THE VIEWFINDERS

In a tragedy-stricken land, Biola journalists are equipping Haitians to share their stories.
For over 35 years President’s Circle partners have helped to provide scholarship funds for students most in need of additional support, allowing them to complete their Biola education.

Currently, 84 percent of Biola students receive some form of needs-based financial assistance. That help is provided by Biola donors like you.

Do your part in helping to prepare our students for their future. With your gift of $1,000 or more to any Biola scholarship fund you will join the growing number of President’s Circle partners committed to tackling college affordability and aiding student success.

JOIN THE PRESIDENT’S CIRCLE TODAY!
To find out more visit biola.edu/presidentscircle or call 562.903.4798

STUDENT SCHOLARSHIPS ARE AN ESSENTIAL ELEMENT OF COLLEGE AFFORDABILITY AND STUDENT SUCCESS!
Biola faculty and students have begun a venture to train visual journalists in Haiti to share their country’s stories of tragedy and recovery. Above, student Shayna Brodsky explains a camera’s settings. (Photo by Alissa Sandoval)
Sizing Us Up

If you’re a regular reader of Biola Magazine, you may have already noticed some differences in this issue. For one thing, you’re not having to squint to read these words. Over the past several months, our team has been working to refresh our design and content in an effort to make the magazine an even better experience for you. Drawing from your feedback in recent reader surveys, we’ve added some new standing features, moved some existing pieces around, and — at the request of many of you — made the text more readable for folks who aren’t as nearsighted as I apparently am.

Beyond the larger font size, here is some of what you’ll find in this and future issues:

An expanded “Red Report.” We’ve made more room for coverage of what’s happening on campus, including some of the topics you rated highest in surveys: student profiles, academic achievements, visiting speakers, new construction and general university updates.

A new “Think Biblically” section. We’ve introduced a section devoted entirely to insights and research from faculty and alumni. Here, you’ll find biblically informed perspectives on important issues facing Christianity and culture, offered in the form of expert interviews, book excerpts, faculty spotlights and a “Defend Your Faith” apologetics column.

An updated look. Designers Jeffrey Hiendarto and Rebecca DiMarzio have made numerous design improvements throughout — some subtle, some substantial — in an effort to make the magazine more navigable and engaging.

In addition to these changes, we’re also committed to doing what we’ve always strived to do: keep you connected to the university community, share stories about Biolans who are impacting the world for Christ, and offer in-depth features on relevant, timely topics.

In this issue, we’re particularly excited to spotlight a team of Biolans who are equipping students in Haiti to capture their country’s stories through visual journalism. We’re also glad to include an interview with alumnus Michael Horton, whose latest book, Ordinary, has made a strong splash in recent months. In a culture that often celebrates celebrities and wants shortcuts to success, Horton issues a refreshing reminder about the need for ordinary followers of Jesus to be faithful in our day-to-day, sometimes-mundane lives.

As always, please let us know what you think, and how we can continue to better serve you. I look forward to hearing from you at biolamag@biola.edu.

Jason Newell (’02, M.A. ’13)
UNDERMINING THE FOUNDATION

The cover of your Fall 2014 Biola Magazine deserves to be looked at, stared at and thought about. It shows construction workers breaking away the sure foundation of a Christian university. But the artist’s rendition evokes the thought that someone has been at a larger task, and for quite some time. I think it implies the relentless assault on all of our personal and religious liberties by government that no longer understands or adheres to our Constitution. James Madison said, “I believe there are more instances of the abridgment of freedom of the people by gradual and silent encroachments by those in power than by violent and sudden usurpations.” And so it has been in America for much longer than most people suspect. The religion of our founders is facing fresh hostility, but other bedrock freedoms had to be ground away for many years to get us to this point. Your cover artist revealed more by this haunting picture than I could by a thousand words. But if you place yourself, your family and everything you hold dear on the steps of the building in the picture, you will see what I see.

MIKE HOLLER (’78)
Woodland Park, Colo.

THE FREEDOM TO BE A CHRISTIAN COLLEGE

I just wanted to tell you how informative and well written the article entitled “The Freedom To Be A Christian College” (Fall 2014) was. Although I follow news quite closely — in fact, I could be called somewhat of a “news junkie” — this article and the following info on pages 23–25 were eye-opening in a sense and certainly gave much food for thought. Biola has been and continues to be a place standing on biblical principles and training students to impact their world in a godly way — may it ever be. I plan to share the article.

VIRGINIA HAFER (’64)
Glendale, Ariz.

The article “The Freedom to be a Christian College” is a wakeup call! While I agree with the need to support religious freedom in America, I disagree that we should support hostile religions such as Islam. The Quran very clearly teaches hostility against those who do not follow Islam. This is being ignored in the media. Christians should be aware that Islam is not a religion of peace.

ERIC MUHLY (’05)
Redding, Calif.

While Biola University’s founders, employees and students have a stake in promoting their fundamentalist values, they still must operate within a larger and secular society. As long as Biolans accept federal and state aid (i.e., taxpayer dollars), they should abide by the rules of the larger society. Anything else is wanting to have your cake and eat it, too. You can’t, and shouldn’t, have it both ways.

Also, Biolans should be prepared for the day when citizens wake up and realize that universities, like corporations, are not people and have no inherent rights. Individual people have rights and should not be discriminated against, but a university is merely a creation of people to serve an end, the same as an automobile built in my neighbor’s garage. Nobody would clamor for that car to have any human rights, and no one should be claiming for a university to have rights, either.

MARK TOMES
Santa Margarita, Calif.

MOMENTOUS YEARS

Your obituary on David Erickson ("Alumni News," Fall 2014) and article on Ronnie and Musa ("Three Athletes Inducted into Biola’s Hall of Fame," Fall 2014) made me realize how momentous the years I spent at Biola were. Musa and Ronnie put Biola on the map and in the sports pages of the L.A. Times; David made his mark as a photographer for The Chimes and Biolan yearbook, and was a dear friend. I knew all three of these men when they were young and full of dreams and aspirations. I pray that Musa and David were able to accomplish these and that life has treated Ronnie well. Glad I was part of the history they represented and saw those athletes in action and was a friend. I knew all three of these men when they were young and full of dreams and aspirations. I pray that Musa and David were able to accomplish these and that life has treated Ronnie well. Glad I was part of the history they represented and saw those athletes in action and was a friend of David’s. Biola was a place to grow, but also created life-long memories.

ELAINE WONG (’73) CHOY
Milpitas, Calif.
SOMEONE RECENTLY TOLD ME CHRISTIANS need to stop using the journey motif because it’s tired and hollow.

I get it, in part. Platitudes about “life is a journey” without some deeper meaning start sounding fluffy. I’ve been guilty of this, having grafted the “journey” metaphor into some of my addresses to incoming parents and students. Then, a few years ago, I decided to put some grit behind my metaphor.

I invited nine Biola freshmen to go on a weekend journey with me to Yosemite National Park. I asked one of my lifelong friends to join us, as well as Biola’s golf coach, a certified hiking guide. If a journey is more perseverance than painlessness, the hike with these nine young men had to be rigorous. We needed to sweat and feel the aches in our calves from the ascent and the pain in our quads from the descent. Full backpacks would add to the strain, as would the 107 switchbacks on the sun-exposed mountain trail in late August. We’d cook over open flames and filter our water from the nearby creek.

As each student told his story over the course of the weekend together, I listened deeply. I thought if I could get to know these nine new students, I would know far better the 900 others in our freshman class. By the time we hiked down to the valley for the long drive back to Biola, I knew once more why I love my job so much.

What began in 2009 when I first took this hike into the mountains has continued every year, today numbering over 50 students who have journeyed with me into Yosemite. Year after year, these students who are pitching their tents in the newness of their journey to Biola have reminded me of the sacred calling we have as a Biola community to give our best to enable the rising generation of Jesus followers to thrive on their journey.

Their stories are remarkable, and their diversity is rich. A student from inner city Los Angeles hiked with a student from a rural Kansas town one-sixth the size of Biola. Accounting majors and art majors and those who are still trying to figure the “main” thing out plodded together up the Sierra Nevada Mountains. Some of these first-year journeymen were from broken families, some were raised in missionary homes, some were intercollegiate athletes, and some needed help carrying their packs up the trail.

Daniel came one year, a film major born into a polygamous Mormon family before his mother took her children away and was welcomed by a Dutch Reformed Church in Salt Lake City. One year I hiked with Jose, a Colombian refugee whose family settled in Los Angeles, where they struggled to get by. Peter was raised in one of the most expensive ZIP codes in America. Marcos was homeless through some of his high school years. Tyler is now married to a Biola graduate and is finishing his Biola engineering degree in partnership with the School of Engineering at NYU. Samuel was adopted from a Bangalore orphanage by a Colorado couple. He plans to be a physician, returning the compassion his doctors in India showed him.

