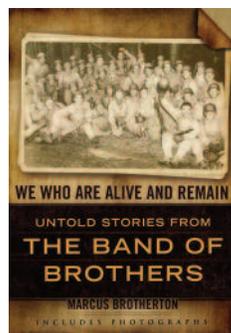
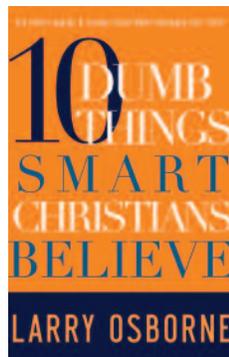
Books By Biolans



Feelings and Faith: Cultivating Godly Emotions in the Christian Life, Brian S. Borgman ('89), Crossway, April 2009; Emotions are a vital part of what it means to be a human being made in the image of God and redeemed in Jesus Christ. But often our emotions confuse and mislead us. So what is the proper place for emotions in a Christian's walk of faith? In this book, Brian Borgman draws from his extensive biblical knowledge and his pastoral experience to help

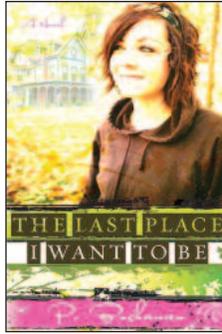
readers understand both divine and human emotions. After laying a biblical foundation, he moves on to practical application, focusing on how Christians can put to death ungodly emotional displays and also cultivate godly emotions.

Ten Dumb Things Smart Christians Believe, Larry Osborne ('74, M.A. '78, D.Min. '86), Multnomah Books, April 2009; People don't set out to build their faith upon myths and spiritual urban legends. But somehow such falsehoods keep showing up in the way that many Christians think about life and God. These goofy ideas and beliefs are assumed by millions to be rock-solid truth ... until life proves they're not. The sad result is often a spiritual disaster — confusion, feelings of betrayal, a distrust of Scripture, loss of faith, anger toward both the church and God. But it doesn't have to be so. In this personal and practical book, respected Bible teacher and pastor Larry Osborne confronts 10 widely held beliefs that are both dumb and dangerous, such as "Faith can fix anything," "Forgiving means forgetting," and "God brings good luck."



We Who Are Alive and Remain: Untold Stories From the Band of Brothers, Marcus Brotherton (M.A. '97), Penguin, May 2009; They were the men of the now-legendary Easy Company. After almost two years of hard training, they parachuted into Normandy on D-Day and later into Holland for Operation Market Garden. They fought their way through Belgium, France and Germany, survived overwhelming odds, liberated concentration camps and drank a victory toast in April 1945 at Hitler's hideout in the Alps. Here,

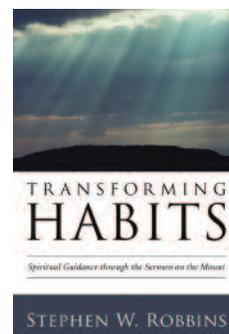
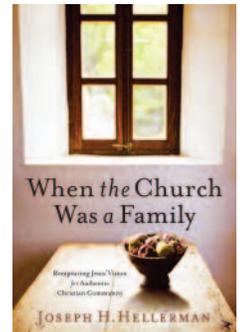
revealed for the first time, are stories of war, sacrifice and courage as experienced by one of the most revered combat units in military history. Twenty men who were there recount the horrors, the victories, the bonds they made and the brothers they lost.



The Last Place I Want to Be, Paul Buchanan (associate professor of English), Kregel, January 2009; Amy's life is about to change forever — and she is not happy. At 14, Amy is supposed to be hanging out with friends and enjoying life as a carefree teenager. Instead, her father announces he's moving the family across the country — away from home, away from friends and away from the school newspaper that Amy adores. And all to open a bed-and-breakfast in a tiny Northern California town. Feeling like the newbie she is,

Amy is left out and alone. How is she supposed to fit in where she is obviously not welcome? When Amy finally seeks God's guidance, she quickly learns that God's answers to prayer are never what we expect.

When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community, Joseph Hellerman (professor of New Testament), B&H Academic, August 2009; Spiritual formation occurs primarily in the context of community. But as "radical American individualism" extends itself, many Christians grow lax in their relational accountability to the church. Faith threatens to become an "I" not "us," a "my God" not "our God" concern. *When the Church Was a Family* calls believers back to the wisdom of the first century, examining the early Christian church from a sociohistorical perspective and applying the findings to the evangelical church in America today. Hellerman writes intentionally to traditional church leaders and emerging church visionaries alike, believing Jesus' original vision for authentic Christian community will deeply satisfy the relational longings of both audiences.



Transforming Habits: Spiritual Guidance Through the Sermon on the Mount, Stephen Robbins ('84), Wipf & Stock, February 2009; *Transforming Habits* presents an accessible and straightforward study of Jesus' Sermon on the Mount. Each chapter addresses one of Jesus' preaching points and ends with a "Sermon Application" — questions to ponder and "transforming habits" (i.e., spiritual disciplines) to practice. Designed to help you live as God intends, this study (1) focuses and expands your vision of what life looks like in his immediately available kingdom, (2) builds your intention to live with him as a disciple of Jesus and (3) provides you with useful means to do this in everyday life.

"In Print" features books by Biola alumni and faculty. Send submissions to: Biola Magazine, 13800 Biola Ave., La Mirada, CA 90639. Self-published books must have a back cover endorsement from a known name in the book's field.

News & Notes

1960s

Ed Martin ('63, '68) is serving as a missionary in the Appalachian Mountains and is the director for biblical Christian counseling at TriCities Center for Christian Counseling in Kingsport, Tenn., where he has served since 1984. Ed and his wife have been married 45 years and have two grown sons and three grandchildren.

1970s

Carol Belzer ('71) received an Administrator's Civil Rights Award on Nov. 6 from the Animal and Plant Health Inspection Service (APHIS). She was honored for her involvements in various civil rights issues throughout her life.

Chris Davis ('73) was inducted into the National Christian College Athletic Association Hall of Fame for 2009. The NCCAA Hall of Fame Award recognizes individuals who have given outstanding leadership or service to the NCCAA. Davis has been involved in athletics for 38 years at Baptist Bible College in Pennsylvania, where he has coached track and field, cross country, wrestling and soccer. Davis received his Ph.D. in teacher education/physical education at Ohio State University and helped to launch the Health and Physical Education program at Baptist Bible College. He has been married to his wife, Karen, for 38 years.

Lyn (Forte, '77) and John E. Richards ('76) live in Columbia, S.C., where John is a full professor in the psychology department at the University of South Carolina and Lyn works part-time as a CPA and enjoys gardening, tennis and piano. John and Lyn are active members of Lake Murray Presbyterian Church in Chapin, S.C., where Lyn teaches an adult Sunday school class. Lyn and John have both enjoyed various national and international mission trips with the church. They have three grown children: Julia, Joel and Phillip.

