Weightier Worship

Does modern worship need a dose of doctrine (and imagination)?
plant a seed.

Every gift you give to the Biola Fund plants a seed with unlimited potential in the life of a student. Imagine the harvest that 6,000 biblically educated young minds will yield in our culture. Business leaders. Teachers. Preachers. Moms and missionaries making an impact for Christ. Dads and doctors serving the world.

The Biola Fund keeps tuition affordable, provides scholarships, and strengthens our faculty; keeping Biola strong as we educate the next generation.

To plant a seed today, please go to www.biola.edu/giving or call 800-632-4652 and give a life-changing gift to the Biola Fund.

For more information about the President’s Circle — the group of annual donors who stand with the President in support of the Biola Fund — please go to www.biola.edu/pc or call 362-903-4736.
WEIGHTIER WORSHIP

Has worship become too formulaic, standardized and narrowly conceived in the church today? Biola professors and worship leaders offer their thoughts on making meaningful music to the Lord.

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
15 My Story
16 Feature:
    Spirituality at a Crossroads
    A Biola professor examines the spiritual state of the nation’s Christian college students—with some fascinating results
26 Ask An Expert
28 Devotional
29 In Print
30 Alumni News & Notes
31 Alumni Files
33 Where Are They Now?
    Marty Lange, Nick and Becky Fisher, Frank Valencia, Liana Sims
35 Biolans Up Close
    Jonalyn Fincher
39 About the Bible
    Professor Matt Williams helps bring significant theological works to the Spanish-speaking world
In Your Hands

The Summer 2010 edition of Biola Magazine generated more calls, letters and e-mails than any other issue in at least the past several years— which will come as a surprise to many of our regular readers who may not have realized that a Summer 2010 edition even existed.

In case you missed it — and many of you did — the last issue wasn’t produced in print format; it’s available exclusively online. There were a couple of reasons for this one-time change. First, by eliminating the printing and mailing of one issue, we joined in a university-wide cost-cutting effort that was part of our commitment toward increased affordability (Biola’s 2010–2011 tuition increase was the lowest in at least a quarter-century). Second, an online-only issue gave us a chance to celebrate the launch of our brand new website (which you can find at www.biola.edu/biolamag).

That’s where all of the letters and e-mails come in. Some of you were thrilled at the debut of the site, excited to have an improved online option that was fun to read, eco-friendly and accessible from anywhere. Others missed having a tangible magazine to flip through, saying you were more likely to read and share the hard copy.

The mixed reaction wasn’t entirely unexpected. In a survey conducted just before summer, we asked a sample of readers whether you’d be in favor of dropping your print subscription in favor of an online-only version. About 17 percent were open to the option, but an overwhelming 68 percent told us no. (Some even using emphatic exclamation points!) It turns out that most of us still want our magazines in a format that we can fold up, read in bits and pieces, and keep out on the coffee table.

All that said, we think we’ve got an offer that will make everyone happy. If you want to continue receiving the print version of the magazine, do nothing. But if you prefer the online version and no longer want the print version, just shoot us an e-mail at biolamag@biola.edu, along with your name, mailing address and e-mail address; we’ll send you an e-mail notification when each new issue goes online.

Whichever option you prefer, we hope you’ll enjoy this current issue, which spotlights some of the great things going on at Biola — including a groundbreaking research project by professor Todd Hall and some important translation work being done by professor Matt Williams, as well as an illuminating cover story on meaningful worship, featuring some of the experts in Biola’s innovative Music in Worship program. As evidenced by Biola’s recent inclusion among 28 “up and coming” national universities by U.S. News & World Report, God is continuing to use Biola in exciting ways, and we’re grateful for the role that each one of you plays.
Where Did Summer Go?

I t doesn’t surprise me that you have opted for the Internet to get Biola’s message across (“Where’s The Print Version?” Summer 2010). It’s another sign of the times. However, I much prefer the printed edition that can be taken on mini-vacations where we don’t have access to the online edition. We also like having the printed copy resting on our coffee table for visitors to peruse. It’s a great introduction to our Alma Mater. Keep up the good work!

Ken Bemis
Via the website

I really enjoyed the online copy of the Biola Magazine. It was easy to navigate and just as colorful as the hard copy was. I was encouraged to read that the university was keeping tuition costs from rising dramatically by producing the online magazine, along with other methods this year. I vote for continuing the online magazine in the future if it means that several more students can afford to attend Biola. Attending Biola was life changing and an influential part of my growing in Christ. Would hate to go back to the physical magazine version if it meant denying someone an awesome Christian collegiate opportunity!

Debbie Rodrigues Wolgemuth (’00)
Moreno Valley, Calif.

This is great! We live overseas and only see the printed magazine if it’s brought over to us or we come back to the U.S. where our mail comes ... so we much prefer getting the whole thing online! Save the postage and the paper — don’t send us the print version but only the online version from now on!

Teresa Penman
Via the website

[Editor’s note: If you’re confused by these letters, read the column on page 4.]

DNA and Design
(Re: “Can DNA Prove the Existence of an Intelligent Designer?” Summer 2010): I’m not highly educated but I think if you had to place three diagrams next to one another of a Boeing 747 and its workings, a computer and its workings and the human ear and its workings, and if you had to place those three diagrams in front of a 7-year-old child with no “programming” or “brainwashing” and ask the child if he thinks somebody designed all three or only one or two, even the child will tell you someone designed all three. Doesn’t really take a rocket scientist to work that one out. But it takes a great, great deal of blind faith to believe the design in the human ear is accidental, in my opinion. But I’m no rocket scientist.

Andy
Via the website

No Politics Allowed?
In the Spring 2010 Biola Magazine, a couple of opinion pieces called to keep politics out of the magazine. There are several problems with such an idea. First, it’s self-defeating. It makes a statement about politics in the magazine in order to say that no political statements should be made in the magazine. Second, it’s part of pursuing truth (which we should do, especially as Christians) to discuss what ideas are true and best in any area, including politics. Regardless of what political party currently does or doesn’t hold to some idea, if it’s a good one, we should all want to understand and implement it. Third, it’s also loving to strive to know what ideas are true and best, as certain policies can greatly help whereas others can greatly harm many people. And finally, we as Christians need to set a good example for our culture of how to discuss issues over which we have disagreements in a kind, respectful, reasonable way. If there are disagreements over something argued for in the magazine, let’s engage the ideas and arguments by presenting further reasons and evidence for and against certain ideas, fostering healthy dialogue and debate.

Douglas Dunsomo (’05)
Columbus, Ohio

Tell us what you think!

E-MAIL biolamag@biola.edu
MAIL Reader Mail Biola Magazine 13800 Biola Avenue La Mirada, CA, 90639
WEBSITE www.biola.edu/biolamag
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.
It’s a Small World

The sun sets over the Rose of Sharon Prayer Chapel, a peaceful spot on campus where students can be found praying and reading the Bible at all hours of the day. This image, taken with a special tilt-shift lens designed to make subjects look like miniature toy models, is one of many tilt-shift images that will be used in new recruiting materials for undergraduate Biola students designed by a team of staff and students.
The Miracle of May 2010

The view from my office window is a complete mess. And I couldn’t be happier about it.

From where I sit, I can see giant tractors tearing into the ground. Mounds of dirt piled high. Construction crews hoisting and hauling, drilling and digging.

It’s quite the commotion. And for me, it’s a daily reminder of God’s great faithfulness to Biola University, and of the work that he has done, especially over the past several months.

A year from now — thanks to his goodness and the generosity of so many who believe in the mission of Biola University — the mess outside my window will be a beautiful facility for the students and faculty of Biola’s Talbot School of Theology. But what is being built is far more than 30,000 square feet of offices and classrooms. It is a pulpit for this university.

This year, as we experience a record number of undergraduate students, we need this pulpit more than ever.

From this pulpit, students will be educated for ministry through the graduate programs of Talbot School of Theology. From this pulpit, thousands of undergraduates from dozens of programs will be immersed in the 30 units of Bible that will ground them in the unchanging truth of God’s Word.

From this pulpit, it will be known that as Biola University begins her second century, we are serious about our unwavering, non-negotiable commitment to the transforming and transcending Truth of Scripture.

In the last year and a half, the fundraising for the project has been slow going. Money had been trickling in. As of this spring, we still needed over $6 million before we could build.

So in March we consecrated 40 days to pray and fast as a community, asking that the Lord would provide. And the cool thing was, we had no certainty where the $6 million was going to come from.

A couple in their 80s heard we were fasting and praying for a miracle, and they got excited because they’d seen God respond to fervent prayer during seemingly insurmountable challenges in their own lives. They told Rick Bee, our senior director of alumni relations: “We believe you’re going to see a miracle!” You don’t know how much those words encouraged our faith, wobbly at times.

As the weeks went by in April, God began to show us that he was at work.

It started on day one of our 40 days of prayer: I was coming out of an off-campus meeting and I received a text message that an unexpected check for $1 million had just arrived. A few days later, a foundation indicated to us that they were giving $1 million to the project. And in the coming weeks, gifts to the project continued to come in: $60,000, $100,000, $150,000, $250,000, $50,000, $100,000.

On May 1, the day after the conclusion of our 40 days of prayer and fasting, I was traveling back from a morning in the mountains with our 11-year-old son, Sam, when I received word from a couple who was considering a gift to Talbot.

They asked if we could meet together to talk about Biola — our vision for the future, the work of the Holy Spirit in our faculty, staff and students, and the critical role Talbot plays biblically in equipping our students for kingdom impact. We spent more than two hours together that Saturday night, personally a deeply rich and moving evening.

Before I left, they shared with me their commitment in the neighborhood of $2 million. This was the same couple who told Rick Bee when our time of prayer began that they believed God was about to do a miracle here. On my way out the door that night, the dear wife said to me, “Barry, we believed from the beginning that God was going to do something great, but we had no idea he was going to do his miracle through us.”

The next day I received an e-mail with word that a wire transfer of $1 million would arrive the next day from a family in Asia toward their $3 million dollar commitment to Talbot.

The father in that e-mail wrote this exhortation: “Talbot must continue to anchor Biola. It must also symbolically occupy a central place on the campus.”

And then, on May 5, just 24 hours before the Board of Trustees meeting when approval for this groundbreaking would be discussed, I received a phone call from yet another family with equally jaw-dropping news — a $2 million commitment!

The final weeks of this prayer campaign had been staggering, bolstering our faith and invigorating this community as we were reminded of God’s unfailing faithfulness. In just over 40 days, more than $6.4 million had been provided.

Sometime last year I had given an assignment to the inimitable professor Richard Rigby about finding a verse that would help me develop some of my thinking about the future. This dear brother came by my office and said that all he kept thinking about were the words of the Lord to the prophet Zerubbabel in Zephaniah 4: “It’s not by might, nor by power, but it’s by my Spirit.”

What I desire is that the presence of the Holy Spirit is sensed on this campus.

And it’s not our culture nor our friendliness, not our name recognition nor our beautiful grounds nor the architectural design of this new building. But it’s the work of the Spirit alive at Biola so that God will be glorified and Christ exalted in all we do.

May this be true as the Talbot School of Theology building — this pulpit — is being constructed to the glory of the everlasting God.

What is being built is far more than 30,000 square feet of offices and classrooms.

It is a pulpit for this university.

Barry H. Corey
President of Biola University; visit his office online at www.biola.edu/president, on Facebook at www.facebook.com/barrycorey and on Twitter at twitter.com/presidentcorey.
In Memoriam

Former President J. Richard Chase, 1930-2010

For nearly three decades, J. Richard Chase was a towering figure on Biola’s campus—both in stature and influence.

First as a student, then as a professor, administrator and, ultimately, Biola’s sixth president from 1970 to 1982, Chase was a man of great integrity who modeled academic curiosity and Christian character throughout his life.

The 79-year-old former president, who became known nationally for his effective leadership at Biola and later at Wheaton College in Illinois, died Aug. 20 at his retirement community near Wheaton. In addition to his many professional accomplishments, which include paving the way for Biola to transition from a college to a university, Chase is remembered as an eloquent speaker, a gracious leader and a friend to students.

“The strength and position of Biola University today can be credited in large part to Richard and Mary Chase and their unwavering, inspiring commitment to godly living and Christ-honoring education,” said current Biola President Barry H. Corey.

Chase’s ties to Biola ran deep. He enrolled at Biola in 1948, and while still a student married his high school sweetheart, Mary—the daughter of the man who would soon become Biola’s fifth president, Sam Sutherland. After graduating from Biola with a Bachelor of Theology degree in 1951, Chase went on to earn a B.A. in speech education and an M.A. in speech from Pepperdine University. During this time, he taught classes in Biola’s speech department, and eventually became a full-time professor, while also serving as a pastor.

After leaving Southern California in 1956 to earn his Ph.D in speech from Cornell University, Chase returned to Biola in 1961, where he was instrumental in developing the forensics program and debate teams. He served as chairman of the speech department and humanities division, and in 1965, was appointed vice president for academic affairs. In 1970, he became the sixth and youngest president of Biola College, succeeding his father-in-law at the age of 39.

During his 12-year tenure as president, Chase initiated several new programs, oversaw the acquisition of Rosemead School of Psychology and ultimately transitioned Biola from a college to university. At the same time, he was a favorite of students—frequently welcoming them into his home, delivering memorable chapel messages and even suiting up for intramural basketball.