As we hiked, wonderful stories emerged, stories of courageous students who want to make a difference in their world. They want to overcome big challenges, and they want to live into audacious dreams. And as these students separate from their families to begin a new leg of their journey at Biola, I marvel at the potential each one has — as do thousands of other Biola University students — to honor God with their lives, willing to be redemptive voices to the brokenness of our world.

Before we break camp and begin the long trail down, we find a bunch of stones and build an altar. On each new leg of the journey, we commit it — in all of its uncertainties, surprises and complexities — to God.

What I experience in small scale on the Yosemite hike I experience in full scale in our Biola community. This year we welcomed our largest freshman class in history, reaching a total university enrollment of 6,358 students on their journeys together at Biola. It is our sacred trust as faculty, staff and leaders to come alongside these journeyers and build in them the intellectual, spiritual, relational, character and leadership competencies that will carry them for a lifetime.

Barry H. Corey is the eighth president of Biola University. Visit his office online at biola.edu/president, on Facebook at facebook.com/presidentcorey and on Twitter at twitter.com/presidentcorey.
THE BIOLA COMMUNITY GATHERED IN CHASE GYMNASIUM ON FEB. 5 TO HONOR THE LIFE OF HASIET JOY NEGASH, WHO DIED ON A STUDENT MISSION TRIP TO INDIA.

HASIET JOY NEGASH spent her final days on earth living out a dream. Alongside a team from Biola’s Student Missionary Union, Negash traveled to India during the first two weeks of 2015 to share the good news of Jesus Christ. She played and fished with orphaned children. She washed the feet of untouchables. She gave a gospel message in a town where the mayor, a member of parliament and hundreds of teachers were present.

Then, on Jan. 15, the vibrant 19-year-old Biola student collapsed after complaining of asthma-related breathing difficulties. She was taken to a local hospital, where doctors were unable to revive her.

“The only thing my sister ever cared about was doing God’s will,” her brother, Hosana, said at a campus memorial service on Feb. 5. “She always wanted to spread the gospel in a foreign country, and when the opportunity arose, there was no changing her mind. The trip to India was all she ever talked about from the day she learned about the trip to the day she left.”

Negash’s death — the first ever to occur on a Biola mission trip — brought an outpouring of emotion on the university’s campus, where she was a familiar and friendly face.

A communication studies major from the Seattle area, Negash had been heavily invested in the Biola community since arriving in August of 2013. She gave campus tours and welcomed prospective students as an admissions ambassador. She helped incoming students transition into college life as a Student Orientation Services leader. And she bonded with and encouraged other students of diverse backgrounds through her involvement in Multi-Ethnic Programs and Development (MEPD).

“Joy was one who crossed cultures daily here at Biola, embracing a wide variety of people, building bridges wherever she went,” said Glen Kinoshita, director of MEPD, who remembered Negash’s love for sharing her Ethiopian heritage with others. “May we follow her example, to love across cultures, to live fearlessly and to build God’s kingdom while here on earth.”

Negash was someone whose faith, boldness and love were evident to all, family and friends said. She wore a wide smile and made friends wherever she went.

“Anyone who spent time with her knew that it would take at least 20 minutes to get anywhere on campus simply because of all the friends that she needed to stop and talk to and give hugs to,” said sophomore Hudson Tam. “She was so loved by the Biola community.”

Fellow members of the Student Missionary Union’s “Team India” said Negash embodied the team’s mission to “spread...”
L.A. Stands for ‘Locating Atonement’

Biola hosts third annual Los Angeles Theology Conference

"IT IS A GREAT PRIVILEGE TO BE A PART OF THIS BLOSSOMING OF DOGMATIC THEOLOGY IN LOS ANGELES. ... [LATC IS] SERIOUS AND YET FUN; SCHOLARLY, AND YET ENGAGED WITH THE CHURCH; CHALLENGING, AND YET ENCOURAGING AND SPIRITUALLY UPLIFTING."

– OLIVER CRISP

HOW SHOULD CHRISTIANS understand the doctrine of the atonement in a broader systematic theological context? This was the question of the moment for 137 theology students, scholars and thinkers from around the world who gathered at Biola Jan. 15–16 for the third annual Los Angeles Theology Conference. The theme of the conference, organized by Biola professor Fred Sanders and Fuller Theological Seminary professor Oliver Crisp, was “Locating Atonement,” exploring the doctrine’s connections to and implications for other doctrines like the Trinity or the Incarnation.

The conference consisted of five plenary addresses, nine breakout sessions and a concluding panel discussion. The presentations of the five plenary speakers — Michael Horton (Westminster Seminary California), Matthew Levering (Mundelein Seminary), Bruce McCormack (Princeton Theological Seminary), Ben Myers (Charles Sturt University) and Eleonore Stump (St. Louis University) — are available on open.biola.edu. Talks will be compiled in book form as well. Locating Atonement: Explorations in Constructive Dogmatics will be published this year by Zondervan.

Now in its third year, the annual January conference began at Biola in 2013, where it explored the theme of “Advancing Trinitarian Theology.” Last year’s conference was held at Fuller and focused on “Christology, Ancient and Modern.” In January 2016 the conference will return to Fuller and focus on the doctrine of Scripture. Plenary speakers for next year’s conference will include William Abraham (Perkins School of Theology, Southern Methodist), John Goldingay (Fuller), Richard B. Hays (Duke Divinity School), Amy Plantinga Pauw (Louisville Presbyterian Theological Seminary) and Daniel Treier (Wheaton College). A call for papers will be announced in May and nine papers will be selected to be presented at the conference.

Themes to be explored at future years of the conference include the task of dogmatics (2017) and theological anthropology (2018).

“It is a great boon that Biola University’s leadership have seen the value of this enterprise and invested in it for two of the three years in which the LATC has taken place,” Crisp wrote in a Reformation21 blog recap of the conference. “If the success of the [conference] is anything to go by, the age of ecumenical, dogmatic theology alive to the riches of the Christian tradition, and to contemporary restatement of central theological themes — what is often called ‘theological theology’ — is far from over. It is alive and well, and flourishing in (of all places!) Southern California.”

– BRET MCCCRACKEN

In honor of Joy’s life and legacy at Biola, the university has established a scholarship in her name. To offer support, visit giving.biola.edu, select “other” under designation and type “Hasiet Joy Negash Scholarship.”

– JASON NEWELL
The Chimes Earns National Recognition

BIOLA’S STUDENT NEWSPAPER, The Chimes, won the Online Pacemaker Award on Nov. 1 at the Associated Collegiate Press (ACP) and College Media Advisors convention in Philadelphia. This is the second year in a row for The Chimes to win an Online Pacemaker, the highest national award for student publications. The prestigious award ranks Biola’s newspaper as one of the best in the United States and Canada. Alumna Olivia Blinn (’14) also won third place for photo excellence in the general news category of ACP’s individual awards.

“The Pacemaker is validation for all the hard work we put in last year and the things we tried to accomplish together as a team,” said Heather Leith (’14), former editor-in-chief of The Chimes. “It’s the highest possible recognition you can get, so it’s an honor.”

The Chimes placed alongside two other schools in the enrollment category of 5,001 to 10,000 students: Harvard University and Camosun College. According to the ACP website, “the most successful sites had clean and accessible designs, excellent writing and editing, strong handling of breaking news and had superb social integration.” Journalism professionals chose winners from hundreds of entries and six finalists.

This is the fourth consecutive year The Chimes staff has received national recognition for their work. They were Online Pacemaker finalists in 2012 and the print edition won a Pacemaker in 2011.

The Chimes and its staff members have also won a variety of awards from the California College Media Association (CCMA) and the Baptist Press, and current editor-in-chief Anna Frost is a two-time CCMA award winner for her food blog, Don’t Forget the Frosting.

The 2013–14 staff included Heather Leith, editor-in-chief; Kevin Botka, online editor; Christina Bryson, Web producer; Katie Nelson and Anna Frost, news editors; Lena Smith, features editor; Tyler Gunhus, sports editor; R.J. Winans, arts editor; Parker Munson, arts and entertainment editor; Olivia Blinn, photo editor; Ashleigh Fox, Web photo editor; Rachelle Cihonski, senior copy editor; Thomas Harlander and Rachel Thompson, copy editors; Melanie Kim and Katie Brown, design editors; Zachary Fu, video producer; Austin Champion, business manager; and Sarah Sjoberg, advertising manager.