After graduating from Biola, **Marjie Bartels** ('78) worked as an accountant for several years before returning to school at Cal Poly, San Luis Obispo, where she earned a degree in fruit science. She then worked seasonal agriculture jobs in the San Joaquin Valley, finally settling in Bakersfield as a field/lab technician for the University of California Cooperative Extension. After the deaths of her parents in 2000, Marjie returned home to Fillmore, Calif., to take over the family farm, Bartels Ranch. Marjie has survived two life-threatening illnesses. She was diagnosed with Wegener's Granulomatosis (a rare autoimmune disease) in 1999, the treatment for which led to leukemia, diagnosed in 2004. Though she has never married, Marjie is content and thankful to God for all his blessings.

David R. Walls (M.Div. '79) is currently serving as the senior pastor of Unionville Alliance Church in Unionville, Ontario, Canada. He also serves as adjunct faculty member at Asbury Theological Seminary in Kentucky, where he received a D.Min. in leadership in 2006. David also has a D.Min. from Trinity Evangelical Divinity School and is a Ph.D. candidate in theology at the Toronto School of Theology. The author of five books, David is also married to Patricia and has two adult sons, Jeremy and Kent, and one granddaughter, Kaelin.

1980s

Bob Fritch ('81) was recently appointed by Eagles' Wings Ministry to be the western region coordinator for the Day of Prayer for the Peace of Jerusalem event, which occurs on the first Sunday of October each year. To find out more, you can go to www.daytopray.com or contact Bob at daytopray:wrc@gmail.com.

Beth Nashida ('84) was recently awarded a state award from the Association of California School Administrators (ACSA) in recognition of her exemplary accomplishments in the field of special education. Nashida, of Walnut, Calif., is director of special education for the Hacienda La Puente Unified School District, where she has worked since 2001. She is currently the California Speech-Language Hearing Association representative in Sacramento, and speaks frequently on special education issues at conventions for administrators and school groups.

Samuel J. Ross (M.Div. '88) graduated in December 2008 with his D.Min. in transformational leadership from Ashland Theological Seminary. His doctoral thesis was "Discovering American Evangelicals' Predilection Toward War." He currently lives in Lexington, Ohio, and works for Sanofi-Aventis, a French pharmaceutical company. He is grateful for the strong background in biblical exegesis that he received while at Talbot.

1990s

Lt. Cmdr. Matt Mowad ('94), a career Navy pilot, was recently awarded the Bronze Star medal for meritorious service during ground combat operations in Iraq. The Bronze Star is the nation's 10th highest military award and fourth highest combat medal. Mowad received the honor for his service as an operational plans officer for a special operations joint task force. After graduating from Biola, Mowad received his officer's commission from the UCLA Navy ROTC program, and earned his master's degree in global leadership at the University of San Diego. He currently lives in Coronado, Calif., with his wife, Bethany ('03), and daughters, Marin, 4, and Brooke, 3.

Vernie Schorr ('94) recently published the book *Compass: A Guide For Character and Spiritual Formation in Children*. The book is a fresh, relevant, 21st century source of information and materials for integrating character and spiritual formation activities into family, school, sport and church curriculum. Vernie is the president of Character Choice, a nonprofit ministry founded to train and equip teachers and parents to guide character and spiritual formation in children, youth and adults. She lives in Erie, Colo., and has two married children and five grandchildren. www.characterchoice.org.

2000s

Alex Licudine (M.A. '00) was awarded the Platinum Apple Award on June 11 from the United Teachers of Los Angeles (UTLA). The awards are peer-nominated and given out each year to honor a current UTLA member's excellence in education. Alex was nominated by Sellery Special Education Center in Gardena, Calif., where he worked with students with autism and profound developmental delays.

Bill (M.A. '93, Ph.D. '01) and **Pérsida** (Ph.D. '01) **Himmele** recently authored a book, *The Language-Rich Classroom: A Research-Based Framework for Teaching English Language*

Learners. The book, released in July, provides a framework to help English language learners (ELLs) reach their full potential, and includes lots of field-tested unit- and lesson-planning worksheets, assessment logs and instructional steps.

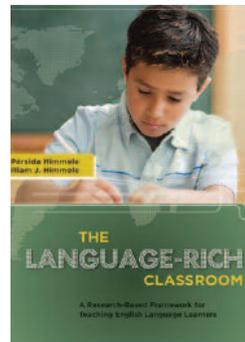
Holly Catterton Allen

(Ph.D., '02) is the editor of *Nurturing Children's Spirituality: Christian Perspectives and Best Practices*. It was published by Cascade Books in 2008. It is a compilation of the best presentations of the Children's Spirituality Conference: Christian Perspectives, which took place at Concordia University in June 2006. Allen is Professor of Christian ministries at John Brown University in Siloam Springs, Ark. She was also awarded the Faculty Excellence Award (Faculty of the Year award) in April 2009 at John Brown.

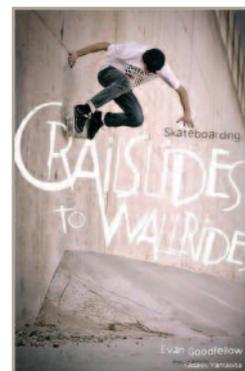
Evan Goodfellow ('04) just published a new book on skateboarding, titled *Skateboarding: Crailsides to Wallrides*. He previously published *Skateboarding: Rails, Rails, Rails* (October 2008) and a fiction book, *Skateboard Daze at Hollywood High* (July 2007). Evan has been skateboarding since he was 5 and his sponsors have included Vans shoes, Ambiguous Clothing, 88 Shoes, Zion Skateboards and Ninetimes Boardshop.

Joseph Gallucci ('07) started a new job in credit card processing with Payjunction on April 27. He is excited to implement his faith in the business world while saving his clients money on their credit card processing fees. You can contact him at (714) 336-5546.

Ed Hernandez (M.A. '07) retired from the Ontario Police Department in 2003 after 12 years of dedicated service to the community. He is the new criminal justice program director at Kaplan College, Riverside campus. Ed also serves



Holly Allen



Continued on page 32

Alumni Files

We Asked, You Answered

We are amazed. OK, we knew that Biola alumni like free stuff. (And who doesn't want to proudly wear Biola red and white when you are hanging with your Azusa and Westmont friends!) But the response to our recent Alumni Association mailing that offered a limited edition T-shirt in return for joining the association and making a donation has been overwhelming. Your support of the Biola Fund has blessed and encouraged all of us here at Biola.

So far, we have sent out more than 600 shirts and ordered another 300 for alumni who have joined the association and participated in the Biola Fund in the last few months. More than 80 percent of those who have responded to the association mailing have also sent in a gift of the year they graduated (for instance, \$19.79 for 1979) ... or more.

The participation of so many has made the total of alumni donations exceed \$29,000 during this short campaign. It also helped us exceed the university goal of raising \$2,312,999 towards student scholarships and the Biola Fund. I thank you, and the students who will benefit from your help thank you!

When you turn this page, you'll find a

The participation of so many has made the total of alumni donations exceed \$29,000 during this short campaign. It also helped us exceed the university goal of raising \$2,312,999 towards student scholarships and the Biola Fund.