“One of the great burdens of the president’s office is the realization that the pattern for growth is best taught by example,” he once wrote. “Neither the president nor the faculty member can educate effectively by mere declaration; it is better done by demonstration. You can’t legislate educational maturity any more than you can program true spirituality, but both are contagious.”

After his departure from Biola in 1982 to serve as president of Wheaton College, Chase continued his stellar academic career until his retirement in 1993. In 1986, the Religious Heritage of America Foundation named Chase “America’s Outstanding Educator.” In the same year, he was listed among the 100 most effective college presidents in America in a nationwide survey reported in The Chronicle of Higher Education. He also served as the first chairman of the board of the Council for Christian Colleges & Universities.

At Biola University, Chase’s legacy is recognized by a building named in his honor, Chase Gymnasium. Additionally, at Biola’s 100th anniversary Legacy Gala in February of 2008, Biola awarded Chase a Legacy Award for a distinguished lifetime of leadership and service.

Chase is survived by his wife, Mary; two children, Kenneth Chase and Jennifer Chase Barnard; and seven grandchildren.

To see a video honoring the memory of J. Richard Chase, visit www.biola.edu/biolamag
On The Rise
A sneak peek at Biola’s new theology building

This time next year, thousands of students will be studying theology inside one of the most innovative buildings ever constructed on Biola’s campus — complete with a rooftop garden, solar-powered classrooms and a serene prayer room.

And while there isn’t much to look at now — aside from lots of dirt and tractors that have been on the move since the groundbreaking in May — Biola Magazine decided it was time to give you an early look.

The new $18.2 million facility, known for now as “Talbot East,” is the first stage of a new campus within a campus for Biola’s seminary, Talbot School of Theology, which long ago outgrew its existing facilities. (“Talbot West” and a renovation of Feinberg Hall will follow in a $32 million second phase.)

The project has been in the planning stages for several years, but construction had been waiting on funding. So in March, Biola launched a 40-day period of prayer and fasting, asking God to provide sufficient funds to break ground this summer. Within days, a series of gifts began to arrive — eventually totaling more than $6.4 million — in what has since come to be known as “The Miracle of May 2010.” (For more on that, flip back two pages to President Corey’s column.)

That was enough to begin construction, which started the weekend after spring’s graduation ceremony. Meanwhile, the university is still praying for the remaining $2.2 million to complete Talbot East and continue the Miracle of May. When everything wraps up next fall, here’s some of what students will experience.

1 Fritting: The New Stained Glass
No, those aren’t smudges. Prominent windows will feature ceramic “fritting” with text from the Bible in English, Greek and Hebrew. When the light hits at the right angle, students will see “Scripture shadows” on the floors and wall.

2 Harnessing the SoCal Sun
As the sun goes up, Biola’s energy bills will go down. Photovoltaic panels on a major stair tower will generate electricity to help power the building. The design will allow students to see the “working guts” of the panels in action.

3 Naturally Cool
A rooftop garden on the north side of the building will give students a place to relax, while also cooling the building and collecting rainwater for irrigation. It’s part of what will make the building LEED-certified as environmentally friendly.

4 Sunken Treasure
A sunken outdoor plaza will be an ideal area to study, pray or just hang out. A cascading waterfall and a still pool will add a peaceful touch (and evoke John 7:38 and Psalm 23:2).

5 Powered by Prayer
A prayer room will offer a quiet place where students can spend sustained amounts of time in God’s presence. It’ll have an “ancient and simple” feel, incorporating stone and wood from Biola’s 125-year-old olive trees, planners say.

6 Spreading the Love
The building’s 34 new offices will free up space elsewhere on campus for a new science lab, among other things — meaning Talbot isn’t the only school to benefit. Classrooms and a multipurpose room will be used by departments across campus.

Continue the May Miracle
Talbot East is currently under construction, with about $2.2 million still needed. To make a gift, call (562) 903-4714, visit biola.edu/giving or use the envelope inserted in this magazine.
Quick Count

$18.2 million . . . . . . . total cost of Phase 1
$2.2 million . . . . . . . still needed for Phase 1
30,617 . . . . . . . . . . . . . . . . . square feet
34 . . . . . . . . . . . . . . . . . . . offices
8 . . . . . . . . . . . . . . . . . . . classrooms
4 . . . . . . . . . . . . . . . . . . . stories
2 . . . . . . . . . . . . . . . . . . conference rooms
1 . . . . . . . . . . . . . . . . prayer room
In Our Own Backyard
Student film exposes U.S. slave labor and sex trades

For the almost 18,000 men, women and children trafficked into the United States yearly and sold as sex workers or forced laborers — in addition to the estimated 50,000 U.S.-born sex slaves — America is not the land of the free. And one of the most notorious areas for slave trafficking is Southern California. Police have found women imprisoned in local massage parlors, forced to service male customers. In the past year, officers have raided apartments from Fullerton to Dana Point, finding neighborhood brothels operating as part of widespread prostitution rings.

After watching a documentary on global sex and labor trafficking, Brandon Marx, a Biola film student, decided to direct a film exposing these crimes. Hannah Roberts, a Biola screenwriting student, introduced Marx to a woman named Aly, whose father had helped form a brothel in Southern California where he pimped out Aly and her sisters. Shockingly, Aly’s charismatic father was a successful businessman and an elder in his local church.

“If this can happen under our noses,” says Marx, “then we have to do something about it.”

Marx’s narrative film and accompanying documentary, Land of the Free, developed out of interviews with Aly. Roberts wrote the script, which juxtaposes Angelina — a Mexican girl who is kidnapped and forced into prostitution — and Micalea — a white, middle-class barista at a small coffee shop, who is lent to paying customers by her father. The film unabashedly portrays the horrors of the slave and sex trafficking industries.

“We are tackling a really hard issue,” says Kat Fredericks, the film’s co-producer. “Our point isn’t to show evil or violence for its own sake, but to shed light on the darkness.”

In many ways, this is not a typical Christian movie. There is no conversion scene, and the ending leaves audiences wondering whether the girls escape. Actor Andy Burso, who plays a slave trafficker, did not expect Christian university students to explore the seedy subject of sex slavery.

“I thought it was really interesting and really gutsy,” he said. “This film is not safe at all.”

Land of the Free captures the horrific reality of the hidden world of sex trafficking. Many slaves die before they can escape or buy their freedom.

“I don’t really care if Christians are shocked or upset about what’s in this movie,” Fredericks says. “We need to get shocked about this issue, we need to get disgusted about it and we need to rise up and say we’re not going to tolerate this anymore.”

Marx, Fredericks and Evangeline Lee, another co-producer, recruited more than 30 Biola film students for the crew and called in professional actors for the cast. Members of the crew were shocked to discover the prevalence of slavery in the United States.

“We think slavery is an international issue,” says unit production manager Alicia Gaynor. “But it really is an American issue too.”

Even with a newfound determination to expose the U.S. slave trade, pre-production proved more difficult than the crew expected. Marx began having panic attacks. Horrifying nightmares plagued Fredericks.

“I felt the weight of the issue on my shoulders during the day,” she says. “My heart felt like it was full of tears and sadness.”

Instead of stumbling ahead alone, the crew held daily prayer meetings. They gave their project to God, asking him to send his light to illuminate the darkness they experienced.

The crew of Land of the Free spent Easter Break filming 12 hours each day. Empty cans of Mountain Dew and pizza boxes piled up, and the small coffee pot worked overtime. Despite spiritual warfare, Marx never cut any scenes, nor did the crew experience any major setbacks, he said.

Land of the Free debuted at Whittier Village Cinemas on May 27, selling out to two full houses. At the event, producers hosted the World Team Foundation, which is working to eliminate sex slavery in both the United States and Thailand. The film has also premiered in Dallas, Texas.

To order the $15 dollar DVD, e-mail lofdvdorders@gmail.com. To learn more about the film, visit the official website at www.landofthefree-movie.com.

—Katelyn Camp
Biola Named ‘Up and Coming’
University by U.S. News & World Report

Biola achieved its highest ranking ever in U.S. News & World Report’s annual college rankings this August, earning a spot in the top tier of the “Best National Universities” category. The “Best Colleges” guide also spotlights Biola as one of the country’s 28 “up and coming” national universities.

For more than 20 years, Biola has been included in the magazine’s list of national universities, which consists of 262 institutions that offer the widest range of programs and emphasize research. This year, Biola is ranked at No. 170 overall, making it one of only three schools in the 110-member Council for Christian Colleges & Universities to place in the top tier.

Biola’s inclusion as an “up and coming” university puts it among institutions that have recently implemented the most promising and innovative changes in the areas of academics, faculty, student life, campus or facilities, according to the rankings guide. Schools on the list are “rapidly evolving in ways that the public should be aware of and that are not always quickly noticeable in a college’s year-to-year rankings or the regular peer assessment survey,” the guide notes. Other schools to make the up-and-coming list include the University of Southern California, Wake Forest, Rice, Purdue and Pepperdine.

U.S. News Rankings at a Glance

Biola’s overall ranking among national universities

28

The number of schools in the United States, including Biola, named “up and coming” national universities

1

Biola is the only national university that requires all faculty, staff and students to be professing Christians

170

The number of schools in the Council for Christian Colleges & Universities, including Biola, to be ranked in the top tier of national universities

Biola Named ‘Up and Coming’
University by U.S. News & World Report

Biola achieved its highest ranking ever in U.S. News & World Report’s annual college rankings this August, earning a spot in the top tier of the “Best National Universities” category. The “Best Colleges” guide also spotlights Biola as one of the country’s 28 “up and coming” national universities.

For more than 20 years, Biola has been included in the magazine’s list of national universities, which consists of 262 institutions that offer the widest range of programs and emphasize research. This year, Biola is ranked at No. 170 overall, making it one of only three schools in the 110-member Council for Christian Colleges & Universities to place in the top tier.

Biola’s inclusion as an “up and coming” university puts it among institutions that have recently implemented the most promising and innovative changes in the areas of academics, faculty, student life, campus or facilities, according to the rankings guide. Schools on the list are “rapidly evolving in ways that the public should be aware of and that are not always quickly noticeable in a college’s year-to-year rankings or the regular peer assessment survey,” the guide notes. Other schools to make the up-and-coming list include the University of Southern California, Wake Forest, Rice, Purdue and Pepperdine.

U.S. News Rankings at a Glance

Biola’s overall ranking among national universities

28

The number of schools in the United States, including Biola, named “up and coming” national universities

1

Biola is the only national university that requires all faculty, staff and students to be professing Christians

170

The number of schools in the Council for Christian Colleges & Universities, including Biola, to be ranked in the top tier of national universities

Biola Named ‘Up and Coming’
University by U.S. News & World Report

Biola achieved its highest ranking ever in U.S. News & World Report’s annual college rankings this August, earning a spot in the top tier of the “Best National Universities” category. The “Best Colleges” guide also spotlights Biola as one of the country’s 28 “up and coming” national universities.

For more than 20 years, Biola has been included in the magazine’s list of national universities, which consists of 262 institutions that offer the widest range of programs and emphasize research. This year, Biola is ranked at No. 170 overall, making it one of only three schools in the 110-member Council for Christian Colleges & Universities to place in the top tier.

Biola’s inclusion as an “up and coming” university puts it among institutions that have recently implemented the most promising and innovative changes in the areas of academics, faculty, student life, campus or facilities, according to the rankings guide. Schools on the list are “rapidly evolving in ways that the public should be aware of and that are not always quickly noticeable in a college’s year-to-year rankings or the regular peer assessment survey,” the guide notes. Other schools to make the up-and-coming list include the University of Southern California, Wake Forest, Rice, Purdue and Pepperdine.

U.S. News Rankings at a Glance

Biola’s overall ranking among national universities

28

The number of schools in the United States, including Biola, named “up and coming” national universities

1

Biola is the only national university that requires all faculty, staff and students to be professing Christians

170

The number of schools in the Council for Christian Colleges & Universities, including Biola, to be ranked in the top tier of national universities

Biola Named ‘Up and Coming’
University by U.S. News & World Report

Biola achieved its highest ranking ever in U.S. News & World Report’s annual college rankings this August, earning a spot in the top tier of the “Best National Universities” category. The “Best Colleges” guide also spotlights Biola as one of the country’s 28 “up and coming” national universities.

For more than 20 years, Biola has been included in the magazine’s list of national universities, which consists of 262 institutions that offer the widest range of programs and emphasize research. This year, Biola is ranked at No. 170 overall, making it one of only three schools in the 110-member Council for Christian Colleges & Universities to place in the top tier.

Biola’s inclusion as an “up and coming” university puts it among institutions that have recently implemented the most promising and innovative changes in the areas of academics, faculty, student life, campus or facilities, according to the rankings guide. Schools on the list are “rapidly evolving in ways that the public should be aware of and that are not always quickly noticeable in a college’s year-to-year rankings or the regular peer assessment survey,” the guide notes. Other schools to make the up-and-coming list include the University of Southern California, Wake Forest, Rice, Purdue and Pepperdine.
Jeanette Wong sat in an outdoor worship service exhausted — emotionally and physically. One week remained in her three-week mission trip to Haiti, and Wong felt completely drained. That’s when a little girl in an oversized orange tank top turned and locked eyes with her, immediately reaching out to her. Without hesitation, Wong picked her up to hold her.