BUZZWORTHY

Recent highlights from Biola’s social media universe

Noah Munck is a freshman at Biola studying cinema and media arts. Many of you know him as Gibby Gibson from iCarly, but that’s definitely not all there is to the story! Check out this interview Noah did with The Chimes: http://bit.ly/1GivA07

Students, staff & faculty join in a vigil on Biola’s campus to pray for reconciliation #Ferguson #EricGarner

Congratulations #ClassOf2014! Biola has been blessed to have you as students, and now as you leave this place we know you’ll bless many others! #biolagrad #biola #commencement
A Room With a View

Not every college dorm room needs an “Enter at Your Own Risk” sign — especially at Biola, which was recently ranked 13th in the nation for “best dorms” by the college guide website Niche. Students with a special knack for interior design can enter Biola’s “Rate My Space” contest, which awards prizes in four categories. Among this year’s winners were Horton Hall residents Sarah Stricklin and Mary Knudson, who landed the title of “Best Double Room.” View more winning rooms at pinterest.com/biolau/living-spaces.

Photo by Michael Liu
GOOD FRIDAY 2014 WAS ESPECIALLY GOOD FOR MARY TATLOCK. It was the day the freshman intercultural studies major received mail that would change her life.

With just a few days left to decide on a college, Tatlock wasn’t sure she could afford to attend Biola, her top pick. Facing the realities of her father’s teacher salary and her mother and sister in college, she’d applied for almost every scholarship out there, but was still coming up short.

“I was getting admitted to some incredible universities [including Cornell] with good scholarships, but nothing was making Biola any more feasible,” she said.

One of the last scholarships she applied for was the Gates Millennium Scholars Program, funded by the Bill and Melinda Gates Foundation, which pays for the recipient’s complete undergraduate and partial graduate tuitions, as well as other expenses. The odds of receiving it are tough — 52,000 people applied for 1,000 recipient spots — but Tatlock was hopeful.

When her dad walked out to the mailbox on Good Friday and she heard him scream, she knew it was good news. After learning she’d won the scholarship, her decision to go to Biola was “instantaneous,” she said.

Tatlock said the Torrey Honors Institute and the intercultural studies department are already shaping her to become an effective international development worker.

“I have yet to go a single week without my ideas and actions being completely revolutionized by the teaching I am receiving,” she said. “My professors are actually supporting my faith and care about me both as a scholar and a person. I cannot wait to see what these next four years will hold.”

FIVE FAVES

FAVORITE BIOLA CLASS TAKEN
FOUNDATIONS OF GLOBAL STUDIES WITH MURRAY DECKER

FAVORITE TYPE OF FOOD
VEGETABLE KORMA, OR BASICALLY ANYTHING INDIAN!

FAVORITE BOOK
BRAVE NEW WORLD BY ALDOUS HUXLEY

FAVORITE WAY TO SPEND A FREE SATURDAY
TALKING WITH A GOOD FRIEND SOMEWHERE BEAUTIFUL

FAVORITE BIBLE VERSE
HEBREWS 12:28–29
IN THEIR WORDS

“Human beings are designed by God to dream, to imagine and to create. You are designed by God to see in your imagination and dreams that which is nonexistent and turn it into reality. This means imagination is our greatest gift and also our greatest curse. This makes you different from every other species. This is where we get our angst, our struggles, the despair, the depression — because you know somehow there’s more than what you see and what you’re living.”

ERWIN R. MCMANUS, lead pastor of Mosaic Church in Los Angeles, speaking about creativity in Biola’s chapel on Sept. 19.

“As Christians we need to be engaged in the culture. At the same time, if we are giving up the character of Christ in us in order to win, we’ve actually already lost. If it becomes about winning rather than expressing that beautiful idea of being receivable, then you’ve already lost.”

JIM DALY, president and CEO of Focus on the Family, speaking Biola’s fall 2014 commencement ceremony on Dec. 19.

“The word atonement is a relative newcomer to the English language. It is an invented word composed of ‘at’ and ‘one’ jammed together with ‘ment,’ and it was devised to express the idea that the atonement is the making-one of things that were previously not at one, namely God and human beings. So if at-one-ment is the solution to a problem, then it seems the problem should be thought of as the absence of unity or oneness between God and human beings.”

ELEONORE STUMP, professor of philosophy at St. Louis University, speaking at the Los Angeles Theology Conference held at Biola in January.
Starting Them Young

Biola launches new K–12 ‘satellite program’ for homeschool students

AS THOUSANDS OF FAMILIES already know, Biola University isn’t just for university students.

For the past two decades, Biola Youth has been supporting the K–12 homeschool community with a range of classes and activities aimed at supplementing home education. And now, a new program is making it more convenient than ever for parents to homeschool their students.

The new Biola University K–12 Private School Satellite Program provides parents with administrative support, academic resources and Christian community as they seek to educate their children, said June Hetzel, dean of Biola’s School of Education, who oversees the program with Biola Youth Academic Director Lydia Knopf.

“This program is designed to support homeschool families in the tailor-making of their children’s education,” Hetzel said. “We believe parents are the primary educators of their children and so we’re helping equip them as they embrace their God-given calling to educate their children.”

Currently, California families that wish to homeschool their children have a few options: They can file paperwork directly with the state, essentially becoming their own private school; they can join an independent study program (ISP) through the public school system; or they can work under the umbrella of a private school through a “private school satellite program” (PSP).

Biola’s PSP helps to simplify the legal and educational process for families by supporting parents in the development of courses of study and connecting families with helpful resources, including Biola Youth Academics’ in-person and online classes, as well as university lectures, centers, events and library access.

The program is especially helpful for students who are gifted or who have special needs, Hetzel said.

“If a family comes to us with special needs, we’ll do an intake interview with that family and we will connect them to specialized services that Biola has to offer,” she said. “For example, if a family had a child with speech or hearing difficulties, we would connect them with the speech and hearing clinic here at Biola. Or if the child had autism, we would connect them with professors who have specialties in autism.”

For the program’s first year, which opens this fall, enrollment is limited to approximately 100 students. Families can enroll from anywhere and receive online support, Hetzel said.

For information about the Biola University Private K–12 School Satellite Program, visit youth.biola.edu/psp.

Biola to Launch Master’s Program in Professional Accountancy

New graduate degree equips future CPAs

BIOLA UNIVERSITY WILL LAUNCH a Master of Professional Accountancy (MPAcc) degree this fall — a new graduate program designed to prepare students for successful accounting careers while also meeting new state-established academic requirements for becoming a certified public accountant (CPA).

The new master’s degree, offered through Biola’s Crowell School of Business, allows students with a bachelor’s degree to reach the number of additional college credits required to qualify for a CPA license in most states. In January 2014, California joined most other states in requiring new CPAs to have earned 150 total credits — more than is required by a typical bachelor’s degree.

“The new program was designed for students to continue working toward meeting CPA requirements while simultaneously earning an advanced degree,” said Phil Woodward, accounting professor and director of Biola’s MPAcc program.

The MPAcc degree, which consists of 33 units, will offer strong career preparation, networking opportunities and biblical integration, he said. It is designed to be completed in one year for full-time students or two years for part-time students, and is ideal as a seamless fifth-year program for Biola undergraduates.

Crowell School of Business developed the MPAcc program to continue Biola’s highly successful job placement rate and stay at the cutting edge of the industry, Woodward said. Biola accounting graduates have a strong history of success in this highly demanding field, including positions with the Big Four national accounting firms.

For information about the Master of Professional Accountancy program, visit the program’s website at crowell.biola.edu/mpacc.
Universities today produce some of the most compelling people and inspiring thoughts. Yet most universities have decidedly uninspiring giving websites. Until recently Biola was not exempt, having had an outdated and hard-to-use giving website for as long as the Internet has been around. But that all changed with the launch of a new-and-vastly-improved giving.biola.edu in December.

“We aspired to make Biola’s giving site the most dynamic of its kind, reflecting the innovation and ‘up and coming’ nature of Biola University,” said Adam Morris, vice president for advancement. “I believe other colleges will look to this site as an example of best practices in higher education fundraising.”

It had been at least six years since Biola’s giving website had received a refresh, and a lot of technological advances have taken place in that time. Online giving has also seen a dramatic increase in recent years, rising each year faster than overall giving rates. According to Network for Good’s Digital Giving Index, online giving to charities rose by 14 percent in 2013 while overall giving rose by 4 percent. Online giving isn’t all comprised of small donations either. Five nonprofit organizations reported online donations in excess of $100,000 in 2013, according to The Chronicle of Philanthropy.