It's still not too late to make a donation and get your own "I went to Biola" shirt. Rick might even fold it special — just for you.

breakdown of alumni giving to Biola during the past year, listed by year of graduation — just as we promised in the mailing. I think you will also be surprised at the number of young alumni who are giving sacrificially to help those who are following along behind them. These new alumni, many of whom are carrying the debt of their own education, are still helping others with their Biola education.

I was reminded again this week of the sacrifice that our alumni, students and faculty are making to be at Biola University. Dr. Gene Gleason, a La Mirada attorney, fellow Kiwanis member and friend of Biola, shared a story with me that really touched my heart. It seems that Gene has for years used Biola students as interns and office workers in his legal practice. He has found wonderful workers and provided income to students who really needed it.

This year, the announcement for just a few openings was placed on the student employment Web site and Gene was inundated by more interest than ever before. So many names came in he had to alphabetize them to keep them straight. He looked carefully at the list and identified the top candidates.

When he sent an e-mail of interest to his first choice, he quickly heard back from her saying, "Thank you for your response to my request

for a job. While I really need a job, and would love to work for you, I would like for you to consider my friend who also applied from Biola. You see, she is not sure where next month's rent is coming from, she has no money for food and she really needs this job. I will be fine, but I am really concerned about her."

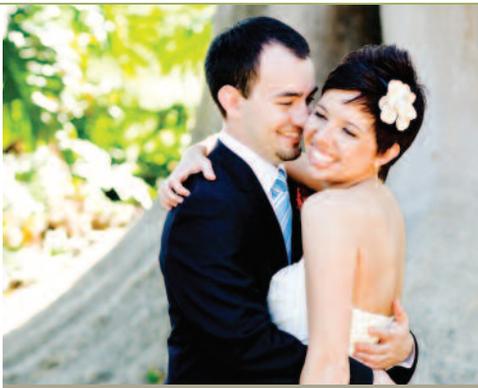
Wow! Gene shared with me how touched he had been over this student's willing sacrifice. For me, it was just one more reminder of the sacrifice made by so many of our students, faculty, staff and you. To all of you who have chosen to join us through the Alumni Association in preparing the next generation of Biolans, I say, "Thank you!"

(And by the way, if you missed the mailing a few months ago but still want your very own "I went to Biola" T-shirt, it's not too late to join the Alumni Association and make a contribution. Just give us a call at (562) 903-4728 or e-mail us at alumni@biola.edu for details.)

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

Senior Director of Alumni Relations;
E-mail us at alumni@biola.edu or
call (562) 903-4728.





Faux-Gearhart Wedding



Schappert-Christian Wedding

on the board of directors with the Fist of Gold Youth Center in Pomona, Calif.

Jonathan L. Palmer ('07) works as a chef at a well-known fine-dining restaurant in Redondo Beach, Calif., and recently established a food service ministry at Hope Chapel in Hermosa Beach. Jonathan recently became a member of the Global Association of Christian Hospitality Professionals, which puts on annual conferences for church administrators interested in setting up a food service ministry in their church. Food service ministries are a growing trend in churches both large and small all over the country. Contact Jonathan at larue2010@netscape.net.

Marriages

Mari Sheets ('82) and Ira Cooke were married on March 29, 2008, at First Baptist Church in Las Cruces, N.M. The couple resides in Las Cruces, where Mari is a public school teacher and Ira works as an engineer. They have one daughter, Amanda, 12, whom Mari adopted from China as a single mother.

Rick and "Tory" (**Victoria Robarts**, '92) Frederick met on eHarmony and eloped six months later! Rick proposed to Tory at noon on May 10, 2007, and the couple was married by 7 p.m. that night, saying their vows on the bluffs of Del Mar, Calif., at sunset, overlooking the Pacific Ocean. Now, two years later, they welcome their daughter Seala Breeze Frederick. "Breezy" was born on May 2. Tory works for a high-end landscape design studio and Rick is an artist producing stainless steel, aluminum and fused glass sculpture. They live in Del Mar. Tory (vrobarts@yahoo.com) and Rick are on Facebook and Skype.

Wendy Wollin ('99) married Steve Tung on Jan. 3 in a beautiful little outdoor ceremony in La Verne, Calif. After honeymooning in Yosemite, the couple returned to resume normal life in Los Angeles. Wendy is still loving life with L.A.'s finest, and Steve is looking forward to completing his surgical residency by August. They were blessed to have

many family and friends in attendance, and also to have fellow Biola alumna Elizabeth (Gayden, '99) Ojeseikhoba be the bride's lady of honor.

Charles Choi ('00) married Elisia Sim on July 19 in Diamond Bar, Calif. There were many Biolans present at this spectacular union. Charles is currently finishing up his Ph.D. at the University of California, Santa Barbara, and hopes to be a professor of communication after he graduates. The couple currently attends Santa Barbara Community Church and will reside in Santa Barbara until Charles finishes his doctoral program.

Johnny Do ('01) married Danielle LaFleur on June 7. The wedding party included several Biolans: Jeremy Stevens ('00), Akida Morgan ('00), Chris Stanley ('00), Manny Saghbazarian ('00) and John Briganti ('00).

Michelle (Welles, '01) and Ben Dale were married on July 15, 2006, in Bellevue, Wash. They taught together at Black Forest Academy in Germany and currently teach together at The Bear Creek School in Redmond, Wash. Ben just completed building their own home. Michelle was expecting a little girl this summer. They love to hear from friends. benandmichelle.dale@gmail.com.

Will ('05) and **Sara (Faux, '03) Gearhart** were married March 28, in La Mirada, Calif. Alumni in the wedding included Sue (Carson, '79) Kimber, Amy (Weissman, '04) Kerr, Lindsey (Marklin, '03) Gruber, Tara (Anderson, '04) Hircock, Victoria (Trevithick, '05) Smith, J.P. Combs ('05), Marc Walker ('05), and Brian Petersen (current Talbot student). The Rev. Tom Kimber ('96) and the groom's father officiated the ceremony. The Gearharts attend Grace Evangelical Free Church in La Mirada and live in La Habra Heights. Sara currently works at the Fullerton School District, and Will is pursuing his master's degree in music composition and theory at Cal State Fullerton.

David and **Annalisa (Schappert, '05, '06) Christian** were married on Dec. 8, 2007, at Dolores Park Church in San Francisco, Calif. Alumni in the wedding included Lauren (McCartney, '06) Turner. The couple lives in Arnold, Calif., where Dave is a youth pastor and Annalisa is a public school teacher.

Lisa (Geerdes, '08) and Garrett ('08) De Blauw were married on Jan. 18 at the Coronado Naval Air Base in San Diego, Calif. The wedding was officiated by Talbot School of Theology professor Rick Langer and included Biolans Steven Gutmann ('08), Hannah Pagel ('08), Jaclyn Wilhelm ('08) and Sara Sisco ('09). The couple now resides in Huntington Beach, Calif.