Seeking to share God’s love in the aftermath of January’s 7.0 earthquake, Wong and a team of five other Biola students arrived in Haiti on July 3, armed with musical instruments and a desire to serve suffering children. Each team member, specializing in a specific instrument, from the violin to the harp, taught music lessons to displaced Haitian children at “Child Hope,” an orphanage in Port-au-Prince. Together, they used the universal language of music as a healing tool.

Wong, a psychology major with a music emphasis, has researched music therapy. “Music has the ability to trigger emotions allowing trauma to be processed,” said Wong before the team left for Haiti. “Trauma itself feeds instability within a person and a society. By bringing music to Haiti, our hope is to bring hope.”

The team — current students Wong, Tavia Grubbs, Sarah Quale, Evelyn-Doris Sanchez, Stephanie Lowe and Jordan McGrath — partnered with Indigenous Pitch, a nonprofit organization that uses art and dance for healing, to host a camp, held at North Haiti Christian University. They were able to create a place for the children to escape their poverty and pain, even if for a brief time.

“We were blessed to be able to witness a significant and visible change in the children, from sadness to joy, from stillness to dancing, and from darkness to life — all of which can only be explained by Jesus’ love,” said Grubbs.

When Wong thinks about Haiti, she thinks of the little girl in the orange tank top. At the point of exhaustion, she realized she could no longer love the girl, but God could through her.

“That moment with the little girl, taught me that all technical aspects of trying to give, really does not measure up to just loving God,” said Wong. “If I love people with God’s divine will and perspective, there won’t be enough people in the world for me to love.”

Funding for the trip was partially provided through a donor-funded $50,000 Haiti Initiative Grant from Biola, though each student raised money to pay their own travel expenses. A portion of the grant provided 20 violins and one cello to be donated to North Haiti Christian University. The violins given to the university will be utilized for future music camps as well as for practice instruments.

The team returned home on July 17, but plans to go back to Haiti in January to partner with Indigenous Pitch and Child Hope to create safe houses for children and pursue other ministry opportunities.

“Whatever future plans we have begin and end with Jesus,” said Wong. “This statement is extremely vague, but to us it is the clearest way to explain our hearts for the people of Haiti.”

— Jenna Bartlo

"This good news has not only reconciled me to Jesus Christ, but the good news about Jesus Christ should cause complete strangers—dare I even say total enemies before Christ—to come together, lay aside their differences and embrace one another in a Christ-exalting, honoring kind of way. This is what the church of Jesus Christ in Acts experienced.”

Bryan Loritts (M.A. ’98), lead pastor of Fellowship Memphis, speaking in chapel on May 7, following his installation as the newest member of Biola’s Board of Trustees.
Embracing the Worthwhile Struggles

"I shall not die, but live. And tell of the works of the Lord.” (Ps. 118:17)

My husband chose this verse for our first son, Adam, shortly after his birth. Adam was born with Down syndrome and two large holes in his heart that caused serious circulatory issues. After his birth, he spent two weeks in intensive care fighting a blood infection, and another three weeks in the hospital for open-heart surgery at 7 months of age. He was dangerously close to death twice in his first year of life, yet the Lord preserved him. This verse reminds us that Adam’s life is an ongoing testament to the works of the living Lord.

Adam was born in a peaceful home birth on Aug. 29, 2003, and we rejoiced in the first few days of wonder and transition as parents. Our world crashed four days later, though, when he suddenly became very sick. We learned that the doctors thought Adam had Down syndrome. My first thought as I grappled with this shock was, "How will I know what to do?” I had trained as a nurse at Biola and worked for five years in neonatal intensive care in London, but none of this had prepared me to take care of a disabled son.

In April 2004, Adam needed open-heart surgery to have any hope of living beyond five years. He was so tiny and fragile, but I still remember his eyes as they wheeled him into surgery, looking at me as if to say, “Don’t worry about me, I am secure.” And this proved to be more than true: the Lord spared Adam from death, and gave him a new lease on life. Within two weeks of coming home from his surgery, Adam rolled over for the first time. When we left Germany three months later, he was sitting up.

We next moved to Aberdeen, Scotland, our current home. Adam continued to progress, walking at 27 months to our delight and relief. His brother was born soon after, and once again life settled for a while. However, a complete lack of speech and severe delays in social and emotional development led the doctors to diagnose Adam with autism just before his fourth birthday. This did not change Adam, but it did help to explain his often-distressing patterns of behavior.

For two years, Adam attended a day nursery for children with special needs. It was a joy to watch the staff work with Adam and other children with disabilities, taking such good care of them. He now attends a special needs school, and I love my visits there. It is one of the few places where I feel completely relaxed, because the kids are so fun and so genuine. Often when we are out I catch people staring at Adam, and have to remember how “odd” he must seem to them. But to me he is simply my lovely little boy.

Adam’s life has given me a clear sense of the ministry with children and adults with special needs to which our family is called. The Lord has opened the door to many who need his love in physical as well as spiritual ways. Now 7, Adam still needs help with every aspect of daily life, but the joy of seeing him smile, learn and run about on the playground makes every struggle worthwhile. He doesn’t speak, but to watch him at church is to see that Adam certainly understands the idea of communion.

My work now centers on helping churches in Aberdeen to welcome and embrace children with cognitive disabilities in their congregations. It is a blessing to talk to people from different denominations about their experiences, and to see the work God is doing in his body through children like Adam. But I have also seen that the sincere desire to love those with disabilities is only the beginning of knowing how to actually be together in community. Through my work I hope to encourage honest dialogue among Christians and begin to establish a network of support for families and churches. We held our first conference in the spring, and I am excited to see how God continues to shape his body in unity, and love, and a greater sense that we all belong together, with all of our abilities and limitations.

I thank the Lord every day for Adam, whose silence says more than my lifetime of words could ever say.

Stephanie Brock (’96) is a full-time mother to Adam and Caleb and lives with her husband Brian in Aberdeen, Scotland. She has started a website called “Welcoming Church Forum” and is working with the University of Aberdeen and the Episcopal Church of Aberdeen on the issue of disability. She and Brian have authored an article titled “Disability and the Genetic Test: A Case Study in Contemporary Medicine and Society” (in Disability and the New Genetics: Reconsidering Humanness, 2007). Stephanie also has a blog about Adam and her life at http://aberdeenbrocks.blogspot.com.
Professor’s groundbreaking research examines the spiritual growth — and struggles — of the nation’s Christian college students

Plenty of studies have been done on what happens to students during their four years of college: how their minds grow, how their relationships grow — even how their waistlines grow. But before now, very little research has been done on what kind of growth is happening in their spiritual lives. That’s where Todd Hall, a professor at Biola’s Rosemead School of Psychology, comes in. In 2003, Hall and a team of researchers launched a groundbreaking study designed to track the spiritual development of 500 Christian college students from freshman to senior year. Funded by The John Templeton Foundation and Biola University, the research involved in-depth interviews and twice-a-year surveys about each student’s spiritual practices and relationship with God. A year later, Hall began a second research project that allowed colleges to measure 22 indicators of students’ spiritual lives using the “Spiritual Transformation Inventory” (STI), which Hall developed. To date, more than 3,000 students from nearly 40 Christian colleges across the United States and Canada have participated. Together, the studies provide a fascinating snapshot of how students at Christian colleges are doing spiritually. And some of the results might surprise you. Here, Hall provides an overview of his findings.
One of the most important goals of Christian colleges and universities is to help students grow spiritually and develop their character. Likewise, one of the biggest challenges universities like Biola face is evaluating how we are doing in this area. In fact, secular accrediting agencies have begun asking such schools for evidence that they are assessing and improving student spiritual development, since it is a core part of our mission.

Spirituality can never be evaluated perfectly, but I believe we can obtain useful indicators of where people are in their spiritual development process. However, before we start measuring anything, we need a theologically and psychologically informed theory of spiritual maturity and development.

For the past 15 years, I have been working on such a model of spiritual development. The Reader's Digest version is that theology, psychology and brain science are converging in suggesting that spiritual development is about loving relationships with God and others, and that relationships change our brain, soul and ability to love. As author Robert Karen eloquently put it: “We are loved into loving.” I call this model “relational spirituality.”

This journey has led me to develop ways of measuring and assessing relational spirituality, which in turn led to the pursuit of research on the spirituality of students attending Christian colleges in the hopes of helping these colleges answer the crucial question: Are our students growing spiritually?

A talented group of Rosemead doctoral students and I continue to analyze the data that we've collected over the past several years. Below I offer five reflections synthesized from five years of national data and the four-year longitudinal study.

1. Students are secure — but unpracticed — spiritually

Overall, students feel a secure relational connection to God, experience a strong sense of meaning and are developing a Christian perspective on life, and yet they are low on practicing spiritual disciplines.

First, I think the secure connection to God, sense of meaning and Christian perspective are noteworthy good news. Despite the instability and struggles of this stage, the breakdown of the family and increasing rates of emotional problems among children and college students, students attending Christian colleges have a secure connection with God, which is the foundation for spiritual development.

Despite this good news, students at Christian colleges are generally not practicing their faith in a substantial way. Why might this be? It may be partly due to busyness, which was the most frequently reported struggle. It may also be that students feel that spiritual input is built into their environment so they don’t need to be intentional about it — as one student, who I’ll call Jim, described to me in an interview.

“Even when you have a bad day, you are going to Bible classes, you’re going to chapel, you’re all around your Christian friends and your days look so similar,” Jim said. “It just seems like it’s easier to kind of coast internally, spiritually, and in my heart. Whereas being at home or being out of the environment, I have to get into the Word for the strength of the Word and that is why I have to go and be with the Lord every morning.”

In general, I think we need a better understanding of how to (1) help students be intentional about their spiritual growth and (2) continue the process of owning their faith. This characteristic may also relate to the second reflection: students’ developmental stage and how that impacts spiritual transformation over time. To the extent that students are focused on trying on new identities in love, work and faith, spiritual practices may go by the wayside.

2. Seniors report lower overall spiritual vitality than freshman

When we look at how students’ spirituality changes over time, the majority of indicators of spiritual development went down over time, but some went up. For example, scores trended worse on the frequency of spiritual disciplines, the centrality of faith and an anxious connection to God, but better on an overall sense of spiritual well-being. On national data collected at one point in time, we found that seniors scored lower than freshmen on 19 of the 22 measures.

How do we make sense of this? When we look at this in the context of brain development and “emerging adulthood,” I think this is probably a normal developmental trajectory. The brain goes through a massive reorganization between the ages of 12 and 18, and this continues into the early 20s. Parallel to these brain changes, students’ identity, sense of self and worldview all go through an extensive reorganization during this period as well. With all this brain and identity reorganization, it makes sense that this is a time of spiritual instability.

Jeffrey Arnett captured a developmental phenomenon that has been growing for the past 50 years with the concept of “emerging adulthood,” roughly the age span of 18 to 29. Emerging adults tend to feel somewhat like a kid, and somewhat like an adult, but not fully like either one.

In this stage, students are at a spiritual crossroads: They are figuring out what kind of
person they want to be, what kind of people they want to travel life with and what kind of work they want to do. They are also figuring out what role they want God to play in their lives. This leads them to travel many pathways in a short period of time. This means that manifestations of their spirituality will often go down.

It may be, however, that decreases on some indicators of spiritual development during the college years actually reflect a deepening of one’s faith. This is a period that often requires a certain deconstruction of one’s identity, sense of self and worldview in order to build the foundation for an adult identity and a more mature spirituality.

In light of this, I suspect that as we interview seniors in the current study we are conducting, we will find evidence that their spirituality is deeper than that of freshmen, even though they report lower scores than freshmen on self-report measures. This will help us better understand spiritual development during emerging adulthood.

3. Relationships are students’ top struggle
Crisis and trials are common. Over half the sample reported experiencing a crisis in the past year.

When asked to describe their crises in an open-ended format, the most frequently reported crises included loss of relationship, relationship stresses and health concerns. We also asked students to describe their most difficult spiritual struggles, and the top three they reported were relational conflict, busyness and lust/sex/pornography.

These open-ended responses all suggest that emerging adulthood is a time of relational difficulties and this affects every aspect of students’ spirituality. Relational loss, stress and conflict is the norm for college students, which stems from their identity exploration and instability that is an intrinsic part of this stage of life.

The challenge for this stage is to navigate relationships with God and others in the process of solidifying one’s identity and learning how to love.

4. Students tend to fit one of five Christian spirituality types
Every student has unique needs. There is no “one size fits all” spiritual growth plan. While colleges and universities cannot tailor spiritual growth programs for every individual, they can start to identify groups of students with different needs. The Spiritual Transformation Inventory and the national data from this project help us move in this direction.

We found five different types or groups in terms of their pattern of scores on the 22 scales. This suggests that we need to identify these groups so that we can tailor spiritual formation plans to their needs.

Type 1 (21.4 percent of the sample) is secure and engaged; in other words, quite spiritually mature for this stage. This group was highly secure in their sense of connection to God and highly spiritually engaged in practices and community. We need to further strengthen these mature students and encourage them toward leadership.

Type 2 (15.2 percent) can be described as distant yet engaged. They reported a distant connection with God, and were moderately engaged in spiritual practices and community. We need to help this group develop relationships in which they feel seen and known to address their distant connection to God.