These trends, coupled with the fact that Biola University is set to publicly launch a major fundraising campaign in May of 2015, made it clear to the Office of Advancement that a revamped giving website was a must.

“In an age when people are used to Amazon one-click shopping, we wanted to develop a website that was cutting-edge and compelling, providing clear and easy ways for supporters to give to the initiatives of Biola University,” said Kira McCracken, assistant director of advancement communications.

The process of building a new giving site took nearly two years, including much time devoted to research and analysis of giving trends and patterns of Web usage. In order to provide “the best online donor experience we could build,” the team behind the site focused on compelling content and a more streamlined user experience with less text and more imagery, McCracken said.

“We wanted to make the gift-giving process to Biola simple and easy, but we didn’t just want to offer ways to give,” she said. “We wanted to provide the why and the what now of giving to Biola.”

In addition to an easy-to-use giving page, the site features sections on Biola’s giving societies and volunteer groups, like the President’s Circle, Ruby Women, Eagles Athletic Association and the Lyman Stewart Guild. The site also advertises the breadth of giving options for donors, ranging from student scholarships and endowment to athletics and academic centers. A collection of student stories can also be found on the site — a reminder to donors that the transformed lives of actual students is what stewardship to Biola is all about.

“We wanted to create a site that showed donors that there are many ways to make an impact at Biola,” McCracken said, “and that making a big impact takes just a few easy clicks.”
Captain America
Amy Weststeyn named national volleyball player of the year

AMY WESTSTEYN IS KNOWN for going vertical for Biola on the volleyball court, and in December she reached a new all-time high for the university’s program.

Days after her team finished in the top four at the national championships in Iowa, the senior journalism major capped off a record-setting career by earning the title of the NAIA National Player of the Year from the American Volleyball Coaches Association — the first time a Biola player has received the national honor.

“It’s hard to believe still. Every time I think about it, it hits me all over again,” Weststeyn said. “I am extremely honored. This is a testament to what the Lord has blessed me with, because I definitely didn’t do any of this on my own.”

Weststeyn closed out her four seasons at Biola with her best one yet, leading the NAIA in hitting percentage (.433) and finishing in the top five in kills (490). She was the team’s go-to attacking threat throughout a deep postseason run, earning all-tournament honors for the fourth time in her career while leading Biola to a 32–5 final record and its sixth third-place national finish.

The senior middle blocker earned her fourth NAIA All-American honor and added this prestigious award to her NAIA Freshman of the Year honor from the 2010 season. She ended her collegiate career at or near the top of just about every statistical category that applies to a middle blocker, including kills (1,451), hitting percentage (.396), points (1,888) and blocks (340 total).

The national honor comes on the heels of a season that saw her set career-high numbers in kills, service aces, assists, digs, blocks and points. “Amy embodies everything you want in a volleyball player at Biola,” said head coach Aaron Seltzer. “She is a great player, but more than that, she is a great person. She is competitive, loves Jesus and really loves other people.”

Weststeyn’s work ethic and determination to succeed is bound in her desire to glorify God and lift up her teammates in any aspect of the game or outside of the game, teammates said.

“What makes Weststeyn such a strong leader is that she does not put that desire to succeed ahead of the importance of forging deep, personal relationships with her teammates, coaches and officials, teammates said. She also does not let her goals in volleyball distract her from her academic goals and achievements; she is a three-time Capital One/CoSIDA Academic All-American and two-time NAIA-Daktronics Scholar-Athlete.

She’s spent the last three seasons growing as an individual, and she got to spend this, her senior season, investing in those around her as a decisive, competent team captain and leader.

“I could not have asked for a better coach, a better program or a better group of girls to play with,” Weststeyn said. “I’ve been able to come to Biola and play volleyball for four years. It has been the biggest blessing in my life. I’ve never had so much fun.”

- NEIL MORGAN

GET IN THE GAME! For all the latest news on Biola’s student-athletes — including live updates during the games — follow Biola Athletics on Twitter: @BiolaAthletics.
In late 2014, race became the conversation in America. A pair of controversial decisions not to prosecute police officers for the high-profile deaths of black men in Ferguson, Mo., and in New York City had touched off debates and demonstrations from coast to coast. The slogan "Black Lives Matter" spread across social media. Political and religious leaders issued calls for justice, peace and clear thinking.

As Bryan Loritts (M.A. ’98) watched the national conversation develop, he desired for the evangelical Christian community to be more vocal. And so he decided to provide a microphone. On Dec. 16, more than 30,000 people watched live online and in person as Loritts brought together 10 prominent evangelical leaders for “A Time to Speak,” a wide-ranging discussion on race and the gospel at the National Civil Rights Museum in Tennessee.

For Loritts, a graduate of Biola’s Talbot School of Theology and a member of Biola’s Board of Trustees, the event was the latest in a series of efforts aimed at building multiethnic unity within the church. As a pastor, author and president of the Kainos Movement, Loritts has a passion for helping Christians think biblically about what it means to be one in Christ. He recently discussed some of these issues with Biola Magazine.

About 50 years ago, Martin Luther King Jr. said that 11 a.m. on Sunday is the most segregated hour in American life. Most Christians would probably hope that things have improved since then. What do the numbers show?

We are seeing the needle move slightly. About 10 years ago, 98 percent of churches were identified as homogeneous [classified as one ethnic group making up more than 80 percent of the congregation]. In a recent Lifeway Research poll, it’s now moved down to 86 percent. That’s one research poll — I’ve heard anywhere from 86 to 90 percent. It’s still pretty bad, but we are seeing movement, which is a huge thing.

Why have churches remained as homogeneous as they are? Are Christians generally OK with having homogeneous congregations? Or do they want more ethnically diverse churches, but just don’t know how to move in that direction?

I think there are several factors at play. I do think it’s fair for people to say, “Well, don’t people come to church based out of neighborhoods and communities?” And I say yes. And for that reason, I sometimes shock people when I tell them I don’t believe every church needs to be multiethnic. Your church needs to reflect the community. That said, I think Sunday mornings are a reflection not only of our communities, but our relational patterns as well. To this day, people still visit and join churches based on relationships. So if that’s the case, and our churches are more tilted toward homogeneity, it’s telling us that our relationships are still homogeneous in nature. And so what we’ve got to do is to encourage people to go to the other side of the tracks.

Another major cultural current that’s still leading to strong homogeneity has to do with history. Take the African American church, for example. Historically, just about every African American denomination was started because our white brothers and sisters in the church would not allow us to be full-fledged members of the church. In my experience, white brothers and sisters in Memphis have expressed much more of an interest toward issues of multiethnicity than African Americans have. And I think the reason for that is historically, the African Ameri-
THINK BIBLICALLY

Tell me about what you’re seeking to accomplish with the Kainos Movement, and why you believe it’s so vital for churches to pursue a multiethnic trajectory.

We want to see the multiethnic church become the new normal. I long for the day when my kids or grandkids seek out a church, sit down at one that’s all one ethnicity, and say, “That’s weird. Why aren’t people of different ethnicities coming here?” That’s what I’m laboring for. I want to create a new normal in our country.

And you see this as an issue that’s at the heart of the gospel, right?

Absolutely. If you were to ask me to give one message expositionally out of the Scripture, I would go to Ephesians 2. Many of us love Ephesians 2:1–10, where Paul speaks of our life before Christ, then in verse 4 says, “but God, being rich in mercy …” and finally “you have been saved by grace through faith.” We love that, because it’s all vertical — reconciliation with God through Jesus Christ. But historically, most evangelical conservatives have stopped at the end of verse 10, which is tragic, because right on the heels of verse 10, Paul goes on to horizontal reconciliation and talks about the “dividing wall of hostility” being abolished. That’s a temple reference. Gentiles could only worship in the court of the Gentiles. But now, because of Christ’s work on the cross, that dividing wall has been abolished and Gentiles can rush into the innermost parts of the temple and worship alongside their Jewish brothers and sisters. And then Paul says that Christ did all of this so he could create in himself “one new man.” The Greek word for “new” is kainos.

You’ve had great experience in building a multiethnic community at Fellowship Memphis. How have you been able to achieve growth in this area?

Aggressive intentionality. What we’re up against in this country is 400 years of intentional segregation and racism. If we’re going to undo all of that, we’re going to have to take the same aggressive intentionality, and move it in the other direction. It’s just amazing to me that you get people who push back and say, “Can’t this just organically happen?” And I say, “No! It can’t organically happen.” We’re trying to undo decades and centuries of intentional, aggressive segregation. If we’re going to see the needle move, we have to intentionally push toward reconciliation.