LaFleur-Do Wedding

Continued on page 34

Baja Getaway 2010

Alumni, parents, students and friends of Biola are invited to join **Ron and Hilda Hafer** for three days aboard the fun ship **Paradise, January 8-11, 2010!**

Discounted group rates, including taxes and fees:

INTERIOR CABIN

1st and 2nd passenger, **\$280.10**
3rd and 4th passenger, **\$170.10**

OCEAN-VIEW CABIN

1st and 2nd passenger, **\$320.10**
3rd and 4th passenger, **\$180.10**

Space is limited, so make sure and **Reserve your spot NOW!**

A deposit of \$100 per person is due at booking with final payment due on **Monday, November 9, 2009.**

To Book:

Call Carnival Cruise Vacation Planners toll free at 1-866-721-3225 Monday through Friday, 9 a.m. to 9 p.m., and Saturday, 9 a.m. to 7:30 p.m., EST.

For the group discount, you must mention **Booking #84J1L3.**

Find full details online at www.biola.edu/alumni



Passports required for all travelers!

Where Are They Now?



Publishing a Book of California Photography

Alden Olmsted ('03) wasn't quite ready for Biola when he started as an undergraduate in 1989, and ended up leaving after just one year to start a BMX bicycle company. But after attending a friends' graduation several years later, he was struck with an overwhelming calling to finish what he had started. At 28, he signed up for Biola's BOLD program and eventually graduated with a B.S. in December of 2003. Always a hiker, traveler and observer, Alden had picked up a camera a few years earlier and started teaching himself landscape and nature photography. This past spring he self-published his first book, *water, woods & light: Photographs of Northern California* (available through www.blurb.com or at www.aldenolmsted.com). Alden currently lives in Los Angeles and is working on an original comedy screenplay titled *Confessions Of A Salesman*. He attends Bel Air Presbyterian Church and is actively involved in donating his photography and acting talents as needs arise.

the same facility as the school, which she likes because "it makes it *really* easy to get to work!" Apart from her job, Jessica enjoys being only a few hours away from her friends and family, and while she's still in the process of looking for a home church, she remains grounded in the Lord through a close-knit group of Christian friends.



Leading Worship in Colorado

Zac Hicks ('02) is serving as minister of worship and liturgy at Cherry Creek Presbyterian Church in Denver, Colo., planning and overseeing traditional and modern worship services. Zac received a degree in vocal music at Biola, where he developed a love for classical music and historic hymnody. He married his wife, Abby (Erickson, '01), just before his final year of college, and they moved to Colorado to study at Denver Seminary, where Zac received an M.Div. in 2005. In September, Zac released an album — *The Glad Sound* — comprised of ancient hymn texts set to new music, which he describes as "a modern worship album with an indie pop rock sound." Zac hopes the album shows lovers of modern worship that there's another way to engage the old song texts of the church besides "jazzing up" or "throwing a beat on" a classic hymn text and tune. "We can do what worship leaders have done for centuries — take the text and 're-tune' it, melodically and instrumentally, in the current culture's musical vernacular," he said. Zac and Abby have three boys: Joel, Jesse and Brody. For more infor-

mation about his music and ministry, check out www.zachicks.com.

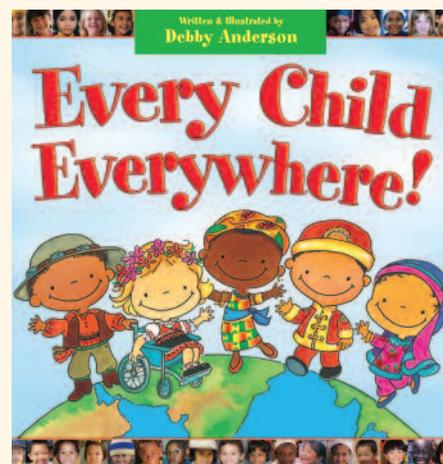
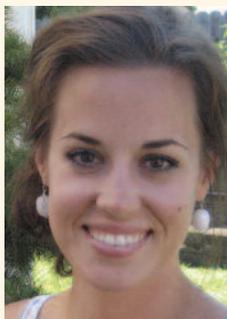
Writing Award-Winning Children's Books

Debby Anderson ('75) is working as a children's author and illustrator, and — along with her husband, Gordon — serves in the national leadership of the American Missionary Fellowship (AMF), a mission organization committed to reaching the unreached in the United States. Debby is also in her 13th year of teaching public school as a kindergarten teacher and is a mother of four (Jenny, Joe, Ben and Kevin) and grandmother of three. She has written and illustrated more than 20 books, including *Let's Talk about Heaven*, *Jesus Loves Me*, *Jesus is With Me* and *Jesus Loves the Little Children*. Debby's latest books include *Every Child Everywhere!* and *God Knows My Name*, an Evangelical Christian Publisher's Association Gold Medallion-nominated book that teaches young children that God knows everything — and he knows and cares for them. Debby was an art major at Biola and feels privileged to have received a foundation in outreach and visual design that she is still building on today. Debby and Gordon currently live in Vancouver, Wash., but travel all across the nation for their work with AMF. americanmissionary.org.



Helping Troubled Teens Reform Their Lives

Jessica Celovsky ('07) is working at Julian Youth Academy, a program for troubled girls operated by Teen Rescue. A Christian-based boarding school for girls, Julian Academy focuses on reforming the lives of young women — who on average stay in the school for 18 months — and creating a foundation of hope and renewal with their families. "It has been my heart for a long time to work side by side with young teenage girls," says Jessica, "and every day holds new reaffirmation that he has me here to do his work." Teen Rescue recently relocated from the San Diego area to Northern California and now occupies a beautiful facility with a greater opportunity for growth, says Jessica, who lives in



We surprised these alumni with a phone call or e-mail. Who knows, you may be the next alumnus to be featured in "Where Are They Now?"



Wollin-Tung Wedding

Kathryn (Taber, '08) married **BJ Strote** on June 7, 2008, in Orland Park, Ill. Other Biolans involved in their wedding were Jessica Dietrich ('03) and Amy Bain ('04). The couple currently resides in Frankfort, Ill., where they work with Outside the Box Ministries helping with Christian youth events to give junior high and high school students the opportunity to encounter Christ and grow in their faith.

Anthony Friedman ('08) and **Chanell Eustice ('08)** were married on a beautiful Saturday, June 27. They both lived in Hart Hall but met on a blind date. Anthony is currently working in Biola's accounting department while Chanell pursues her master's in education at Biola.

Wesley and Kristen (Howard, '08) McClain were married on Oct. 4, 2008, in Long Beach, Calif. The couple lives in Long Beach and attends Rock Harbor in Costa Mesa. Kristen works as an administrative assistant for the Ministerial Formation Certification Agency for the Reformed Church in America in Paramount while Wes works as an engineering manager for a fire protection company in Anaheim.

Births

Amy and Bob Holden ('89) are proud to announce the birth of their son, Samuel Jack Holden. He was born on Feb. 10, was 19 inches long, and weighed 6 pounds, 10 ounces. He joins his big sisters, Elizabeth and Grace. The Holdens live in McKinney, Texas. Bob is a banker with Wells Fargo and Amy teaches in the Frisco Independent School District.