Type 3 (25 percent) has average security and engagement. This group reported an average degree of security with God and spiritual engagement. We need to help these students find their strengths.

Type 4 (27.2 percent) can be described as anxious and disengaged. This group was highly insecure in their connection to God (mainly anxious) and moderately low in their spiritual engagement. This group needs help with developing what attachment theory calls a “secure base”; that is, a deep, gut-level sense that caregivers are consistently responsive to their emotional and relational needs.

Type 5 (11.2 percent) is insecure and disengaged. This group was highly insecure (both distant and anxious connection to God) and very low in their engagement in practices and community. This group is the most spiritually
immature, and represents a high-risk group for emotional problems and dropout. We need to proactively identify these students and begin mentoring them at the beginning of their freshman year.

5. Relationships, theology and suffering play important roles in spiritual growth

We asked students across the United States to rate how various aspects of the school environment and programs impacted their spiritual development, ranging from very negative to very positive.

The top three growth facilitators were peer relationships, working through suffering and Bible/theology classes. This and numerous findings from both studies highlight the centrality of relationships and a biblical worldview for spiritual development. This suggests that we need to communicate a theological framework for growing through relationships, and for the role of suffering in spiritual growth. In addition, we need to develop a relational environment that will help students process their suffering in a growth-producing way.

This is a stage when students begin put together the theological pieces of a Christian worldview. A junior I interviewed, who I’ll call Steve, talked about how he views his whole faith differently as a result of his Bible/theology classes at Biola.

“[There were] all these things that I guess I didn’t think about before and didn’t really know existed from my faith in middle school and high school, before Biola,” he said. “So I would get in the Word but there was no theological understanding of piecing things together from Scripture. … I just feel like there has been this whole transformation of the way I view God and Christ and even my relationship with him.”

A Christian worldview, however, must transcend our head knowledge and permeate our souls. Research clearly indicates that a biblical worldview, morality and character become real in one’s life through close relationships, one of which is our relationship with God. Close human relationships, particularly with authority figures, are also crucial to help students see what it looks like in real life to live out integrity, a biblical worldview and, most of all, love.

Processing suffering is another catalyst of spiritual growth, because it often gives us access to deep places in our soul that move us away from God — places we would not otherwise know existed. Trials shake up our negative gut-level expectations of God and other important people in our lives. Working through trials, however, always occurs in the context of relationships and community.

A group of scholars recently developed the idea of “authoritative communities” as the kind of community that is necessary for human development. These are communities that provide structure (e.g., morality is embedded in the community) and love and warmth. These communities have an idea, even if implicit, of what it means to be a good person, and the leaders provide love to the younger members in order to help them become good people. At its best, this is what the Biola community is, and it is always what we strive for Biola to be.

College students, like all of us, are loved into loving. I think I speak for the Biola administration, faculty and staff in saying that we are on a journey to try to do this better than we ever have before.

Todd W. Hall is professor of psychology, director of the Institute for Research on Psychology and Spirituality, and editor of the Journal of Psychology and Theology at Biola University. He holds a Ph.D. in clinical psychology from Rosemead and a doctoral specialization in measurement and psychometrics from UCLA. He is the co-author of Psychology in the Spirit, and a contributor to Psychology & Christianity. Five Views. Find him on Facebook (facebook.com/drtoddhall), Twitter (@drtodd-dhall) or e-mail him at todd.hall@biola.edu.
Andy Leong and Linzy Spann lead worship often as members of The Fragrance, a band that formed at Biola four years ago (see page 25).
Weightier Worship

Does modern worship need a dose of doctrine (and imagination)?

Last spring, evangelicals across America were abuzz when Atlanta’s North Point Community Church released “Sunday’s Coming,” a short film that parodied contemporary evangelical worship. The popularity of that video — which went viral across Facebook and Twitter and dominated chatter for weeks on the Christian blogosphere [watch it at magazine.biola.edu] — is a testament to the accuracy of (and our familiarity with) its depiction of contemporary worship. Featuring a stereotypical evangelical church with formulaic rock music (“lights and big drums”) and laughably predictable worship leader banter (“I’d like to invite the ushers to come…”), the video was a hilarious, slightly disturbing reminder of how silly our worship can look from a distance. “Sunday’s Coming” raises questions about the homogeneity and shallow predictability of contemporary worship. Many evangelical churches in America today share a very identifiable style of worship music: a five-piece band with electric guitars, singing U2-sounding songs about God’s love written by Hillsong or Matt Redman. The experience of “worship music” has become formulaic, standardized and narrowly conceived within much of evangelicalism. In some cases, it is simply the “thing we do” for 25 minutes before the pastor preaches a sermon. How can we go deeper in our worship? How can we make it more meaningful and less worthy of parody? And how can we make worship more about “we” the church than “me” the consumer, but above all about God?

By Brett McCracken

PHOTOGRAPHY BY LAUREL DAILEY
Worship as a Hammer

Fundamental to any discussion of worship is the question of its intended role in the Christian life. Andrew Braine (M.Div. ’06), who teaches in Biola’s Music in Worship program, suggests that the practice of worship music in the church is inextricably tied to our ecclesiology, or understanding of what we are to do when we gather as God’s people.

“In the East, corporate worship is a window so that we can see what’s happening in heaven,” said Braine. “In the West, worship is seen more as a hammer. It does something.”

Braine says that in our Western evangelical context, worship often seems to be largely about cause and effect — getting people in the door so that they might get saved. Within this utilitarian framework, notes Braine, our styles of worship often veer toward elaborate production, performance spectacle, and highly emotional experiences that are audience-friendly and, yes, “seeker-sensitive.”

But Braine, who is teaching an integration seminar on music as worship this fall with Bible professor David Horner, worries about what this “hammer” approach does to our experience of worship.

“Worship should not be a marketing tool to get people in the door or to appeal to a certain demographic,” he said. “Worship should be about shaping your congregation’s practical view of who God is.”

Braine thinks the style of worship today — favoring simple, easy-to-play guitar riffs, soaring emotional melodies and repetitive lyrics — comes out of the audience-friendly, path-of-least-resistance approach. Among the most troubling aspects of this style for Braine is the heavy emphasis on emotionalism and ecstatic experience.

While this sort of exciting, emotional worship might draw in crowds and appeal to seekers, the problem, says Braine, is that it creates an assumption that ecstatic experience in worship is normative or expected.

“When people don’t experience it, there’s this sense of I’m doing something wrong. Maybe I’m not really saved. Maybe God’s not really speaking to me,” he said. “Then you’re at a crossroads. To avoid cognitive dissonance, you have to decide either ‘I need to try harder to trump up that mystical experience’ or ‘I tried Christianity and it didn’t work.’”

The problem with using worship as a means to bring people in is that, once they are “in,” they don’t necessarily get the depth of biblical understanding that matches up to the worship that initially drew them in, says Braine. Thrilling, visceral, spiritually moving worship might attract them to the church, but invariably those feelings won’t last forever, and then what are they left with? Stripped of its emotional impact, does our worship say anything about who God is or what we believe he did?

Lex Orandi, Lex Credendi

One way we can make sure our worship is offering something more substantial than mere emotion, says Braine, is to approach it with the mindset of *lex orandi, lex credendi*: “That which is prayed is that which is believed.”

Our worship music should articulate what we believe.

“If we are praying or singing things together as a congregation that are shallow or disconnected, we are not succeeding in forming Christians to be the people of God,” said Braine, who believes worship pastors should be intentional about choosing songs and leading a service that is deep, meaningful and every bit as truth-filled as the pastor’s sermon.

Walt Harrah, a music pastor who leads three Sunday morning services at Grace Evangelical Free Church in La Mirada, laments the disconnect between a church’s “singing time” and “sermon time,” because ultimately both should be seen as worship.

Harrah, who also teaches in Biola’s Music in Worship program, uses “worship scripts” that incorporate carefully selected songs, Scripture and written prayers in worship, all thematically integrated based on the topic of that Sunday’s biblical teaching.

Harrah, an established session musician and writer of such songs as
“Think About His Love,” agrees with Braine that worship music shouldn’t pander to the audience or assume they can’t handle complexity or depth in worship.

“Just give people the real God,” suggests Braine. “The real, triune, tough-to-figure-out God. Don’t try to guess which sort of God people want to encounter.”

Dan Radmacher (‘06, M.Div. ’04), who leads the contemporary service at Sierra Madre Congregational Church near Pasadena, thinks that worship should be less about making us feel good and more about fundamentally changing who we are as the people of God.

“The words that the spiritual formation community uses are consolation and desolation,” says Radmacher. “Probably a lot more desolation should be happening in worship. It should be more of the Isaiah 6 ‘woe is me’ experience. If you really are experiencing the greatness and glory of God, then you’re going to realize what a worm you really are. And that’s not a bad thing. It drives you to worship. When I lead worship, I really want him to pierce our hearts with the truth of who he is. I would say that confining worship to ‘celebration’ is a little bit crazy.”

Ultimately, we need to turn our eyes to God and away from ourselves, adds Radmacher.

“It’s really hard to find songs that are focused simply on who God is,” says Radmacher. “There are a lot of songs about my response to God in worship, but songs that focus on him should be bread and butter. 2 Corinthians 3 says if we gaze on God’s glory we change; not if we focus on ourselves. So much worship music is focused not on God but on my experience of God. If a whole service is comprised of those types of songs, I just don’t see how that’s transformational.”

Moving Away From “Me”-Centered Worship

Because so much of contemporary worship has been of the audience-friendly, “hammer” variety, it’s only natural that it has taken on a strong individualistic bent. It makes sense that “worship wars” are rampant in churches, as we argue over our own particular tastes and the way we think worship ought to be. But should worship really be about “me and my individual encounter with God,” or are we missing a crucial community component?

If we move away from the “me” mentality, says Braine, worship music can become a great source of unity in the church.

“It gives us an opportunity for humility, because I’m not going to hear what I think I want to hear all the time, and that’s fine,” said Braine. “The community should come before my own individual preferences, and we should take delight in seeing others enjoy a song even if we don’t.”

Braine also thinks that worship music can create a broader unity among the church universal as an activity where the brotherhood of Christ can play out.

“Why not sing a song that was written by a persecuted pastor in the underground church in China?” he says. “Then as a congregation, take a few moments to pray for the persecuted church?”

One of the factors contributing to evangelical worship’s “me-centric” disposition has been its tendency to frame the activity in terms of performance and musical excellence.

Though the emphasis on “excellence” of craft and musicianship is understandable, Braine thinks that excessive excellence draws attention to

12 Tips for Worship Leaders

(from the firsthand experiences of Biola alumni and professors)

1. Remember that your role serves a pastoral function.
2. Never read an anonymous note.
3. Regularly read and sing through old hymns.
4. Always be ready to apologize and humiliate yourself.
5. Remember that we evangelicals didn’t invent God 12 years ago. There is wisdom from the generations who have come before us.
6. Pray, pray, pray, pray.
7. Read the Scriptures. Don’t just sing songs, but read the Scriptures that are related to those songs.
8. Don’t let your churches sing heresy. Spend time working on your theology as well as your music.
9. Your own private worship of God is where it all begins. Protect that one-on-one worship time.
10. Be careful of following the crowd, but also try to “fit in” and not do everything your own way.
11. Don’t try to create an experience for your congregation. Be open to the experience that the Holy Spirit wants.
12. The climax of any worship service should be the cross. Our worship is often bereft of an adequate Christology.

Online Extras

More on worship music can be found at
www.biola.edu/biolamag:

- Exclusive interview with worship artist John Mark McMillan, who wrote the song “How He Loves.”
- List of 31 recommended worship songs to download, including songs from everyone featured in this article
the music and the individual performance of it, which can distract us from the actual experience of worship.

Walt Harrah agrees, noting that while excellence is good, its importance is sometimes overrated. He likes to tell the story of being at Mariner’s Church in Irvine, Calif., 20 years ago and watching in embarrassment and horror as a woman sang the words of John 3:16 to the tune of “The House of the Rising Sun.” A few years later at a Christmas party he met a lady and asked her how she met the Lord, and she said, “Well, I was at Mariner’s Church one morning and heard someone sing John 3:16 to ‘House of the Rising Sun’ and I committed my life to Christ.”

“This is not an excuse to be sloppy in our quality,” said Harrah. “But I think excellence gets overrated.”

In her recent Worship Leader magazine article, “Return of the Folk,” Constance Cherry — a church worship consultant and professor of worship at Indiana Wesleyan University — calls for a shift from the performance-driven “program worship” to a more “participatory worship,” which is less about whether I am pleased and more about whether God is pleased. Participatory worship, writes Cherry, is about “experiencing the presence of the risen Christ in the fellowship of community."

But how do we foster a community-focused, collectivist worship culture that isn’t totally homogenous and predictable? And how do we do it in a way that both honors our shared traditions and values innovation and diversity?

Balancing the New and the Old

Maybe it happened in 1998 with the arrival of British worship band Delirious? or maybe it was the 2000 release of Third Day’s Offerings worship album, but at some point around the turn of the millennium, worship music became the new focal point of the contemporary Christian music industry.

Because of this shift, more and more Christian musicians today are making worship music and more worship songs are making the rounds to churches. Worship pastors at even small churches are writing their own music and releasing worship albums, and all of it adds up to an increasingly flooded market of worship music.