We were intentional as it relates to our location. We wanted a multiethnic church, so we picked an intentional location in Memphis that put us within an arm’s reach of African Americans and whites. We were intentional about our leadership. Nothing of long-term kingdom progress happens without competent, compassionate, caring leadership. If you went to our website, one of the things that would strike you is the ethnic breakdown. It’s pretty even, from our staff to our elders. We’re intentional with our music. I tell my worship leaders I want black, white, old and young, and they do a marvelous job with that. And we’re intentional with what we preach on. I’m not a sociologist; I’m a preacher of the gospel. However, the gospel has social implications. If you went through our archives, maybe once or twice in the last 12 months have we preached on race. We preach the gospel. We preach Christ crucified. And out of that, we get into what D. A. Carson calls “gospel entailments.” Our preaching creates an environment that pushes people to now live Ephesians 2.

What can — and should — individual believers be doing to pursue multiethnic unity in the church? How can everyday followers of Jesus be more faithful in this area?

I’d say several things. I love what Tim Wise says: “It’s not just good enough to not be racist. You have to be anti-racist.” If you’re around someone who makes an off-color comment, don’t be a “safe place” for that; be willing to have an awkward moment. Beyond that, even more importantly, I think Sunday mornings are a reflection. The sanctuary is a reflection of our dinner tables. If we’re going to have more multiethnic sanctuaries, we’d better have more multiethnic dinner tables. So do whatever it takes to intentionally get to the other side of town and reach out to befriend people who don’t act, think or vote like you. Those are intentional steps that I think that we can take to be more multiethnic and diverse.

THE EXPERT

Bryan Loritts (M.A. ’98) is president of the Kainos Movement and pastor for preaching and mission at Trinity Grace Church in New York City, where he recently moved after nearly 12 years as lead pastor of Fellowship Memphis in Tennessee. He has authored and edited several books, including his most recent, Right Color, Wrong Culture: The Type of Leader Your Organization Needs to Become Multiethnic. He also serves on Biola’s Board of Trustees.
Shepherds With Hammers
How professor Albert Yee thinks biblically about engineering

If you put an ichthys sticker on a hammer, does that make it a “Christian hammer”?

That’s a question that helped Albert Yee, associate professor of engineering, think through the integration of his Christian faith with the field of engineering.

Like a hammer, engineering is less theoretical than “simply functional,” said Yee. “So what makes a hammer Christian is not the hammer, but the hand that wields the hammer.”

The centrality of integration and “thinking biblically about everything” is one of the things that drew Yee to take a faculty position at Biola last fall, after having taught at William Jessup University in Rocklin, Calif.

In his physics and engineering classes at Biola, Yee hopes to teach students to think well, to wrestle with questions and learn to defend their answers.

“I’m in the business of raising up shepherds, not sheep,” he said.

Yee also hopes to debunk the notion that there is a conflict between science and faith, arguing to the contrary that “they can be married quite well together.”

Prior to becoming a professor Yee worked as an engineer for robotics company Fanuc, genome-mapping companies and medical technology companies like Becton Dickinson and Thoratec, which makes artificial hearts for those suffering from severe heart problems.

“The thought of building something that can radically change a person’s life is so compelling to me,” said Yee, who has a Ph.D. from the University of California, Berkeley, and a B.S. and M.S. from Stanford University.

Yee’s current research interests include the concept of “appropriate technology,” which seeks to find technological solutions that are locally sustainable, such as water purification technology for a developing nation that does not require importing expensive technology. He’s applied for three summer research grants to work with Biola students on projects that look at the use of recycled high-density polyethylene (HDPE) for 3-D printing, the use of EEG and EMG signals to power prosthetic limbs, and the use of xylem in tree branches to provide cost-effective water filtration.

There is a critical need for excellent engineers who are also grounded in a Christian worldview, Yee said.

“As technology improves, we are able to do a lot to save someone’s life or improve their quality of life,” he said. “But who gets to decide who gets that technology and who doesn’t? When is technology misused? I want a Christian speaking into those questions.”

- BRETT MCCCRACKEN
THINK BIBLICALLY

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Books by Biolans
Noteworthy new publications from Biola faculty and alumni

Questioning the Bible: 11 Major Challenges to the Bible’s Authority, by Jonathan Morrow (M.A. ’07, M.Div. ’07, D.Min. ’11), Moody, August 2014. Can a thoughtful person today seriously believe that God wrote a book? There is an unprecedented number of sophisticated attacks on the origin, credibility and reliability of the Bible. Confusion and doubt about the Bible being God’s Word are becoming as common inside the church as they are in the broader culture. It can be difficult to know what to say when skepticism and secularism take over so many conversations. Morrow responds to these challenges and gives people confidence that the Bible can be trusted and that it matters for our lives because God really has spoken.

Feast for Thieves: A Rowdy Slater Novel, by Marcus Brotherton (M.A. ’97), River North, September 2014. Sgt. Rowdy Slater was the most incorrigible paratrooper in Dog Company during World War II. After the war, through bizarre events, he turns his life around and falls into the only job he can find: preacher at the small community church in Cut Eye, Texas. The town’s lawman, suspicious that Rowdy has changed his ways only as a cover up, gives an ultimatum: Rowdy must survive one year as minister or end up in jail. At first Rowdy thinks the job will be easy, but when someone from his past shows up with a plan to make quick cash, life turns decidedly difficult.

The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology, by Jeremy R. Treat (’01, adjunct professor of biblical and theological studies), Zondervan, May 2014. The kingdom of God and the atonement are two of the most important themes in Scripture. Tragically, theologians have often set the two at odds or focused on one to the neglect of the other. Treat argues that Scripture presents a mutually enriching relationship between the kingdom and atonement that draws from the story of Israel and culminates in the crucifixion of Christ the king. Using insights from biblical and systematic theology, he demonstrates not only that the kingdom and the cross are inseparable, but how they are integrated in Scripture and theology.

Debating Christian Theism, co-edited by J.P. Moreland (distinguished professor of philosophy), with contributions by Moreland and William Lane Craig (research professor of philosophy), Oxford University Press, August 2013. Comprising groundbreaking dialogues by prominent scholars in Christian apologetics and the philosophy of religion, this volume offers a definitive treatment of central questions of Christian faith. From dialogues about God’s existence and the coherence of theism to significant debates over such specifically Christian doctrines as the Trinity and the resurrection of Jesus, Debating Christian Theism provides an ideal starting point for anyone seeking to understand the current debates in Christian theology.

In Pursuit: Devotions for the Hunter and Fisherman, by Zeke Pipher (M.Div. ’01), Baker Books, June 2014. Hunters and fishermen are familiar with the “moment of truth” — that adrenaline-surging, heart-pounding instant when success and failure hang in the balance. In that moment they know if they will experience the thrill of victory or the agony of defeat. The 90 devotions in In Pursuit are written specifically for this outdoorsman. Each devotion weaves scriptural truth into true hunting and fishing stories that capture the thrill of the great outdoors. These reflections on the active life are written to help prepare hunters for success and significance both spiritually and in their sport.

Read Me Like a Book: Using Hermeneutics as a Guide to Pastoral Counseling, Jason Cusick (M.A. ’02, D.Min. ’11), Wipf & Stock, June 2014. Many pastors feel overwhelmed and ill-equipped to deal with the counseling issues in their congregations. But pastors are actually better equipped for counseling than they realize. Hermeneutics, homiletics, pastoral care and counseling all share a common foundation in the field of “interpretation.” Pastors can learn to interpret people with the same expertise they use to interpret Scripture. In Read Me Like a Book, Cusick, a pastor at Journey of Faith in Manhattan Beach, Calif., offers a simple, practical and theoretically sound approach to help pastors leverage their exegetical skills to improve their pastoral counseling.

SUBMIT YOUR BOOK! To feature your publication, send the title, description and cover image to biolamag@biola.edu. Submissions may appear either in Books by Biolans or Class Notes, depending on space availability.
Partner Around the Gospel, Not Just its Implications

When you visit a church in America, you can usually tell within a few minutes what really drives the congregation.

The activity-driven church has a list of all its upcoming events in the bulletin, and you need a microscope to read it, because there are 10 to 20 activities every day of the week. The experience-driven church sings every song eight or 10 times, and when you talk to people during greeting time, they start every other sentence with “God told me....” The social/political-action-driven church has a table in the lobby with, depending on its political persuasion, either (1) family-values voter information guides or (2) fair-trade coffee that was hand-roasted by widows in a remote village in South America. The counseling-driven church has a rack on the wall advertising recovery groups for caffeine addiction and every other dependency under the sun.