Todd ('91) and **Kristen ('93) Hickerson** are thrilled to announce the birth of Karli Joy Hickerson. She was born on Feb. 3 in Colorado Springs, Colo. She was welcomed by her very big brothers, Matthew, 8, and Micah, 11, and surprised everyone when she came into this world with a full head of strawberry blonde hair!

Matthew ('94) and **Anita (Armijo, '94) Smith** welcomed a daughter, Sinclair Bo-Zheng, into their family on Sept. 1, 2008.



Howard-McClain Wedding



Taber-Strote Wedding

through the miracle of adoption. Sinclair was born in Jiangxi Province, China, on Oct. 27, 2007. Matt and Anita were able to travel to China along with their three biological children — Madison, 12, Brevin, 10, and Elijah, 6. They rejoice in God's call to adoption and the provision and faithfulness he provided throughout the journey. You are invited to read about their story at www.smithsadoption.blogspot.com.

Kimberly (Salinas, '95) and **Sean Magnuson** joyously announce the birth of their fourth baby, Brennan Rhys. Brennan was born on May 2. He is loved by brother Aidan, 6, sister, Jillian, 5, and brother Dane, 2. The Magnusons live in Puyallup, Wash., where Kimberly stays home to wrangle the children and Sean works for the Pacific Harbors Council, Boy Scouts of America. kimnhootie@yahoo.com.

David Kirkendall ('96) and his wife, Andrea, just had another child, Braeden David Kirkendall. This now makes three boys. After Biola, David went on to complete his master's degree at the University of Redlands. The Kirkendalls have been living in Hemet, Calif., for the past 10 years, where David serves as a school counselor. The Kirkendall family attends a local church (Bible Fellowship) where the pastor is also a Biola alumnus.

Tim McMahan ('96) and his wife Wendy are pleased to announce the adoption of their daughters, Angelina, 6, and Lydia, 5. Tim and Wendy adopted the girls through foster care. You can learn more about their journey as foster parents at their podcast, www.fosterpodcast.com.

Max and Shanna (Riley, '97) Carlton joyfully announce the birth of a precious baby girl. Marina Joy was welcomed into the world on Feb. 6. Big brother Aiden, 4, is thrilled to have a sister and was a great cheerleader to mom as he witnessed Marina's birth. The Carltons live in Auburn, Wash., where Shanna loves being home with the children.

David ('97) and **Mary-Catherine McAlvany** announce the birth of their second son, Dasher Curran McAlvany, born on Nov. 23. They're happy to give Declan a sibling and playmate! The McAlvans live in Durango, Colo., where David is president and owner of the McAlvany Financial Group of Companies. You can listen to his "McAlvany Weekly Commentary" on iTunes or at www.mcalvany.com.

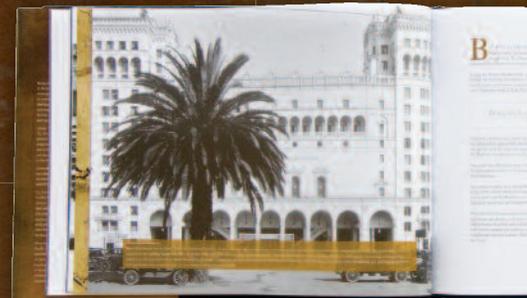
Byron ('98) and **JoDee Carmo** enjoyed a late Mother's Day gift with the arrival of their first child, Mahalea Pacifica Carmo, on May 11. Byron works for Mission To Children, a nonprofit dedicated to caring for and cultivating Christ-like character in children, especially those at risk. Feel free to contact him at byron@missiontochildren.org.

Continued on page 36



Anniversary Edition
COFFEE TABLE BOOK

Biola University:
Rooted for One Hundred Years



Purchase your copy of Biola's limited-edition coffee-table book, *Biola University: Rooted for One Hundred Years*. This commemorative book features the rich Biola heritage through stories and photography over the past 100 years. Don't miss your opportunity to own your personal copy of the Biola story. It's a perfect Biola keepsake to share with your family and friends.



Biolans Up Close

Bob Pierce Coaches Pro Basketball in Japan

Bob Pierce ('83) knew at 13 that he wanted to coach basketball, and in college at Biola he discovered that he also liked learning foreign languages. Today, he's doing both. As head coach of a professional basketball team, The Shiga Lakestars, in the Japanese version of the NBA, Bob is pursuing two of his life's biggest passions. He recently shared some of his story with *Biola Magazine*.

I graduated from Biola in 1983 with a degree in humanities. I'm not sure if you could do it now at Biola, but I took four years of Greek, two years of Latin, two years of Hebrew and two semesters of third-year Spanish. I was planning to go to grad school at UCLA and study Semitics.

After graduating from Biola I worked full time to get some money for grad school, but the head boys' basketball coach at La Mirada High School, Roger Williams, recruited me to come help him. That's when I decided it was time to do what I had always wanted to do: coach basketball.

I coached two years at La Mirada High School followed by two years at Westminster High School. Then I spent five years at SCC, now Vanguard University, as the assistant men's basketball coach. It was at SCC that I began to teach myself Japanese and began to make friends with players and coaches in Japan.

After two years as the varsity boys' basketball coach at Sunny Hills High School in Fullerton, followed by two years as the assistant men's basketball coach at Lewis and Clark College in Portland, Ore., I first went to Japan.

In Japan, I spent one year as the assistant coach for the Hitachi basketball team, three years as the head coach for Hitachi, four years as the head coach for Excellence, a basketball team in Tokyo, one year coaching at the United States Basketball Academy in Eugene, Ore., and about a year and a half coaching a team called Xin Sheng Wei in Shenzhen, China. Last season I became the head coach of the new expansion team, the Shiga Lakestars, in the "bj-league" [The first

professional basketball league in Japan.] In 2002, I also served as assistant coach for the Japan National Team.

The bj-league is getting ready to start its fifth season with 13 teams throughout Japan. Most teams have about four American players (Only three can be on the court at the same time). The tallest basketball player in the world, 7-foot, 9-inch Sun Ming Ming, from China, played in the league last season, and 1999 Biola grad Matt Garrison has played the last four seasons.

It's a 52-game season and typically we play games on Saturday and Sunday.