Coupled with the fact that audiences have shorter attention spans and (presumably) demand new content more regularly, the shelf life of any given worship song is shorter than ever, and worship pastors often feel the pressure to play the latest song, says Walt Harrah.

“I really like the song ‘God of Wonders,’ but that was a really big song in like 2002,” he says. “Would it be OK to sing it now, or is it passé? Everything is so throwaway and ephemeral today — even worship songs.”

Harrah is concerned that the culture’s obsession with “new,” coupled with the “everyone is a worship songwriter” trend, might lead to a lost commonality of song within Christian music.

“The worship song movement does elevate certain songs that show up in every church, where everyone will know it,” he says. “But most of the time when you go into a church, they will have their own canon of songs they sing. Wherever you worship, you’re bound to sing a song you’ve never heard before. There are a lot of really bad songs out there that shouldn’t be sung, and the whole narcissistic focus of homegrown songs just fosters this.”

Radmacher writes original music for his church, but doesn’t do it as much as he used to because he also sees the value in a broader commonality of song.

"Part of me likes the idea of churches in an area singing the same music," he says. "I kind of want my congregation to know the songs in a given area, and if we’re doing all my own songs then they aren’t going to."

On the other hand, Radmacher believes that new songs can help us to worship in ways that old songs can’t, inject life into tired worship styles and re-imagine the possibilities of what worship music can be.

One artist currently making waves in the worship world is John Mark McMillan, the writer of “How He Loves” whose recently released album The Medicine debuted at No. 1 on iTunes’ Christian album sales charts. (Check out

A Week in the Life of a Worship Pastor

What goes into the worship time you experience on Sunday at church? Oftentimes, at least a week’s worth of planning and preparation. We asked Zac Hicks (’02), who serves as associate pastor of worship and liturgy at Denver’s Cherry Creek Presbyterian Church, to give us a timeline of his average week.

MON

- Ask for the Spirit’s help (this goes for every day)
- Answer e-mails, notes from my encouragers and my critics
- Keep musicians scheduled months out
- Look through upcoming sermon themes; read through passages
- Draft order of worship for two Sundays
- Get necessary info for upcoming Sunday to our organist and choir director
- Do some reading & listening in my field (new worship albums, books on worship, Worship Leader magazine, etc.)
- Fire off a blog post

TUES

- Debrief past Sunday with fellow pastors
- Make sure musicians are prepared for Thursday’s rehearsal
- Gather with all of staff for 30 minutes of prayer and 45 minutes of sharing/information
- Make a relational connection with one of the worship volunteers

WED

- Draft any sheet music for upcoming weeks
- Record any necessary practice mp3s and load music on our site
- Connect with volunteer who types and proofs our slides for screens on Sunday morning
Biola Magazine’s interview with McMillan at www.biola.edu/biolamag.) With his distinctive Springsteen-esque roots rock sound, McMillan hopes he can create “new associations” in people’s minds about what worship can be.

Linzy Spann, senior Music in Worship major and singer/keyboards of the band The Fragrance, is another example of someone actively trying to broaden our understanding of worship music.

Spann, who has been leading worship in Biola chapel services with The Fragrance since her freshman year, believes “there’s something precious about diversity within our worship music — hymns, multicultural songs, praise music — which we miss when we stick to the typical homogenous styles.”

Her band, The Fragrance, which is currently recording a full-length album, plays music that combines eclectic indie-rock style with biblical themes and lyrics. (One song, “Awake My Soul!” incorporates a Hebrew praise chorus at the end.)

For The Fragrance, musical diversity and innovation is prioritized, as well as depth of lyrics. This reflects the emphases of the Music in Worship program at Biola, which requires students to spend their first two years being classically trained with classes like music theory and music history.

Bands like The Fragrance — who play old hymns in their worship sets alongside original songs — represent a new face of worship music for young evangelicalism: music that is quality, creative, thoughtful, forward-thinking and yet mindful of tradition.

Though the temptations of trendiness and the notion of worship as performance/attraction will probably not go away, Spann has learned through her time at Biola that the best bet for a worship leader is to simply remember that, at the end of the day, worship should be all about God.

“Worship is about the created ascribing worth to the Creator,” said Spann. “Worship music brings us together as a community to ascribe worth to our creator. It’s an incredible gift that God has given us.” Biola

---

THUR 4

- Meet and pray with other pastors to finalize the orders of worship and wrap up any loose ends
- Oversee printing of orders of worship
- Finalize, print congregation’s sheet music
- Work with worship intern on planning Sunday morning singing for our student ministries
- Band rehearsal (first vocalists, then instrumentalists), seeking the Spirit’s help from beginning to end

FRI-SAT 5/6

- My “weekend” and Sabbath rest with family

SUN 7

- In the car: warm up my voice and talk with God
- Gather with pastors and other worship leaders for prayer and preparation
- Robe up, kick the first service off with a plainsong chant, and help lead the rest of the liturgy
- In between services: rehearse band, set up and sound check
- Lead second service

Zac’s first worship album of old hymns to new music (The Glad Sound) was released in the fall of 2009. Check out his blog and get his music at www.zachicks.com.
How is Technology Shaping Generation Y?

Like most moms, Doreen Dodgen-Magee (Psy.D. '92) doesn’t like her kids spending too many hours in front of the TV. But Doreen — a Rosemead School of Psychology-educated, licensed psychologist with more than 20 years of experience — has the research to back up her concerns.

As a Portland, Ore.-based psychologist, Doreen has developed a specialization in working with parents and child-connected professionals about the neurological, relational and intrapersonal impact of overuse of technology. A rising expert in the field, Doreen frequently gives lectures across the country to parents and physicians/therapists about how mobile video, video gaming, texting and other technologies are shaping Generation Y.

Biola Magazine recently chatted with Doreen about some of the things she’s most concerned about when it comes to Millennials and media.

One of the topics you speak about is “connecting and working with Generation Y” — those born between 1977 and 2007. What are some key things about this generation that we should know?

I think the first thing I would say is that they are a generation that wants to change the world, and they feel empowered to do so. Sometimes they just don’t have the practical knowledge or the real-life skills to do that in an active way. They know how to harness and use technological resources to get a very broad audience for their concerns, which I think is a wonderful gift that Gen Y brings to us. What we can bring to them is maybe teaching them how to do the real-life hard work — beyond entitlement and empowerment — to make it happen. It’s more than just clicking “like” on a Facebook page for a cause.

What inspired you to start studying and speaking about the impact of technology?

I was looking through some old Life magazines from the ’50s one night and noticed that all the ads were for convenience foods and cigarettes. It hit me that by the ’70s — or about 15 to 20 years into us becoming completely enamored with convenience foods and cigarettes — we find out about lung cancer and we have the FDA coming out with this food pyramid suggesting that, oops, maybe the high fat and high sodium in convenience foods weren’t such a great idea. Maybe it would have been better for them to have stayed as side dishes rather than indulging in them as the main course. And that’s kind of what I think about with technology. We are so embracing this thing that could be a wonderful side dish or accompaniment to our lives. But it’s become the main event. What are we going to see in 10 to 15 years that it will be too late to control for?

What are some of the specific impacts of overuse of technology on our brain?

The biggest impact in the neurological area, that we’ve been able to see through new real-time brain scanning technologies, is that there really is a different pattern of firing that is occurring in the brains of individuals who are completely plugged in. Which, as an aside, is most of our culture now. The newest research from Kaiser Family Foundation in late 2009 showed that, if you control for multitasking [e.g. having a computer open while listening to an iPod and watching TV], the average American spends about 10 hours and 45 minutes a day plugged in. The neurological functioning of these folks looks as though there is less firing in the pre-frontal cortex, which is the CEO of the brain — the part of the brain responsible for the kinds of things that make us adaptable people in the world.

One concern I have is that the empathy regions of the brain and emotional centers of the brain are impacted by that pre-frontal cortex. So if we are tuning more to screens and less to people, not only are we getting less practice time and less face-to-face social time, but we’re also hard-wiring the brain to be less adaptable. Another impact that concerns me is the impact of violence. We can’t predict violence based on the
amount of time spent playing violent video games, but we can say that individuals who play increased numbers of violent video games have decreased empathetic responses to real-life violence. If we inoculate ourselves to extreme images on screen, it also depletes the brain’s tendency to seek out real-life stimulation.

At a very fundamental level, we expect less of our brains now. Because we have so much at our fingertips, we don’t ask our brains to remember the same things, which is what makes our brains robust — asking them to know things and asking them to network. Personally — though there’s no proof of this — I think this has a lot to do with the increased instances of cheating. Across the country, schools are dealing with cheating at levels they’ve never had to before, and I think it has some to do with the fact that we just don’t see a need to remember as much because it is going to be right at our fingertips. The neurological component of this is that the regions of the brain that we don’t use or that we don’t stimulate end up getting pruned off. And so if we aren’t asking the memorizing portions of our brains to work, those portions will gradually lose their function. The common example is phone numbers. Everyone used to know at least 25 phone numbers, but now nobody knows any phone numbers, because everything’s in our cell phone.

**How does overuse of technology impact our relationships?**

I find this the most concerning. We are really coming to learn just how much relationships build the brain. If you look at the literature reviews across the country on technology and its impact on Generation Y, the two findings that have been proven are increased use of technology leads to decreased family talk time and decreased social practice. But it’s through social practice that we learn how to have intimate relationships, how to have a self and how to have a self that interacts with others in a way that respects the other as well as the self. If we are decreasing that time by increasing our screen time, that’s a concern to me.

And because our technology is shrinking in size and becoming increasingly portable, there is the development of these wide-reaching social networks, especially for Generation Y, completely outside the accountability of anyone older and wiser. When I was a teenager, if a boy called me on the phone, it was the kitchen phone and everyone would hear me and my mom or dad would answer. Now, parents have no interaction because everyone just calls cell phones directly. When there used to be one TV in the house, it was hard to sneak off and watch an incredibly violent movie or pornography or something. But now with iPods and devices with screens the size of a watch, there is a total lack of accountability.

Another relational impact is that social networking tends to allow for a broad sense of community, but little depth of community that allows for an intimacy that can just be tapped into. If you’ve had a full day and you haven’t had time to eat and you have an empty stomach, you could drink a whole bottle of water and make yourself feel full, but you won’t have any calories for the rest of the day. And that’s sort of what social network feels like. It fills you up, but there’s not a lot of substance to it.

**What about the effects on us as people?**

As technology use is increased, it appears to me — and the research backs it up — that the locus of control for a sense of being, which we would want to be inside a person (Who am I? What am I about?), has become increasingly external. As our reach can go further out beyond us from our desk or our bedroom, we look further to the outside world to define who we are. So how many friends do we have on Facebook? How many texts do I get in a day? What do I get when I Google myself?

I also find in my clinical work a real decrease in self-soothing skills. Because we can go to a chat room at any time and find somebody who can talk us out of something or make us feel better, we just aren’t relying on ourselves to take care of ourselves in the same way. And I also think there’s been a significant decrease in the last 10 years in our ability to delay gratification. Even in very small ways, we are not developing the ability to wait, and I think that impacts our relationships with our selves, and it can be devastating on our relationship with God, because we become unwilling to wait on him.

**Let’s talk specifically about texting. How is this shaping Generation Y?**

A couple things come to mind. We write things that we would never say face to face. So if you take the impulsivity of an adolescent, together with lack of inhibitions that comes with writing, it’s just ripe for tricky situations with texting. Texting in moderation can be very helpful. But if it’s the exclusive form of communication, the relationship will likely move more quickly than it really has the emotional depth to handle — whether with anger or sexual connotation or something.

Also, because it is easy and because it is convenient, we are not doing the hard work of keeping ourselves accountable. If you talk to employers who are trying to bridge the gap with Generation Y, many of them will say that these individuals in Generation Y do not know how to have a conversation. They want to either e-mail or text you and have an immediate answer, and they don’t want to engage in process communication and they don’t want to do it face to face. It’s becoming a huge issue in the workplace.

**Are there any benefits to society of these new technologies?**

Definitely. I think if we could just use them in moderation, they could be massively rewarding. They are fun. It’s fun to reconnect with people. It can be relationship-building if we use it in moderation. I love what social networking and Skype and iChat have done for my ability to be in touch with the missionaries and ministries I support. It provides opportunities to get resources and training to people who would never get it otherwise. Twitter is great for practical urgent messages in emergencies. There are a lot of great benefits, but unfortunately we have this tendency to overindulge. We should use these technologies for some things, but we should also find real life things to engage with. Force yourself to become more moderate and engage in real life — especially for the young people out there who are digital natives.

![Doreen Dodgen-Magee](https://www.doreendm.com)

Doreen Dodgen-Magee (Psy.D. ’92) is a licensed psychologist in Portland, Ore. Her website, www.doreendm.com, includes lots of resources and tips for parents.
Faith for All Generations

If we want our faith to endure for all generations, we must become increasingly confident and focused about the kind of faith we are trying to pass on to our children and grandchildren.

In Psalm 78 we find a blueprint of God’s grand method for faith replication throughout all generations. He chose to use the family as the primary place to nurture faith. The psalmist, Asaph, unveils God’s plan:

I will open my mouth in parables; I will utter hidden things, things from of old — what we have heard and known, what our fathers have told us.

We will not hide them from their children; we will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done.

He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children,

so the next generation would know them, even the children yet to be born, and they in turn would tell their children.