The family-driven church has entire rows taken up by families with five or six kids since there are no children’s programs that might split families apart. The Bible-driven church hands you a bulletin as thick as your thumb, containing the pastor’s seven-page sermon outline (plus 14 pages of footnotes).

How many of those characteristics mark your own church? We can see three or four in our own! Few of these things are necessarily wrong, and many of them are attractive to us because they emphasize an implication of the gospel. God calls us to study his Word, our own! Few of these things are necessarily wrong, and many of them are attractive to us because they emphasize an implication of the gospel. God calls us to study his Word, to experience him through worship and prayer, to shepherd our families, and to influence our culture. The problem comes when you reduce the gospel to any of these things.

Then your church becomes the family worship church down the street from the social justice church, rather than simply being a gospel church.

This kind of reductionism is a particularly strong temptation for churches that work together in kingdom ministry, because kingdom partnerships are usually focused on one specific gospel implication: assisting the poor locally or overseas; influencing one area of culture, such as the arts; or teaching biblical interpretation to rising church leaders. Gospel implications may be the focus of a partnership, but they cannot be the foundation. When a single implication of the gospel is all that’s holding us together, rather than the gospel itself, the ministry will fall apart as soon as the money runs out or differences arise, as they always do.

Kingdom partnerships must be built on the gospel alone. This means that there should be a direct line between the aims of the partnership and Jesus’s life, death and resurrection. As the implications of what Jesus has done are worked out in our churches, we will be compelled to partner with other churches to make the gospel and its implications clear across our cities and around the world.

On Jan. 30, three of the top minds in Christian apologetics were on stage together in Chase Gymnasium to discuss “God, Science and the Big Questions.” Oxford University professor John Lennox was joined by Biola professors William Lane Craig and J.P. Moreland, with radio host Hugh Hewitt serving as moderator. More than 2,000 attended the event and nearly 5,000 more watched live online from 71 countries across the world. The event’s hashtag, #GodScience, quickly became a national Twitter trending topic.

The two-hour conversation covered an array of topics and challenges in contemporary apologetics, focusing on science-related questions like the origins of the universe, evolution, the historical Adam and Eve, neuroscience and multiverse theory. One of the night’s final questions picked up a topic raised in a 2008 debate between Craig and the late Christopher Hitchens: Isn’t it a proof against God’s existence that so much of the world’s violence is done in the name of religion?

**Hugh Hewitt:** [In 2008, Christopher] Hitchens was arguing that the evidence for the irrationality of any religious belief was everywhere because the violence of religion was everywhere. He would be pointing today to ISIS and to the accumulating evidence of a terrible crisis in the world having to do with religious fanaticism. So how in the world does the scientific truth of the rise of fanaticism get repudiated by an appeal to the Bible when, in the eyes of the world, that’s the problem?

**William Lane Craig:** It seems to me, as I said then, Hugh, that you cannot invalidate a worldview based upon the failure of adherents of that worldview to live consistently with the teachings of that worldview. As John said earlier, Jesus would not be implicated in these sorts of acts. He wouldn’t have led the crusades or the inquisition. He wouldn’t conduct jihad. The fact that religious zealots of all different stripes engage in these sorts of activities does absolutely nothing to impugn the truth of the teachings of Jesus of Nazareth. He himself could not be indicted for these sorts of things.

So I think that while this may be a great emotional difficulty for people in our culture to overcome, philosophically it’s just insignificant. It just does not do anything to show that God does not exist, that he has not raised Jesus from the dead, and that salvation and eternal life is not available through faith in Christ. These abuses of religion don’t do anything to undercut those truths. In fact, on a Christian view of the falleness of man, we ought rather to expect such abuses of religion because it’s symptomatic of the falleness of humanity that it would take the best and most beautiful things and twist them into ugly, misshapen forms.

**Hewitt:** Dr. Lennox?

**John Lennox:** I come from Northern Ireland and therefore am familiar with religious violence. I had very unusual parents who were Christians without being sectarian, which meant that they employed in their store both Protestants and Catholics and were bombed for it. My brother nearly lost his life. So I’m familiar with it, and when people ask me how I respond to it, I say I’m utterly ashamed of it. I’m utterly ashamed that the name of Christ was ever associated with an AK-47 or a bomb.

One of the central historical features of the New Testament is the trial of Jesus. It is crucially important, and I discussed this with the late Christopher Hitchens. I said: Christopher, I agree with you. This is the unacceptable face of religion. But don’t you realize that it’s the charge of fomenting political violence that put Jesus on trial in the first place? He was accused of terrorism, to put it in modern language. … When Pilate investigated him, he knew, of course, that Jesus had not resisted arrest. When Simon Peter took a sword to swipe the head off the high priest’s servant, he wasn’t very good and he cut his ear off. Now, if I might say something about that: I believe Jesus put the ear back on, but you would be very politically dim not to see what’s being said. If you take up weapons to defend Christ or his message, you cut the ears off of people in a big way. If you are a Christian, I commend to you the ministry of putting ears back on so that people can actually hear the message.
Highlights of video resources available for free at OPEN.BIOLA.edu

NEW

Talbot Alumni Pastor Panel
In this collection of nine videos, five local pastors (who are also alumni of Talbot School of Theology) discuss a number of challenges and topics pertinent to those doing ministry in today’s world. Videos tackle topics such as how to measure the health of a church, the rise of bivocational ministry, combating the “church shopping” mentality and more.

POPULAR

Ask the Experts: Energy and the Environment
Do Christians care about the environment? Do Christians have a biblical responsibility to care for the environment? These questions and more are discussed by professors Craig Hazen, Garry DeWeese, John Bloom, Brent Ridley and alumnus David Pelser in this collection of video conversations.

EDITOR’S PICK

Friendship in Community: Navigating the Terrain of Conflict
In this November 2014 chapel message, Arianna Molloy, associate professor of communication studies, discusses how consistent rhythms of Sabbath can help us better navigate conflict and difficult circumstances.

Highlights of resources and events from Biola’s academic centers

Center for Christian Thought
cct.biola.edu

May 8–9 at Biola

Center for Christianity, Culture & the Arts
ccca.biola.edu

The Lent Project 2015: Daily interactive devotionals featuring Scripture, music, video and art, available online throughout the season of Lent.
Feb. 18–April 12 at ccca.biola.edu/lent

Center for Marriage & Relationships
cmr.biola.edu

Seminar: “Marriage and Family Relationships in Light of Professional Ministry.” A one-hour seminar for youth pastors and parachurch leaders.
April 30 at Biola

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AFTER A LESSON ON SHUTTER SPEED AND APERTURE, NEW MISSIONS STUDENT JEAN MARC FONTAINE ADJUSTS HIS CAMERA SETTINGS TO TAKE PHOTOS ALONG THE WATERFRONT OF A HAITIAN FISHING TOWN (PHOTO BY ALISSA SANDOVAL).
In a tragedy-stricken land, Biola journalists are equipping Haitians to share their stories

Nelson, a lanky young Haitian man, brought his camera up to professor Tamara Welter and showed her the screen on the back. He needed help with an assignment. Such a complex machine, this was. His face was somber as she asked him if he understood why his photo was all very dark. As she explained, he nodded his head, then left to try again.

Nelson was part of an experiment, one that involved three Biola faculty members and two Biola students working in Haiti with a group of young English teachers enrolled in a new program for training visual journalists. Nelson was one of nine. With hard work, much patience and a drive to make visual storytelling theirs, he and his peers would become the first graduating class in a new certificate program.

By MICHAEL LONGINOW and TAMARA WELTER
A few minutes later Nelson was back, holding up the camera. Welter examined the screen on the back, glanced over the settings and exposure, then smiled.

“You got it!” she said.

Nelson’s face burst into a grin and he began jumping up and down as if on a pogo stick. Darting back to one of his classmates, he recounted the triumph, cradling the camera.

When spoken language is a barrier, teachers turn to other clues, other ways of knowing if they are getting through. Horace Mann once noted that Plato spoke less of schools and more about people willing to learn. And in Nelson’s face, his sparkling eyes, his sudden wide smile nearly laughing, his teachers had proof. He got more than just how to work a digital camera.

A photographer looks for eyes in the people seen through her viewfinder. For it is the eye, it is said, that is the window to the soul. And as educators in Haiti — coming from a land of much education and much economic hope — Welter and her colleagues were struck immediately by the eyes of their students, notably different from many of those along the streets and roadways as they’d traveled the roads through Haiti.