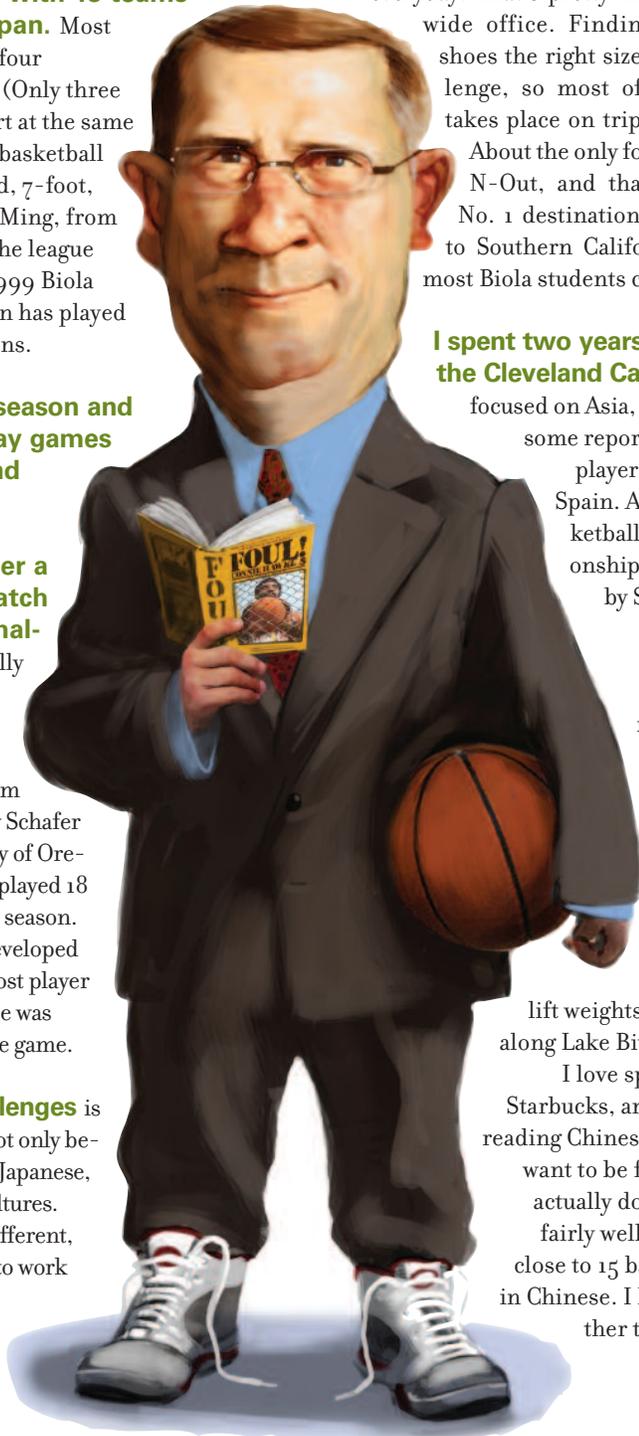
Putting together a team from scratch was fun and challenging, especially talking to players who hadn't played much the previous year and giving them a chance. I had Ray Schaffer from the University of Oregon, who had only played 18 minutes his senior season. But he gradually developed into a strong low post player and more than once was named player of the game.

One of the challenges is communication, not only between English and Japanese, but between the cultures. Expectations are different, so both sides have to work to understand the other. Fortunately we had great guys, so they all worked very hard at this.

Before coaching in Japan I visited twice for a month at a time. I speak Japanese and love Japanese food, so I really love living here. Most importantly, there's a Starbucks near where I live, so I can go there everyday. That's pretty much my worldwide office. Finding clothes and shoes the right size can be a challenge, so most of my shopping takes place on trips to the States. About the only food I miss is In-N-Out, and that becomes my No. 1 destination when I return to Southern California. I'm sure most Biola students can relate!

I spent two years scouting for the Cleveland Cavaliers, mostly focused on Asia, but I also wrote some reports about college players and players in Spain. At the 2006 basketball world championships in Japan (won by Spain), I helped take Cavs head coach Mike Brown, general manager Danny Ferry and the scouting staff around Tokyo.

When I'm not coaching basketball, I love to lift weights and go jogging along Lake Biwa where I live. I love spending time at Starbucks, and studying and reading Chinese and Korean. I want to be fluent in both. I actually do speak Chinese fairly well, and have read close to 15 basketball books in Chinese. I have much further to go in Korean.



Tom Fluharty

Alumni: Don't Miss Out on This Year's Event Lineup

We've confirmed something we always suspected: Alumni like to have fun ... and they like to have fun together!

After an overwhelmingly positive response to our first-ever alumni events calendar last year, we decided to put together a full slate of events again this year — giving everyone from our young alumni to our Golden Eagles (graduates from 50 years ago or more) the chance to meet and mingle.

So far this semester, we've caught the excitement of an **Angels baseball game**, enjoyed a performance of **Fiddler on the Roof** and been serenaded by a late-summer concert at the **Hollywood Bowl**. And there are still plenty of chances left to join us in the fun.

"Our lineup of events this year offers something for everyone," said Deannah Baesel, assistant manager of advancement events. "Be it a trip

to the **theater**, a day with the family at the **Aquarium of the Pacific**, a once-in-a-lifetime trip or *finally* seeing the **Tournament of Roses Parade** in person, these events are something that all of our alumni and friends can join us for."

Of particular note is an opportunity that comes along literally once in a decade. A **12-day tour highlighting the Reformation** will culminate with seeing the Passion Play in Oberammergau, Germany, only performed every 10 years. Talbot School of Theology professor Rob Price will be on hand to add helpful commentary along the way.

Take a look at the events online at biola.edu/alumnieventscaendar and we think you'll be excited as well. Be aware, though: Space is limited for each event, so you'll want to register soon. Online registration is currently open for all events. — Sue (Carson, '79) Kimber

Jeremy ('99) and Christy (Cannavo, '99) Asbra were blessed with a new addition to their family, Sydney Ashlynn, on April 21, 2007. Sydney was welcomed by her big sister, Jocelynn, 4. The Asbras live in Lake Matthews, Calif. Jeremy manages private investment funds and Christy stays at home with the girls. jeremy@beaconassociates.us.

Stephen ('99) and Koryn (Jagich, '02, M.A. '03) Parker are ecstatic to announce the birth of their son, Benjamin Bryant, on April 10, 2008. He was welcomed into the family by his energetic big sister, Sydney Claire, 3. The Parkers live in Fullerton, Calif. Koryn is working part time teaching kindergarten in Hacienda Heights, and Stephen just celebrated his 10-year anniversary working for Mayer Hoffman McCann P.C., an auditing firm in Irvine, by successfully passing the CPA exam. sparker@cbiz.com.

Oscar and **Ana (Cordova, '00) Hernandez** are excited to announce the answer to their prayers! God blessed them with the birth of their first child, Ezekiel Daniel, born on July 1, 2008.

Proud daddy, **Phil Vecchio ('00)** and proud mommy, **Janelle (Yeley, '00) Vecchio** welcomed their first daughter, Audrey Diana, into the world on Oct. 28. Audrey stays at home with daddy while he works from home (www.popvoxmusic.com, www.braxcomics.com). Janelle is entering her fifth year of teaching in South Los Angeles. They currently live in La Palma, Calif. E-mail them at popvoxmusic@hotmail.com.

Nick ('00) and Melissa (Eldridge, '01) Askew announce the birth of their fifth child, Aiden Michael Thomas, born on Feb. 27. Aiden joins siblings Abigail, 6, Andrew, 5, James, 3, and Kate, 2. Team Askew lives in Eugene, Ore., where Nick is the sports information director at Northwest Christian University. Melissa is blessed to be a full-time mom.

Ralph ('01) and Wendy ('98) Grant welcomed Rafe Steward Grant on July 11, 2008. Big sister Ainsley was thrilled! Ralph owns a design/build company and Wendy works part time as a physical therapist.