Then they would put their trust in God and would not forget his deeds but would keep his commands. They would not be like their forefathers, a stubborn and rebellious generation, whose hearts were not loyal to God, whose spirits were not faithful to him. (vv. 2–8)

I grew up in a Christian family with parents who loved God. I can remember hearing stories about my rich and vibrant heritage of faith. When I became a parent, I didn’t want to be the one who broke the chain — the weak link who was unable to pass the baton to the next generation in the great relay race of life! When I think about what has been entrusted to me, I am often tempted to kick into “make it happen” mode. Yet Jesus warned against this type of faith.

Having faith is not about just “doing good stuff.” Jesus made this point when he gave the example of how we are to abide in the Vine. Jesus said, “I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, apart from Me you can do nothing” (John 15:5 NASB). We are the branches. He is the Vine. The vine is the plant’s food source. It is the way the branches are nourished with nutrients and water, which bring life to the budding fruit. Apart from him we can do nothing. He instructs us that as we abide, then and only then will we bear fruit. There’s also a caution in this for us to not just do “good stuff” without the power source that makes it good: God. I love the visual embedded in this passage.

Recently I was in Temecula, Calif., which is known as beautiful wine country. There are vast and picturesque vineyards as far as the eye can see. The imagery of the vineyard and what it means to bear fruit has always been intriguing to me. As I drove down the road that day, I saw something that stood out to me, a visual expression that I will never forget.

On one side of the road was a beautiful vine that almost looked fake because it was so perfect. It was a picturesque vine abounding with huge clusters of luscious grapes. Grapes still on the vine are a magnificent sight! Underneath these vines, somebody had painted on a wooden board the words, “Abide in me and you will bear much fruit.” In contrast, on the other side of the road stood a lonely, withered branch. It was lifeless, its leaves dead, and it just looked pathetic. Here it stood, just one ugly branch, useful for nothing. A wooden board also accompanied this branch, stating, “Apart from me you can do nothing.”

Intellectually, I understand that only God can change lives. But I confess to you that I am tempted daily to simply “try harder” to walk this life of faith. Not only do I find this temptation in my own life, but I also struggle enormously not to impose this false faith on my children by encouraging them to “try harder” as well. How foolish I am when I either try in my own efforts to be transformed, or more foolish yet, when I ignore altogether the path that he has set out for me!

In Philippians 2:13, Paul reminds us that it is God who is at work within each of us, working out his will. Our job (and really, our privilege) is to place our children in the path where he is at work. We get to come alongside where he is already moving. We get to place them in proximity to the divine and then let the divine do the supernatural in their lives. It’s such an honor. It really is.

Michelle Anthony (’89, M.A. ’01)
Michelle oversees family ministries at Rock Harbor Church in Costa Mesa, Calif., and serves as the Family Ministry Architect for David C. Cook Publishing. This devotional is partially excerpted from her new book, Spiritual Parenting: An Awakening for Today’s Families.
Books By Biolars

True Religion: Taking Pieces of Heaven to Places of Hell on Earth, Palmer Chinchen (’86), David C. Cook, June 2010: A rising voice in the missional movement, Chinchen challenges Christians to a new kind of spiritual formation—one focused on pouring out our life for others and radical dependence upon God. Discover why true religion involves engaging the problems in our world as we go with the good news of the gospel. And in the process of pouring ourselves out for others, we’ll see God radically transform our own hearts as well.

The Deep Things of God: How the Trinity Changes Everything, Fred Sanders (associate professor of theology), Crossway Books, August 2010: The doctrine of the Trinity is widely taught and believed by evangelicals, but rarely is it fully understood or celebrated. Sanders shows how recognizing the work of the Trinity in the gospel changes everything, restoring depth to prayer, worship, Bible study, missions, tradition and our understanding of Christianity’s fundamental doctrines.

Hipster Christianity: When Church and Cool Collide, Brett McCracken (current M.A. student, managing editor, Biola Magazine), Baker Books, August 2010: What happens when the church’s concern with appearances outweighs our concern for sound doctrine or faithful practice? This probing book examines an emerging category McCracken calls “Christian hipsters”—an unlikely fusion of the American obsession with being “cool” and the realities of a faith that is often seen as anything but. He explores what they’re about, why they exist and what it all means for Christianity.

Spiritual Parenting: An Awakening for Today’s Families, Michelle Anthony (’89, M.A. ’01), David C. Cook, June 2010: This is not a “how to” parenting manual, but a guide for developing as a spiritually minded parent who asks, “Who did God create my child to be?” The book speaks to the journey that all parents must learn to accept: to hear God’s voice and change along with their children. [See excerpt on page 28.]

Against All Gods: What’s Right and Wrong About the New Atheism, co-authored by John Mark Reynolds (director of Torrey Honors Institute and professor of philosophy), InterVarsity, May 2010: Despite their conclusions, folks like Richard Dawkins and Sam Harris are asking the right questions. They’re making belief in any religion an issue again, especially in the university context where, for decades, questions about faith and reason have been taken off the table for serious discussion. Together, Phillip E. Johnson and Reynolds explore the unique opportunity these “evangelistic atheists” are creating in their attempt to convert us to their unbelief.

Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page, Larry Osborne (’74, M.A. ’86, D.Min., ’86), Zondervan, March 2010: Osborne exposes the hidden roadblocks, structures and goofy thinking that all too often sabotage the health and harmony of even the best intentioned ministry teams. Then, with practical and seasoned advice, he shows what it takes to get a leadership board, ministry team and an entire congregation headed in the same direction, sticking together, unified and healthy for the long haul.

This is Your Brain in Love: New Scientific Breakthroughs for a More Passionate and Emotionally Healthy Marriage, Earl Henslin (Psy.D. ’86), Thomas Nelson, January 2010: In this sequel to his groundbreaking book This is Your Brain on Joy, Henslin applies the latest in brain imaging and research to show how the brain affects your love life, offering tips for boosting it to new levels. The book is filled with stories of real couples Henslin has counseled and will be a useful reference for couples, counselors and ministers.

Here Today, There Tomorrow: Unleashing Your Church’s Potential, Gary McIntosh (professor of Christian ministry and leadership), Wesleyan Publishing House, March 2010: McIntosh provides help to leaders of churches, regardless of size, who struggle to create workable plans to move their congregations forward. Loaded with case studies, resources and chapter-by-chapter action plans, this practical resource contains everything a pastor needs to understand the planning process; identify the church’s mission, values and goals; and put it all together in a plan that works in the local setting.

“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.

FALL ’10
Kay Washer ('48) wrote an autobiography called *One Candle to Burn. The Lives of Dal & Kay Washer*, in which she recounts God’s amazing work through her life and the life of her late husband, Dallas ('48), as they took God’s light to the darkest corners of the world as missionaries. If you are interested in reading the book, contact Kay at kaywasher@gmail.com.

Elaine Crane ('53) recently published a book, *Son of the Soil*, which recounts the personal story of how she and her late husband, David ('54), “served God in their generation” (Acts 13:36) through their missionary work in Puerto Rico, Trinidad, and China. To order copies of the book directly from Elaine, please e-mail decrane3871@sbcglobal.net.

Charlotte Kryder ('67, '68) recently published *Heaven*, a fun, simple, biblically accurate tool to teach children about the life of Jesus Christ. The book includes text, original illustrations, a related Bible study and sheet music for piano and guitar. The book can be ordered from www.winepressbooks.com under the category of youth/children, or by contacting Charlotte directly at heavensong4u@gmail.com. Charlotte has taught children in private and public schools for 20 years and is active in teaching Sunday school and Released Time Christian Education. She and her husband, Richard Kryder ('74), have been missionaries with Cam International for 36 years, serving in Central America and now in the United States. They live in Placentia, Calif., and have one son, Allen. Charlotte is a breast cancer survivor of 12 years and loves to serve the Lord by teaching children about Jesus.

Paul Wrobbel ('76) completed his doctorate in educational policy and administration at the University of Minnesota in December 2009. Dr. Wrobbel is the head of school at Trinity Oaks Christian Academy, a P-8 school in Cary, Ill. He and his wife, Karen ('76), live in Fox River Grove, Ill., and have two daughters and five grandchildren. Karen completed her doctorate in 2005.

Cory Noel ('01) worked in accounting for several years before deciding to pursue her dream of becoming an attorney. She spent some time volunteering and traveling before beginning her studies at Seton Hall University, where she earned her J.D. in May 2009. She has been admitted to the bar in both New York and New Jersey and now practices immigration law in Brooklyn. cory.e.noel@gmail.com.

Eyiymis Damisah ('05) recently won the Howard Hughes Fellowship and will be staying another year at Yale Medical School to do research before she begins her residency.

Holly Vicente Robaina (M.A.'10) recently wrote a curriculum for middle school students, “How to Read the Bible,” which clearly explains the different genres of God’s Word so kids can better understand what they’re reading and how to apply it to their daily lives. The curriculum is being published by Christianity Today International and can be downloaded at http://biblestudies.stores.yahoo.net/howtoreabiaun.html.

Marriages

Donna Harris ('04) married Roger Langley on Easter Sunday, April 4, at Granada Heights Friends Church in La Mirada, Calif. Donna’s e-mail is donnakirstie@gmail.com.

Drew Youngs ('05) and Jennifer Abel ('06) were married at Biola University in Calvary Chapel on March 22, 2009. They met at Biola in the fall of 2002, when they both lived in the beloved Grove. They met through a mutual friend and remained casual friends throughout their years at Biola. It wasn’t until the beginning of the spring semester of 2005 that they realized they wanted more than just a friendship. After graduation, their relationship stayed strong even while Jennifer was in the Philippines on a mission trip for eight months and Drew lived in San Diego. After much waiting on the Lord’s timing, Drew and Jennifer were finally engaged Thanksgiving of 2008. The couple is now happily married and has plans to work at an orphanage in the Philippines for at least a year.

Christopher (M.A. '06) and Manisha (Patel) Barker were married on May 31, 2009, at St. Paul’s Orthodox Church in Irvine, Calif., and honeymooned in Greece. The two met during their undergraduate studies in Grand Rapids, Mich. After teaching three years for college abroad, by the grace of God, Christopher is now a department chair and professor of philosophy at Arizona Western College. Manisha is currently a human resources manager and is in the process of finishing her MBA. christopher.j.barker@gmail.com.

David ('06, M.A. '10) and Allison (Harned) Holton were married on July 25, 2009, at Granada Heights Friends Church. They reside in Whittier, Calif., only minutes from Biola, where David recently completed his M.A. in teaching.

*Continued on page 32*
Alumni Files

Fan Mail for the Faculty

Here at Biola, we have an annual tradition that you might not find at most other schools. Each year, about a week before the students start arriving on campus, Biola’s faculty gathers together for several days to worship, pray and discuss the upcoming academic year. It is really an amazing time of preparation for what will take place in the classrooms in the coming semester. Most students never know that this kind of preparation has gone into their educational experience, but will nonetheless feel that unique Biola “soul” that comes out from the hearts of faculty into the classroom throughout the year.

This year’s opening week was special in that several gifted alumni were brought back each day to share what God is doing in their lives and ministry, and to reflect on the faculty and staff who poured into their lives while they were here as students. The first alumnus to share was Larry Acosta, CEO of Kidworks, Inc., a barrio-based ministry in Santa Ana, Calif. Larry shared a little of his own testimony of having been raised in a very poor and abusive environment, coming to Christ through the ministry of Awana Clubs, and really growing in his faith and realizing his value as a follower of Christ through Biola and our faculty and staff. What an encouraging message for all of us here!

Over the next few sessions with our faculty, one graduate after another spoke about how God was using their training in missions work, in business, in media, in a water ministry for Africa, and through music and the arts. To a person, every former student named specific faculty and staff who had reached into their lives and encouraged, mentored and helped prepare them for the future ministry that God would have for them.

I was reminded as I listened of how many of our faculty could be making two or three times their salary in a secular position, could be receiving accolades in more public forums, or could be in other universities writing more and mentoring less. But, they are choosing to be here, and ministering to and loving our students in such wonderful ways.

The focus on loving students starts early for Biola faculty. In fact, during their interview with the president, every potential faculty member faces a question that plays an important role in determining whether or not they will be hired: “How will our students know that you love them?”

Did you feel that love, care and concern as a student at Biola from a faculty or staff member? If you did, I would encourage you to tell that faculty member how much you appreciated that influence in their life. If you were like Larry Acosta, it may have been the first time that you found worth and value and the confidence to know that God had gifted you in very unique ways. Why don’t you tell that person how much they meant to you and how God used them in your life?

If you aren’t sure how to contact them, send them a note or e-mail by way of the alumni office and we will forward the note along. And, we would love to hear your stories as well. Send us a copy, and if you approve, we might use them in a future issue of Biola Magazine.

I was blessed by faculty, teachers and pastors that spoke into my life and the lives of my family to prepare us for a lifetime of ministry, and I am thankful. How about you?

To send a note to Rick or to have a note forwarded to a faculty member who made a difference in your life, contact rick.bee@biola.edu or send correspondence to Alumni Office, Attn: Rick Bee, Biola University, 13800 Biola Ave., La Mirada, CA 90639.

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.
Jesse Frazier (‘07) and Erica Ross were married Oct. 4, 2009, in Pensacola Beach, Fla. Biolans in the wedding included Chad Porter (‘07) and David Calvillo (‘07). The couple currently lives in Abilene, Texas. Jesse is a first lieutenant in the U.S. Air Force and flies on the B-1 Bomber as the weapon systems officer.