In Haiti, the eyes are often weary. There’s a kind of darkness in the averted gaze.

Part of it is distrust of you — yet another American — coming to look at them, seeking to help, not knowing how. Yet in some eyes, like Nelson’s, there is light: a joy that glistens and shines — a light from Christ within. It is with these students in Haiti (who are a part of the New Missions schools) that Biola University’s Department of Journalism and Integrated Media wants to be of help. For they know it is a vision of hope in Christ that will pave the way to a new century in this conflict-ridden land — Haitians helping Haitians to take steps forward in ways no one from the outside can take for them.

Building on seed money from a donor in Orange County, journalism and integrated media faculty members, assisted by their students, have begun a three-year venture to build a visual journalism program as part of New Missions, a nonprofit based in Orlando that runs Christian schools for 11,000 children and young adults all across Haiti. The donor responded to the tragedy of the 2010 earthquake with a desire to give to Haiti in a way that would go far beyond the dollars he contributed.

By the end of the three years, the goal is for the New Missions visual journalism curriculum and teaching program to begin to be self-sustaining. Teachers will be teaching students to become teachers in an ongoing cycle of visual journalism preparation. Each graduate who meets the curriculum’s requirements will earn a certificate of completion and have their work displayed in a gallery showing. The Biola team also hopes to be able to give each graduate a digital camera as the beginning of what, in time, could become a visual tool bag capable of earning them work with professional media organizations or with media staffs of nonprofits, ministries or missions organizations.

Yet this program is about so much more. John Dewey suggests, in Democracy and Education, that society “exists through a process of transmission,” but not merely of rote lessons. Rather, the best educators are about helping students grasp “ideals, hopes, expectations, standards, opinions.” They are about building confidence. And in this case, Biola’s faculty members are helping a small group of Haiti’s young people believe their stories have merit. And they do. Those stories are rooted in a culture that Haitians themselves are truly only able to fully understand. And their dreams for themselves and for their country come out of that understanding.

“My dream,” said one of the Haitian students, “is for Haiti to see every child, wherever they live — I want to see them go to school and to learn something just to help their family. This is my dream.”

The visual journalism project in Haiti is one that builds on a global movement begun a decade ago now known as “Kids with Cameras.” It grew out of the experience of a photojournalist assigned to shoot photos of life in brothels in India; on a whim, she handed her camera to children on the streets of the city where she was working. The images those children created were astounding — evocative of an experience no one but a child in those circumstances could...
see. Those child-created photos became the internationally acclaimed documentary *Born Into Brothels*.

Professor Welter, inspired by the documentary, has taken Biola students to the Dominican Republic where Dominican teens were taught to apply their visual insights to a rough section of Santo Domingo, their own backyard. They gained new insight into themselves and what God could say through their visual stories. And Biola’s visual journalism students, sent to guide the learning, came back amazed at what God can do through the power of invested experience within another culture.

Welter has taken lead on the Haiti visual project as well, working with professor Michael Longinow and New Missions to lay out a slate of courses in journalism, photojournalism, media ethics and practical project work that will equip young adults to tell the visual stories of Haiti in ways that are unique to the worlds they navigate every day. Their eyes, guided by digital cameras, will capture still-frame stories and video stories in ways that will benefit nonprofit agencies and missions organizations, but also news organizations that often turn to local media when disaster hits a region. Sadly, Haiti’s place in the Caribbean makes it a likely victim of devastating hurricanes and, perhaps, more earthquakes.

In coming semesters Welter, along with professors Longinow and Stewart Oleson and a series of select journalism and integrated media students, will travel to Haiti for one-week training sessions with a cohort of Haitian students. Professor Marla Campbell from Biola’s Cook School of Intercultural Studies has also joined the team to bring perspective to educating across cultural boundaries.

These students, graduates of the New Missions school district in Haiti, have conversational English skills (and possibly, for some of them, English teaching experience), and practical visual experience in photographing with point-and-shoot cameras for the New Missions organization. They carry an enthusiasm for learning that is inspiring to the Biola team. But their ambition runs far deeper than merely gaining a new set of skills and succeeding in a new career.

When Nelson was jumping with excitement over his captured image, perhaps his simple enthusiasm was also connected to his dream for Haiti itself.

“My dream for Haiti is to help the people to know something better,” he said. “This is my dream for Haiti.”

**MICHAEL LONGINOW** is a professor of journalism at Biola. **TAMARA WELTER** (Ph.D. ’14) is an associate professor of journalism and chair of Biola’s journalism and integrated media department.
Haitians are proud of the fact that their country was the first black republic; slaves overthrew Haiti’s French control. But Haiti’s history is wrought with tragedy. Even with its shared liberty from slavery with the U.S., Haiti suffered much from what may have even been the U.S.’s good intentions. From an early U.S. occupation in Haiti to later economic initiatives that benefited U.S. corporations and nonprofits for doing business in Haiti, less than favorable situations were left for the Haitian people.

Throughout their history, Haitian leaders would arise, inspiring the people toward greatness but then would be soon replaced with brutal dictators who did nothing but damage to the Haitian nation. During times of oppression, professionals often fled the country, which caused further economic hardship. At other times, the Haitian people would rise up and protest.

In 1991, following years of brutal leadership, a popular priest named Jean-Bertrand Aristide was selected as president in a landslide election. Aristide ruled with the motto that human being are human beings, exposing a class divide that separated Haitians. But Haiti’s political turmoil continued, with Aristide ousted from power at one point and then returning to power a couple of more times. For years this back and forth has continued; elections are frequently postponed with charges of fraud and outbreaks of protest and violence.

Poverty is arguably one of the key factors that leads to the violence and instability of the nation. Even before the devastating earthquake in January 2010, many Haitians, particularly the poor, suffered from malnutrition. Following the earthquake, Haiti’s problems ran even deeper than hunger. Many children were left without parents and many laborers were left maimed, unable to work. Clean water couldn’t be found and food was scarce. Schools, hospitals, roads and homes were destroyed.

While visiting my friend’s artisan nonprofit in Port-au-Prince a few months after the earthquake, we received a phone call from the workshop where men and women work crafting jewelry to sell in order to rebuild lives for themselves and their families. A pregnant woman was hurt. Someone upstairs had moved a piece of furniture and the sound had sent the entire floor of workers bolting out the doors, fleeing from what they feared was another earthquake. In the rush, the woman had run into a wall, fallen down and hurt herself.

The post-earthquake trauma was, and is, significant. Things were planted in the hearts and minds of Haitian people in those few minutes on Jan. 12 five years ago that can’t easily be explained, removed or solved.

The people of Haiti take pride in their heritage and in their nation. But the turbulent history of its leadership, which has left its people to poverty and malnutrition with inadequate training and education, has created an environment of discouragement for this little nation. Some members of communities leave Haiti and would rather forget the pain of their home than struggle to see it continue to fail. The poverty that is so prevalent leads mothers to give their children up in hopes that they might survive instead of die from starvation or disease. Desperation leads decent people to thievery and murder. AIDS leaves children to fend for themselves. Natural disaster leaves families homeless, able-bodied men maimed, women alone and children dead. It’s overwhelming. At least to me.

But as I’ve witnessed in my few short trips into Haiti, the Haitian people are not finished. Groups of educated, passionate people across Haiti are organizing teams and setting up plans to rebuild their nation. They aren’t done. The women who work as artisans through my friend’s nonprofit laugh and sing as they toil away. They go home each day and feed their children, bathe them and put them to sleep. When someone is sick, they pray. With money they make, they help each other survive.

This is that resilience that we observed in the media coverage of the dire situations in Haiti. As we watched people pulled alive after days trapped in rubble, this is the superhuman spirit we continue to strive to understand. Yes, these people are human, just as Aristide argued. Rich or poor, they’re human all alike. But they’ve lived through things we can’t even imagine. And they haven’t just survived; they live.
A young girl smiles and waves to a team from Biola at a recent church dedication in Haiti. The Biola team attended the worship and prayer service with new missions during their visit to train visual journalists. (Photo by Alissa Sandoval)
THE EXTRAORDINARY BEAUTY OF 'Ordinary Faith'

AN INTERVIEW WITH AUTHOR AND THEOLOGIAN MICHAEL HORTON ('87)

Illustrations by REBECCA DIMARZIO
In his new book, Ordinary: Sustainable Faith in a Radical, Restless World, alumnus Michael Horton (’87) argues that evangelicals should tone down their “radical” rhetoric and superlative calls for “extreme” and “world-changing” faith. This “restless” faith is neither sustainable nor is it truly transformative, argues Horton, who teaches systematic theology and apologetics at Westminster Seminary California. The most radical call for the Christian, rather, is to live the day-to-day “ordinary” life of faithful worship and service in a local congregation over the long haul. In this interview, Biola Magazine asked Horton — who hosts the weekly White Horse Inn broadcast and serves as editor-in-chief of Modern Reformation magazine — about his book and what it looks like to live an unglamorous but truly transformative faith.