J.V. and **Cathy (Gilman, '01) Kennedy** are thrilled to announce the birth of their sweet twins, Caden Lane and Cooper Preston, born on March 11. The "little guys" join their older brother, Christian, 7, and sister, Cambria, 4. Caden and Cooper are miracles, born through the "Snowflakes" program at Nightlight Christian Adoptions (www.nightlight.org). They are a blessing from the Lord! lilmama79@hotmail.com.

Rian ('02) and Meghan (Wallace, '02) Kennedy announce the birth of their daughter, Skyler, born on March 7. She weighed in at 8 pounds, 2 ounces and was 20 inches long. Skyler joins her older brother, Wally, 2. meglovesrian@yahoo.com.

Jeremy ('02) and Jennifer (McLaren, '02) Wheeler are excited to announce the birth of their son, Micah, born on Oct. 8, 2008. Micah joins his big sister, Laekin, 2. The Wheelers live in Mission Viejo, Calif. Jeremy is a CPA for KPMG and Jen is at home with Laekin and Micah and occasionally works as a doula for laboring moms.

Gabriela (Gonzalez, '02, M.A. '05) and Omar Cova are proud to announce the birth of Zael Omar-Barak Cova, born on Feb. 16. The family currently resides in Santa Ana, Calif. Omar works for KidWorks, a nonprofit in

Continued on page 38

Opening Doors



These alumni of Biola, all employees of Open Doors, have united to enable and empower those around the world who are persecuted for their faith. Open Doors is a Christian non-profit organization based in Santa Ana, Calif., founded by Brother Andrew (author of *God's Smuggler*) in 1955 to help Christians who suffer for their unwavering belief in Christ. From left to right: Back row: Rick Olson ('94, vice president of operations), Carl Moeller (president of Open Doors USA and adjunct professor at Biola), Scott Ahern ('06, director of innovative strategies), Grace Kao ('00, staff accountant). Front row: Chad Bingle ('08, web assistant), Lindsay (Schwan, '04) Vessey (advocacy program manager), Junine (Manning, '80) Schoen (CFO), Jane Huckaby ('02, vice president of programs) and Kate Yates (not pictured, '06, special projects coordinator). www.opendoorsusa.org.

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Baby Biolans



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02



03



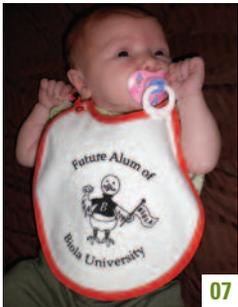
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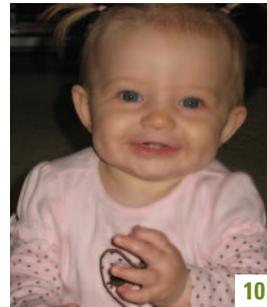
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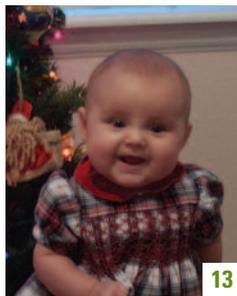
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- 01) Abel Treat
- 02) Aiden Michael Thomas
- 03) Alyia Grace Aitken
- 04) Amanda Grace Elizabeth Johnson
- 05) Aubrey Rene Bestelmeyer
- 06) Audrey Diana Vecchio
- 07) Bethany Grace Hansen
- 08) Braeden David Kirkendall
- 09) Brennnan Rhys Magnuson
- 10) Briella Joy Mathis
- 11) Caden Lane and Cooper Preston Kennedy
- 12) Caleb Matthew Hircock

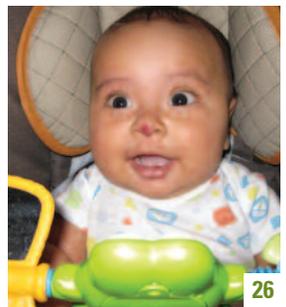
- 13) Colette Joy Salas
- 14) Dashel Curran McAlvany
- 15) Ezekiel Daniel Hernandez
- 16) Karli Joy Hickerson
- 17) Kyle Andrew Morales
- 18) Mahalea Pacifica Garmo
- 19) Makayla Grace Stucky
- 20) Micah Wheeler
- 21) Rafe Steward Grant
- 22) Samuel Jack Holden
- 23) Sinclair Bo Zheng Smith
- 24) Skyler Kennedy
- 25) Sydney Ashlynn Asbra
- 26) Zael Omar-Barak Cova



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Santa Ana, and Gabriela is a substitute teacher.

Nate ('03) and **Sarah (Lennertz, '04) Stucky** are pleased to announce the birth of their first baby girl, Makayla Grace, born on Nov. 11. The Stuckys live in the Los Angeles area, where Nate works in quality control at Castle Metals and attends Talbot School of Theology part time while Sarah is a stay-at-home mom.

Ryan ('04) and **Alison (Teel, '03) Bestelmeyer** are excited to introduce their firstborn, Aubrey Rene, to the world. She was born on April 16, weighing in at 7 pounds, 10 ounces. She is such a joyful blessing to her mom and dad! The Bestelmeyers are currently living in Long Beach, Calif., where Ryan is the college pastor at Grace Brethren and Ali is taking time off from teaching to stay home with Aubrey.

Erwin ('07) and **Noriko (Sahara, '06) Morales** are happy to announce the birth of Kyle Andrew Morales on Nov. 9.

Caleb (M.A. '07) and **Amy Kaltbach** are pleased to announce the birth of their daughter, Rachel, born on Dec. 2. Rachel joins older brother, Joel, 3. Caleb serves as lead pastor of the Woodland Hills, Calif., campus of Shepherd of the Hills Church. Catch up with the family at www.pastorcaleb.com.

Deaths

Lois Harris Wuthrich ('43) went home to be with the Lord on Oct. 10, 2008. Lois put her Christian education training to good use teaching the Bible to children in various settings for over 40 years. In 1967, God led Lois back to Biola where she worked in the cafeteria and then became the manager of the coffee shop in the newly opened Student Union Building. Over the years, she managed over 60 student employees as she faithfully served faculty, staff and students throughout the 1970s. Lois and her husband, **John** ('41, '43), welcomed many students and church members into their home, sharing Christ's love in numerous practical ways with those far away from their own parents and homes.

The Rev. **Jim Halbert** ('44) passed into the presence of his beloved Savior and Lord on May 18. After graduating from Biola with a Bachelor of Theology degree, Jim went on to a lifetime of service as a missionary in the Ivory Coast of West Africa, as chronicled in his autobiography *Ivory in Our Hearts*, with a foreword by Clyde Cook, Biola's former president. As a missionary in the Ivory Coast, now Côte d'Ivoire, Jim and his wife, **Viola** ('45) pioneered an evangelistic/church-planting ministry among the Senoufo, started churches and a Bible bookstore in Korhogo, and a literature ministry. Later, Jim also

served as a professor at the French-speaking Yamoussoukro Bible Institute and worked with the Nairobi, Kenya-based Association of Evangelicals of Africa and Madagascar (AEAM). After his service in Africa, Jim pastored churches in Southern California and Oregon, before spending many fruitful years as special representative for WorldVenture in Southern California and the Southwest, keeping churches informed of the many ministries going on around the world and especially in his beloved Côte d'Ivoire. A godly and humble man, highly esteemed and deeply loved, Jim will be greatly missed until we see him again with the Lord.