Melody (Lake, ‘07) married Kyle Thibodeau (‘07) on Sept. 5, 2009, in Evergreen, Colo. Biolans in the wedding included Evan Thibodeau (‘11), Andrew Faris (‘06), Andrew Lindquist (‘06), Les Rorick (‘07), Matthew Emadi (‘07), Keri (Schulz, ‘07) Fox, Allison Unruh (‘07) and Katrina Lake. They now reside in Busan, South Korea, where they both work as English teachers.

Megan (Orr, ‘09) and Philip (‘09) Martin were married on July 18, 2009, in a joyful ceremony at the bride’s aunt and uncle’s home in Upland, Calif. Alumni in the wedding included maid of honor Megan Flower (‘09), Michiko Babel (‘11), Abigail Martin (‘11), Rebecca Orr (‘14), best man Jonathan Earsley (‘08), Brendan Austin (‘08), Richard Freer (‘09) and Stephen Salisbury (‘09). Megan and Phil both transferred to Biola in the fall of 2006, met in their SOS (student orientation) group, and were friends from day one before starting to date the following year. Both were also intercultural studies majors and have a desire to move overseas in the next few years to work long term among unreached peoples. The couple currently lives in Escondido, Calif. Phil is a manager at a law firm in downtown San Diego and Megan works as a personal/administrative assistant in a home office in Encinitas. Megan and Phil are expecting their first child (a girl) in the fall of 2010.

Marisa (Rountree, ‘09) and Tim Peterson (‘08) were married at Biola University’s Calvary Chapel with a beautiful reception on Sycamore Lawn on June 5. Biolans in the wedding party included Amanda Rountree (‘12), Anna (Milczewsky, ‘09) Barber, Laurel Wilson (‘08), James Arnold (‘10), Jake Hampton (‘12), Stephen Throop (‘10) and Ben LeBar. The couple currently resides in Fullerton, Calif., where Tim works as a Lab Technician for A.J. Edmond Co. and Marisa teaches for the Biola STAR Program.

Peter (‘10) and Laura (Alden, ‘08) Styffe were married May 31 at Saddleback Church in Lake Forest, Calif., after four and a half years of dating at Biola. They now live in Costa Mesa. Peter will be an RN at San Clemente Memorial while Laura continues to work in Irvine Unified School District.

Ian David Banks (‘11) married Sabrina Marie Whetsell (‘10) on June 4 in Long Beach, Calif. The couple met as art students in 2008. Biolans in the wedding included David Carlson (‘10), Melissa Rountree (‘10), Melissa Barranco (‘10), Jonathan Monsour (‘11), Emily Barranco, Marissa Tipton, Jessica Tipton and Abe Rose (‘09). The couple honeymooned in Ian’s home state of

Continued on page 34
Where Are They Now?

Serving With Wycliffe in Latin America

Marty Lange (’89) has been serving with Wycliffe Bible Translators since 1990. After graduating from Biola, Marty spent a year in Ireland before joining Wycliffe. For the last eight years, he has served in Lima, Peru, with his wife, Karen, and four children, Heather, Kara, Summer and Nathan. After moving to Peru in 2002, Marty and Karen started training Peruvians to plan and produce Scripture-based media. A lot of their work has involved training and mentoring Peruvians to produce audio and video programs in minority languages, with the goal that they will train others to do the same, following the 2 Timothy 2:2 model. Some of their trainees have formed ILMAV (Impacting Minority Languages with Audiovisuals; www.ilmav.org), a Peruvian organization dedicated to making the Scriptures available to the minority languages of Peru in audio and video form. The process of coaching and training ILMAV has been “one of the major highlights of my life,” said Marty. This June the Langes began a year of furlough. Marty is moving into the role of nonprint media training coordinator for Wycliffe in Latin America. They will be based out of Orlando, Fla., starting in the summer of 2011.

Traveling to Rwanda to Bring Home Adopted Son

Nick (’01) and Becky (’00) Fisher recently traveled to Rwanda to bring home their adopted son, Judah. They began the paperwork at the beginning of 2009 and in November of last year received the long-anticipated approval from the Rwandan government. They left on Jan. 22 for Kigali and met Judah on a Sunday morning at his orphanage. They traveled with eight other families from across the country and together the group brought home 12 kids. Since coming home, Judah gained weight, now has a full head of hair, is no longer anemic, and is adjusting great. The Fishers currently live in Huntington Beach, where Nick is the youth pastor at CrossPoint Baptist Church and Becky is a photographer. “We feel immensely blessed by God’s great grace in giving us three kids, and a lot of wonderful friends and family to support us on this journey,” said Becky. “We’d love to talk with anyone interested in adoption from Rwanda, so shoot us an e-mail at bfisherhb@yahoo.com.” You can also follow the Fishers at their blog: http://fisherbloggers.blogspot.com.

Counseling Soldiers in Afghanistan

Frank Valencia (’05, M.Div. ’08) is currently stationed in Kandahar, Afghanistan, serving as a chaplain with a unit that specializes in combat stress control. During his training in the fall of 2009, Frank was stationed at Ford Hood in Texas, and was there on the day of the November 2009 shooting, which killed five of his comrades. Frank could hear the shooter “around the corner” and at first thought it was training. “I was thinking, so Frank, this is it. This is how you’re going to die,” he said. In December, Frank went to Afghanistan, where as chaplain he provides pastoral care and counseling to soldiers dealing with issues like depression, anger, loneliness and post-traumatic stress. “We deal with people who are overburdened by the rigors of combat,” said Frank. “Our focus is to renovate their minds so they can fight again.” Frank, who lives in La Habra, Calif., with his wife, Kristen, is now on his second five-month tour. When he returns home, Frank hopes to enter the pastorate. He requests prayer for the leaders and people of Afghanistan, as well as for physical, mental and spiritual protection while he is in Afghanistan.

Losing 120 Pounds and Blogging About her Journey

Liana Sims (’08) has been overweight since elementary school, but recently — after hitting a peak of 350 pounds — she decided to make a change. In 2007, Liana read the book The Gift of Being Yourself, which suggests that “You can never change who you are until you accept who you are.” That book, combined with an impactful floor retreat in the spring of 2007, were the catalysts for Liana’s weight-loss journey. Over the last couple years, Liana has lost a total of 120 pounds and counting. In June, she created a blog (http://watchqueenlose.blogspot.com/) to be an encouragement to others facing a similar battle. “There is no secret to weight loss,” said Liana. “At the end of the day, it comes down to eating and exercise. However, there is a spiritual battle of the mind that takes place on a consistent basis that greatly plays into the decisions I make about food and exercise. Nothing less than prayer has gotten me where I am.” Following graduation from Biola, Liana worked at Faithful Central Bible Church. In August 2009, she began the master’s program in apologetics at Biola. Feel free to connect with Liana at thequeenliana@gmail.com.

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?”
Colorado. They are making their home in Whittier, Calif. Sabrina works as a one-on-one aid for the YMCA and has started her own business called Envision Art (www.envisionart.org). Envision Art is an aspiring program for children and adults with special needs. Its mission is to enliven and deepen the imagination and creativity of those with disabilities through the creation of art. Ian works for Open Doors USA as a Web developer, and also owns his own front-end Web design business called Phase Change (http://phase-change.org).

**Births**

Craig and Kelly (Carver, ’95) Herring joyfully announce the arrival of their daughter, Carly Joe. Carly was born on Oct. 5, 2009, weighing 5 pounds, 15 ounces and measuring 19 3/4 inches. She was welcomed home by her big sister, Camryn, and big brother, Cole. Craig and Kelly currently reside in the Indianapolis area, where Craig is a computer consultant for a local firm and Kelly is a stay-at-home mom.

Steve (’96) and Veronica (Fenske, ’96) Johnson are happy to announce the birth of their second child, Anna Amore, born on July 30, 2009. Steve, Veronica and Anna’s sister, Sophia, are living in Virginia Beach, Va., where Veronica is starting an internship so she can complete her Psy.D. from Regent University. www.steveyjohnson.org; www.veronicajohnson.com.

Shany Aysta (M.A. ’97, Psy.D. ’01) Isaac and her husband, Steve, joyfully announce the birth of their first child, Alivia Lea Isaac, born on Feb. 1. She was 7 pounds, 8 ounces and 21 inches long. Shany and Steve live near Charlotte, N.C., where Shany works as a psychologist at the VA and Steve is a stay-at-home dad and works part-time as a sheriff’s deputy.

Kevin (’98) and Kristen (Logsdon, ’99) Merkh would like to announce the birth of their daughter, Liesl Hope, on June 5, 2008. Liesl is loved and adored by her twin sisters, Aberleine and Baylie. The Merkhs reside in Aliso Viejo, Calif.

David and Krista (Angstead, ’99) Pratchard joyfully announce the birth of their daughter, Hannah Grace. She was born March 14 in Mesa, Ariz., weighing 9 pounds, 12 ounces and measuring 22 inches long. She is adored by her two older brothers, Chase, 4, and Carter, 2.

Alison Rose Vincent was born on Dec. 23, 2009, to Dominic A. Vincent (’99, M.A. ’03) and Diane Vincent (assistant professor at the Torrey Honors Institute).

Jeremy (’00) and Kimi (Kleist, ’00) Copeland are proud to announce the birth of Isaiah James Copeland on March 15. He joins older sisters Hannah, 6, and Joy, 2. The Copeland family lives in Durham, N.C., where they moved two years ago to plant Story Church (www.storychurch.org). copeland@storychurch.org.

Danny and Laurie (Barger, ’00) Hawley welcomed the birth of their son, Carter Joseph, on Aug. 17, 2009, in Antioch, Calif. He weighed 4 pounds, 11 ounces and was 18 1/2 inches long. Big brother Liam is enjoying his new playmate. Danny teaches science at a middle school and Laurie is busy at home with the boys. thehawleyhome@yahoo.com.

Colin (’01) and Liz (Langenwalter, ’03, M.A. ’06) Anderson announce the birth of their second daughter, Katherine Anderson. Big sister Emily is ecstatic to have a little sister. Katie giggles a lot and is a happy child. We are blessed.

Nick (’01) and Becky (’00) Fisher are pleased to announce their newest addition, Judah, whom they adopted from Rwanda in February after a 13-month process. Judah was 8 1/2 months old at the time of his adoption. While in Rwanda for the adoption, Nick and Becky ran into another couple from Biola — Nick (’93) and Laure (’94) Dokolas — who were also adopting a child. Between the two couples, three little Rwandans now have forever families. (see profile on page 33)

Alex (M.A. ’02) and Sheryl McLellan welcomed Asher Alexander McLellan into the world on Jan. 26. His big sisters, Sophia, 7, and Moriah, 6, are delighted and enjoy looking after their wee brother.

Jonathan and Amie (Greenfield, ’02) Cross are proud to announce the arrival of their fourth child, William Lee Cross. He joined their family Nov. 11, 2009, welcomed by proud sisters Providence and Rosemary. Jon and Amie are living in the greater Seattle area, where Amie enjoys homeschooling the children and Jonathan is a chemist.

Jonathan (’02) and Jennifer (Ralston, ’02) Epperson joyfully welcomed their second child, Tessa Kate, on March 15. Her big brother Caden, 2, is excited to have a little sister to play with! Tessa weighed 6 pounds, 13 ounces and was 19 inches long. The Eppersons live in Irvine, Calif., where Jen is in her eighth year working (now part time) at Mariners Church as creative arts director for children’s and family ministry. Jon is the national sales manager for KBC Networks in Lake Forest, Calif.

Alex (’02) and Kelsie (’01) Hernandez proudly announce the arrival of their sweet little girl, Eliana Sophia Hernandez, born April 16, 2009. Alex and Kelsie live in Torrance, Calif., where Kelsie is a licensed marriage and family therapist and Alex is a Ph.D. candidate at UCLA.

Andy (’04) and Carissa (Gier, ’05) Allen are happy to announce the birth of their son, Max Jaydon. He was born on Feb. 27, weighing 7 pounds, 4 ounces and measuring 19 inches long. The Allens live in Phoenix, Ariz., where Andy is the grant manager for Neighborhood Ministries.

**Continued on page 36**
Biolans Up Close
Exploring apologetics, soul care and the ‘White Woods’

When people ask author Jonalyn Fincher (M.A. ’03) what she and her husband, Dale (M.A. ’02), hope to achieve with their nonprofit, Soulution, she says, “We help people have healthy souls.” She recently shared with Biola Magazine what this looks like in her life and ministry.

“Soulution” is a word my husband Dale and I made up for our nonprofit, combining the words “soul” and “formation” or “celebration” or “foundation.” Soulution began in the spring of 2005 when Dale resigned from working with Ravi Zacharias to partner with me as a husband-wife apologetics team. Now we have a strong handful of volunteers and freelancers who hold down the fort when we travel nationally to speak, helping us offer imaginative apologetic articles, blogs, podcasts, online chat sessions and hundreds of free resources at soulution.org to help build up better souls.

A sub-topic and my favorite area is “women and spirituality.” For instance, I like to compare Jesus and other religious founders on their treatment of women. I like to speak on what makes women unique image bearers of God.