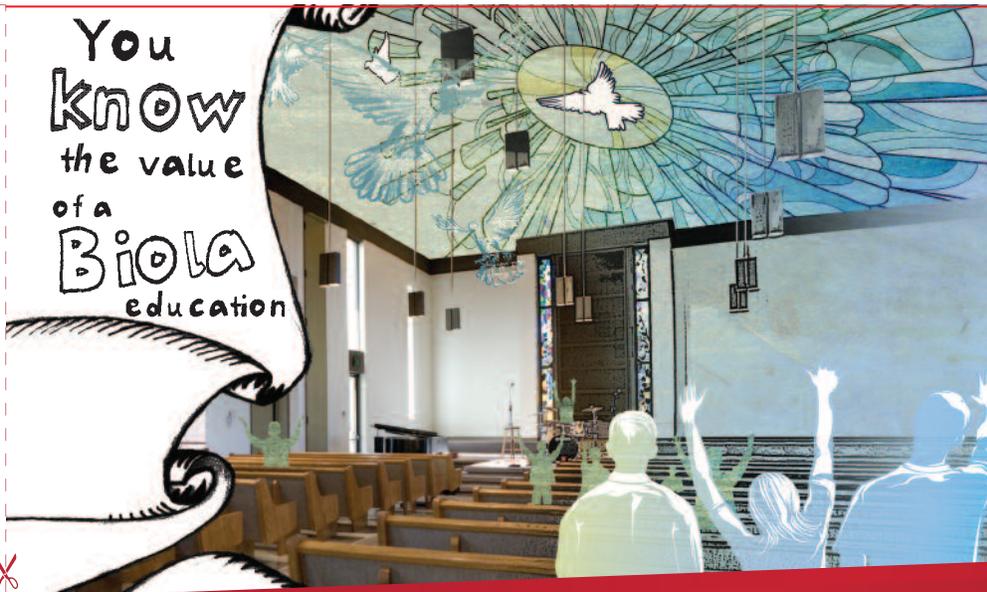
Crystal Rene Crawford ('07) went home to be with her Heavenly Father on June 1. Crystal graduated from Biola with a B.A. in Christian Education (now Christian Ministries) and faithfully ministered the love of Christ as a pre-kindergarten teacher at St. John Lutheran School in El Segundo, Calif. Her favorite activity with the children was "listening to their animated stories." She was an original member of Biola's Ethnic Advancement Team (BEAT), where she encouraged local churches while promoting Biola through dance. Crystal contributed significantly to Biola's community, serving as a resident assistant in Alpha Chi. Many have been impacted by her infectious joy, gregarious personality, love and commitment to Christ.

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A Reformer's Resurgence

Five Centuries Later, Calvin's Work Still 'Changing the World'



Erich Lessing / Art Resource, NY

This year marks John Calvin's quincentenary — the 500th anniversary of the famous theologian's birth — and his impact on Christian thought and biblical interpretation has never been more strongly felt.

In early 2009, *Time* magazine named "The New Calvinism" the third most important idea "changing the world right now." A few months earlier, Collin Hansen published the book *Young, Restless, Reformed: A Journalist's Journey with the New Calvinists*. In June, popular Christian blogger Justin Taylor reported to *Religion News Service* that Calvin's theology is "the hottest, most explosive thing being discussed right now."

The popular consensus is clear: Calvinism is back and making more headlines than ever. But why? What were Calvin's ideas and contributions that, 500 years later, are still having an impact?

Essentially, what Calvin offered the church was a systematized Protestant theology thoroughly grounded in the Bible, said Robert Price, assistant professor of theology at Biola's Talbot School of Theology.

"The bottom line for Calvin is his concern for the Bible," said Price, who is teaching a class on Calvin at Biola this semester.

"Lots of people look at the Bible and have seen in it stories about history and things about the future, things about heaven, things about life — just kind of this wild smorgasbord of ideas — without realizing that it all works together and has a point."

Calvin's overarching goal, said Price, was to communicate this "point" so that Christians could get more out of Bible study.

A second-generation reformer, Calvin was building on the larger project of the Reformation — to refocus the church around the Bible and to clear away some of the

things that had obscured the biblical witness.

In the 16th century, the Bible was increasingly available to laypeople in their own language, and Calvin — a trained lawyer out of the Renaissance humanist tradition — saw the need to offer people a helpful "study guide" of sorts to better understand and interpret the Bible. Calvin, like other Reformers, did not think it was a good idea to just leave Christians alone in their rooms with their Bible to interpret it however they wished. Rather, he believed that guidance and instruction were necessary.

The result was perhaps his most important single contribution to church history, *Institutes of the Christian Religion* — a work meant to clue readers in to the themes, patterns and important points that should be gleaned from Bible study. His prioritization of and confidence in Scripture as the final authority (*sola scriptura*) is one of the "genius legacies" of Calvin, said Price.

"He didn't see his theology as superseding Scripture; it was supposed to be a tool to help direct you through Scripture," Price said. "Calvin definitely belongs first and foremost to the 'What's the

Bible got to say?' section."

For Fred Sanders, a professor in Biola's Torrey Honors Institute, one of the best things about Calvin — and indeed, a reason why he is still so popular today — is that he wrote his theology in a living, dynamic voice that engages the reader and tries to bring about change in the person's life and thought.

"Most systematic theology is written like a handbook, but with Calvin you have this experience of mental *discipleship*," said Sanders, who teaches *The Institutes* and has read it five times.

Though he's not a Calvinist and considers himself a theologian in the Wesleyan tradition, Sanders has great respect for Calvin.

"He was just a good, critical reader of Scripture. He was a 'doctor of the church' who got the Bible, found patterns within it and began teaching it."

But what would Calvin think of the contemporary incarnation of the so-called "new Calvinism?"

On one hand, said Price, Calvin would probably be wary of the sort of restorationist impulse that is sometimes seen in Reformed circles, where historical Reformed theology — particularly as it develops in the 17th century — is the be-all and end-all of Christian theology.

"I'm all for drawing on the resources of Christian tradition as an essential component to reviving a church today," said Price, who is theologically Reformed. "But I don't think Calvin would be happy about a too-exclusive emphasis on the theology of the past."

On the other hand, Calvin would probably be pleased that the type of Calvinist resurgence we are seeing today is almost exclusively evangelical and committed to the fidelity of Scripture, noted Sanders.

"Calvinists believe what they do because they believe that's what the Bible teaches, not because Calvin said so," he said. "All of them would say that Scripture teaches it, and Calvin is a good guide for them."

Ultimately, this is the sort of legacy that Calvin — a man who made sure he was buried in an unmarked grave — would have wanted. His work was never about John Calvin, he would say. It was always about Jesus Christ. And it was always about the Bible. — *Brett McCracken*



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