My first book, Ruby Slippers: How the Soul of a Woman Brings Her Home, covers the way a woman’s soul is unique, different from a man’s and different from other women. It’s an alternative to the Eldredges’ Captivating and includes gender studies, spiritual formation and my own “coming of age” story. Coffee Shop Conversations: Making the Most of Spiritual Small Talk is our most recent book project. Dale and I co-wrote this one to help Christians who might be discouraged about talking about Jesus, especially in this post-Christian culture.

Writing changed my views about men and women because I came in contact with theologians, Scripture, women, churches and studies that didn’t fit my cherished beliefs. I couldn’t understand how God could have made men and women equally valuable and still include verses like 1 Tim. 2:11–15 in his Word. I wrote to reconcile my intuition (yes, women are significant and as valuable as men) with my love for God and Scripture.

I came to see God as a hero for women. I learned that Jesus championed females more than I would have dared expected. And I came to find the Holy Spirit unrelenting in asking me to keep telling the truth as I found it, even if neither side (complementarian or egalitarian) wanted to claim me.

For the past three years we’ve made our home in Steamboat Springs, Colo. The Rocky Mountains offer so many differences we never experienced in Los Angeles, from golden aspen in the fall to sliding down icy driveways. A typical day starts with me taking our son, Finn, for my morning “on duty” time while Dale hits as many blog comments, e-mails and articles he can. I get the afternoons to catch up. I try to blog at least once a month about women and spirituality (www.jonalynfincher.com) and we travel regularly. So when you don’t find us tucked away in our tiny cabin in the woods, we’re on the road speaking together.

Finn just turned five months old. Having a baby helped me feel more included in all those stereotypically mom things (play dates, a birth story, nursing, etc.), but Finn also surprised me by not being as invasive, turn-your-world–upside-down as most people told me a baby would be. I still work for Soulution; I still partner on the stage with Dale; we still do radio interviews and writing together. We’re both just part time for now.

Our dream is to build a Soulution retreat center in the 100-acre aspen forest where we live, which we call the White Woods. We want to build a group of cabins for the gathering of people from all over the country, a dozen at a time, to taste rich food and rich beauty in community and discuss ways to build (not simply engage) lasting human culture.

Online, we just launched a Soulution forum to cover hundreds of excellent questions we personally respond to on e-mail into a more publicly beneficial and accessible place (soulution.org/forum). We hope that the new thread “My Faith Hurdle” (also accessible through myfaithhurdle.com) will bring more people — believers and non-believers — the safety to discuss their real questions and doubts.

I’m getting ready to launch a new blog with a psychologist friend of mine, focusing exclusively on female friendships. I’ve also been working on a book on women and friendship for the last several years, how girlfriends can be our best friends (and worst enemies). I finished the proposal last December.

Tom Fluharty
and Carissa works as a juvenile detention officer for Maricopa County.

Adam (’05, M.A. ’06) and Laura (Bostwick, ’04) DeClercq are proud to announce the birth of their first son, Garrett Thomas, on March 21 in Fullerton, Calif. Garrett weighed 8 pounds and measured 20.5 inches.

Ryan (M.A. ’05) and Emily (Lenderman, ’04, M.A. ’07) Buttes are delighted to announce the arrival of their son, Chase Patrick, born Nov. 21, 2009 in Santo Domingo, Dominican Republic. Ryan and Emily currently serve as missionaries in the Dominican Republic. You can read more about their ministry at www.stonesonthealtar.com.

Jeff and Joy (Buller, ’05) Walker joyfully announce the birth of their daughter, Grace Noel, born April 25, 2009. She arrived weighing 8 pounds, 10 ounces and measuring 19 3/4 inches. Jeff is a special education teacher and Joy is a stay-at-home mom.

Rick (M.A. ’08) and Jennifer (Filakouridis, ’03) Stoody joyfully announce the birth of their first child. Madeleine Marie was born July 4, 2009. The Stoodys live in Santa Barbara, Calif. Rick is getting his Ph.D. in philosophy from UC Santa Barbara. Jennifer was a pediatric nurse but is now a stay-at-home mom.

Deaths

Patricia Kelso (’38) Lokkesmoe went home to be with the Lord on April 14. She was 94. While at Biola, she was the first editor of the Biola Chimes newspaper and a member of the Evangel Girls women’s quartet. She had been married to Marvin Lokkesmoe for 63 years when he passed away in 2005. They had three children — Tim, Mary Pat and Jim — all of whom attended Biola. Pat and Marvin had a love for missions and the work of the Navigators and Wycliffe Bible Translators. She is survived by her three children, five grandchildren and seven great-grandchildren, who will miss her greatly.

Olga Rose (Schultz, ’43) Claassen entered the heavenly presence of her Lord and Savior Jesus Christ in early July, at the age of 92. After growing up in Minnesota, Montana and Oregon, Olga began studies at the Bible Institute of Los Angeles in 1940, graduating in 1943 with a degree in Christian education. From childhood, God had placed in her heart a desire to serve him, she thought, in Africa. (Later, it was two of her sons who served there.) At Biola she was impressed by a handsome young man who worked with her in the dining room. It was Curt Claassen, whom she married on June 1, 1944, in Dallas, Ore. He too had felt a call to missions, and to India in particular. They boarded a ship for India in November 1945, under the General Conference Mennonite Mission Board. There they served in the fields of evangelism, teaching in the Janjir Bible School, church planting, encouraging isolated Christians in villages and mentoring Indian evangelists. Their four sons — Lloyd, Gordon, Eldon and Loren — all grew up in India, graduating from Woodstock Boarding School. In 1975 the family moved to Berne, Ind., to serve in the First Mennonite Church, where Olga taught Sunday school, participated in Women in Mission and involved herself in many other ways in church life. Olga is survived by her loving husband, their four sons and wives, her grandchildren and many nephews and nieces.

Harry Luman Bascom (’49), age 87, passed into the presence of his Creator on June 2, in Santa Barbara, Calif. During his life, Harry served as a pastor at three California churches: Calvary Baptist Church in Monrovia, Cogswell Road Community Church in El Monte and Trinity Baptist Church in Santa Barbara. From 1951 to 1954, he served as a missionary in Venezuela with the Orinoco River Mission. Later, he served as a chaplain in the Los Angeles County jail system and as a Los Angeles County probation officer, specializing in juvenile and family services. He received a bachelor’s degree from Cal State Los Angeles in the late 1950s and a master’s in psychology with honors from Pepperdine University in 1972, and was a licensed marriage and family

Continued on page 38
Baby Biolans

01) Alison Rose Vincent
02) Alvia Lea Isaac
03) Anna Amore Johnson
04) Asher Alexander McLellan
05) Carly Joe Herring
06) Carter Joseph Hawley
07) Chase Buttes
08) Eliana Sophia Hernandez
09) Garrett Thomas DeClercq
10) Grace Noel Walker
11) Hannah Grace Pratchard
12) Isaiah James Copeland
13) Katherine Anderson
14) Liesl Hope Merkh
15) Madeleine Marie Stoody
16) Max Jaydon Allen
17) Tessa Kate Epperson
18) William Lee Cross
counselor. He taught adult education classes for the La Puente School District, and served briefly as adjunct faculty in psychology at Biola University. From 1980 until 1987, he served in the international counseling service of Wycliffe Bible Translators. In his retirement, Harry volunteered many hours at San Marcos Christian Camp & Retreat Center, where he was working hard on the last full day of his life. Throughout his life, Harry Bascom selflessly gave to others, combining his skills as a pastor, counselor and carpenter with his boundless optimism and willingness to tackle any project, large or small. In his later years, he built wheelchair ramps for widows, remodeled kitchens for family members and anyone in need, repaired and crafted furniture for family, friends and strangers, and gave countless volunteer hours to churches and other Christian organizations. He was often heard quoting the Bible verse from Nehemiah 8:10: “The joy of the Lord is your strength.” He is survived by his wife of 63 years, Alma (’47), children Ken (’72), Eddie (’71), Carolyn and Steve, 13 grandchildren, and 14 great-grandchildren.

Tokunboh Adeyemo (M.Div. ’76), Nigerian scholar and longtime general secretary for the Association for Evangelicals in Africa, passed away on March 18 in Nairobi, Kenya. Adeyemo oversaw the African Bible Commentary, a commentary with contributions from 70 African scholars that The East African described as “a monumental scholarly work that sought to make the Bible relevant to Africans.” He was also the executive director of the Centre for Biblical Transformation in Kenya, and the chancellor of the Nairobi Evangelical Graduate School of Theology. On his blog, “African Christianity,” African evangelical pastor Moses Owojaiye wrote: “Adeyemo was an African Christian statesman of high repute. He was a detribalized Christian and a true son of Africa. Adeyemo was a very brilliant, level-headed and one of the true African-Christian leaders with exemplary virtues.”
Gained in Translation
Professor fills theological void for Spanish speakers

About a decade ago, Matt Williams was preparing to teach an advanced class on Galatians at a Bible institute in Barcelona, when he ran into a big problem. After an extensive search for the right textbook, he realized there wasn’t a single Spanish-language commentary suitable for helping his students dig into the biblical text.

“The best I could find was a devotional commentary — which you don’t want for a master’s level class — and then a German, very liberal commentary,” said Williams, who now serves as an associate professor of biblical and theological studies at Biola. “It hit me hard at that point: Spain, and the Spanish world, really doesn’t have these kinds of books.”

The experience triggered an idea. The following summer, after finding a publisher, recruiting a translator and receiving a few significant donations, Williams launched an ambitious project to translate key biblical commentaries and theological works into Spanish — with F.F. Bruce’s commentary on Galatians being among the first.

In the decade since, Williams and a team back in Spain have translated more than 40 books, including such significant works as Millard Erickson’s Christian Theology and George Eldon Ladd’s A Theology of the New Testament, with many more on the way. Currently, the team is in the process of translating Zondervan’s entire NIV Application Commentary series on the New Testament — a massive undertaking.

The goal of it all, Williams said, is to provide pastors and Christian educators in Spain and Latin America with solid, reliable material that will help them understand and teach the Bible better.

“I look around and there’s just absolutely nothing like it,” he said. “Most Spanish publishing companies publish the ‘10 Steps to a Better Christian Life’-type devotional books, and every now and then they’ll publish an academic, biblical or theological book. But nobody’s doing anything like this. It’s pretty fun.”

The project seems unlikely for a man who didn’t even know how to speak Spanish just 15 years ago.

In 1996, after completing a Ph.D. at Trinity International University in Illinois, Williams and his wife answered the call to serve as missionaries in Spain, where just 0.2 percent of the population is made up of evangelical Christians, he said. (The country has a lower concentration of evangelical Christians than any other non-Muslim country in the world.)

After studying Spain’s culture, history and language at the University of Barcelona, Williams began to teach at the Spanish Bible Institute and Theological Seminary in Barcelona. That’s when the dire need for evangelical literature in Spanish became obvious to him, and the ambitious translation work began.

Now, as general editor of two series of Spanish books — Colección Teológica Contemporánea from Spanish publisher Clie and Biblioteca Teológica Vida from Zondervan — Williams partners with his publishers to select books, oversees a small team of translators, reviews the accuracy of the translations and assists in marketing efforts. (All this while teaching New Testament classes at Biola, where he was named professor of the year by students in 2004.)

For now, the project has no end in sight. Next up is a translation of N.T. Wright’s Simply Christian and more volumes in the NIV commentary series.

Williams said he’s been grateful for the vision of the two publishers who have taken on the project, knowing that while the books aren’t going to become bestsellers, they have the potential to make a huge impact in people’s understanding of the Bible.

“You’re never going to get a lot of sales, but — and that’s a big but — if you can train a pastor with good academic stuff and he gives it to his congregation, you’ve now reached 50 or 200 or 500,” he said. “With one sale, you can impact hundreds of people.” — Jason Newell

FROM BOOKS TO LIBROS
Here are just some of the works that Williams and his team have translated into Spanish:

Jesus Under Fire by Michael J. Wilkins and J.P. Moreland
An Introduction to the New Testament by D.A. Carson, Douglas Moo and Leon Morris
Grasping God’s Word by J. Scott Duval & J. Daniel Hays
Renovation of the Heart by Dallas Willard
Paul, the Spirit and the People of God by Gordon Fee
The NIV Application Commentary: Luke by Darrell Bock
The Case for Christ by Lee Strobel
Jesus the Messiah: A Survey of the Life of Christ by Robert Stein
From Pentecost to Patmos: An Introduction to Acts through Revelation by Craig L. Blomberg

Professor Matt Williams has helped to translate more than 40 key theology books and commentaries into Spanish — many of which are piled high in boxes and bookcases in his office.
give and receive

WITH A BIOLA GIFT ANNUITY

Support the mission of Biola University and receive steady income for life through a Biola gift annuity — one of our most popular giving options. By transferring securities, cash, or in some cases real estate to Biola, a gift annuity allows you to:

- Secure fixed income for the rest of your life — including a tax-free portion
- Obtain an immediate charitable tax deduction
- Bypass capital gains taxes on your gift
- Stop worrying about fluctuating stock and real estate markets
- Support Biola’s mission of biblically centered education

For a no-obligation illustration of how a Biola gift annuity can benefit your specific situation, contact Matt Kersh in the Office of Planned Giving.

planned.giving@biola.edu | 800.445.4749 | biola.edu/plannedgiving