Biola Magazine: For college students today, do you feel like there is an unhealthy pressure to “change the world” or achieve “great things”? What advice would you give to them, particularly Christian college students, regarding living an “ordinary” life that is also meaningful?

Michael Horton: It’s no secret that the “Boomer” generation has been in love with superlatives. Everything has to be extraordinary, stellar, “out of the park.” Yes, I think we’re raising stressed-out kids and that the culture in our churches often fosters that. Every high school and college graduation speech is “Change your world!” And that’s the message they also keep hearing in youth groups and college ministries that tend to draw young people away from other generations. Stewing in their own juices, they’re surrounded by peers who are also at that “make a difference, leave your mark” stage of life.

What are the biggest dangers in framing the Christian life in extreme and “radical” terms?

If every concert or football game is “epic,” the everyday loses its own charm. We become unable to live in the moment, taking advantage of ordinary — even boring — moments to invest in the people and callings that are most important. To be honest, I can go to India or Africa and it’s a rush: “I’m making a difference, even this far away from home!” It’s being there every day for my wife and kids — or my aging mom — that’s tough. In any field, becoming a disciple takes time. It’s the little things that add up over a long period of time to real transformation. After getting caught up in the latest spiritual fad a few times, it’s easy to become cynical and burned-out on the whole thing. Plus, it makes everything about us. We’re making our “life movie” and everyone else — including God — has a supporting role in it. Being obsessed with our “radicality” can take our eyes off of Christ, “the author and finisher of our faith.”
What do you think led to the “radical” movement, and is there some merit to being cautious of a “too-ordinary” Christianity?

The history of revivalism in America has left an indelible stamp. Sure, you go to church and hear sermons. You’re baptized and take communion. You pray, read your Bible and share your faith with others. You have good relationships with your neighbors. But the revivalist came to town and all bets are off. It’s not the ordinary means of grace in Christ’s visible body that matter. Break loose and experience the radical event or movement!

Are you tired of boring “churchianity”? And, of course, we’re bored by daily discipleship and the means of grace that Christ has appointed for our pilgrim journey. But whether it’s sports or the arts or anything else important to us, we invest in these sometimes dull routines because we value the object of our quest.

But you’re exactly right: There is a danger on the other side. Precisely because we’re OK with the ordinary, we can truly revel in the extraordinary moments of insight, experience and opportunities to serve. In fact, it’s because of the investments in the ordinary that we’re ready to tackle the more adrenaline-rush opportunities.

In the book you say that the call to “ordinary” does not mean settling for mediocrity and it does not mean Christians should stop striving for excellence. When is an active, aspirational, excellence-seeking faith a good thing and when does it go wrong?

We shouldn’t misunderstand the call to “ordinary” as a call to mediocrity. As I argue in the book, it’s actually our perpetual distraction by “the next big thing” that keeps us from planting our roots deeply and just growing and blooming. It’s contentment with the ordinary that actually encourages excellence over the long haul. Rosa Parks didn’t wake up one day and say, “I’m bored. I think I want to do something big — I want to become the First Lady of the Civil Rights Movement.”

She was formed by countless investments of ordinary people in ordinary ways over decades into the kind of person who would, on an ordinary ride to work, simply refuse on a certain day to sit at the back of the bus. The world is filled with people longing to be stars and they lack the character to be even good supporting actors.

In chapter 7 you write, “The cure for selfish ambition and restless devotion to The Next Big Thing is contentment.” What does the shape of contentment look like in the Christian life, and what advice would you give Christians for becoming more content?

The Apostle Paul said he had learned to be content when things are going well and not so well, in plenty and in lack. Why? Because Christ was his treasure (Phil. 4:11–13). We don’t have anything to prove to God. “He demonstrated his love for us, in that while we were still sinners, Christ died for us” (Rom. 5:8). Christ is our righteousness (1 Cor. 1:30). As Luther said, “God doesn’t need your good works; your neighbor does.” So now my neighbor is a gift, not a means to an end for my own spiritual advancement. I don’t need The Next Big Thing, because each Lord’s Day Christ delivers himself, along with all of his benefits, to me by his Spirit through his Word and sacraments. Who could ask for anything more than being “seated with him in heavenly places in Christ Jesus” (Eph. 2:6)? This outlook doesn’t inhibit service, but fuels it — it frees us to look up in faith to Christ and out to our neighbors in love.

In your chapter on “super-apostles” and our tendency to organize our faith around celebrity pastors and charismatic leaders, you say, “We desperately need more Timothys and a lot fewer would-be Pauls in the church.” Could you expand on this a bit? What is the difference between, as you say, the “extraordinary ministry” of the apostles and the “ordinary ministry” of those who followed them? Is there no place for extraordinary ministry today?

I argue there that the New Testament itself suggests a qualitative transition from the apostles to the ordinary ministers. Called immediately and directly by Jesus Christ in person, the apostles were Christ’s ambassadors in a unique way. Through them, God gave us the New Testament. We’re not laying the foundation again, but building on it. We come along and add a few stones here and there, but we come and go. Christ is the one building his church. Today, though, there’s an emphasis on so-and-so’s church. You hear
pastors sometimes referring to “my ministry.” There’s too much talk about legacies, succession plans, and top-down “Moses” models of ministry. We don’t need any more apostles; the foundation has been laid. What we need are faithful pastors who take what the apostles delivered and pass it on.

**In what ways can local churches help fix the problem of an implicit hierarchy of calling, wherein faithful members in “ordinary vocations” (accountants, engineers, stay-at-home parents, etc.) feel a bit like second-class Christians compared to the “world-changer” pastors and missionaries in the congregation?**

Jesus compares us to “salt.” A week in this culture of ours can desalinate us! We need to be re-salinated each week by the Word. Pastors are just waiters at God’s feast, serving Christ’s people with the foretaste of the heavenly banquet. They preach, baptize, instruct, rebuke and comfort. They come to hospital bedsides and spend hours to prepare edifying sermons. It’s a crucial job in the kingdom. And yet, it’s the members who are shaken out into the world as salt and light in their various callings. That’s where our good works go. The Word creates faith and faith creates the love that bears the fruit of good works. A mom and dad changing diapers are loving and serving their nearest neighbor as much as a pastor or missionary. Whether making shoes or laws, exploring the stars or driving a truck, everyone is given a calling by God to pass out his gifts to others each day.
IN THE CHURCH TODAY, we like to raise the bar, up the ante and lay out radical calls that most people can’t possibly answer. Nor do we expect them to, if we are honest. We understand that some will fly coach while others will find their way to first class. There are those dedicated few who are truly Spirit-filled, victorious, soul-winning or society-transforming warriors. The rest of us are just “ordinary” believers. We will continue coming to church regularly, receiving God’s gifts and sharing them, participating in praise, fellowship and hospitality, and continue supporting the ministry financially. But we know, deep inside, that we aren’t going to change the world.

None of this is new, of course. The same was true in the medieval church. It was fine to be an ordinary layperson, but everyone knew that if you wanted a direct route to a higher experience of God, you needed to be a priest or monk or nun. Marriage was good, but celibacy was seen as far better. Ordinary fellowship in the parish church and callings in the world were fine, but the truly dedicated took vows that set them apart from the ordinary Christian crowd. Some chose the monastic life, with other devoted colleagues. Others even more radically took a hermetic course of private isolation. Some made spiritual disciplines their focus, while others — especially the Franciscans — dedicated themselves to helping the poor.

We Protestants have our own way of programming various “higher” approaches to Christian living. Sure, you could still be a member of the local church, but if you’ve experienced the new birth you’ll belong to the core — the true church that meets in small groups. They were often called “holy clubs” and “conventicles.”

Then revivalism came along, sweeping aside external structures that helped to form individual believers into a thriving communion of saints. You may have been a benefi-
ciary of God’s covenant blessings over many years in a Christian family and church. But at the summer camp or revival meeting, none of this matters in comparison with the radical experience of conversion. Again, my point is not to downplay the thrill of conversion experiences. But we can come to expect jaw-dropping testimonies or novel experiences, and as a consequence we have created an environment of perpetual novelty.

You may be “saved,” but are you “Spirit-filled”? You may have been baptized and looked after by Christ’s under-shepherds in the church, joining gradually in the songs of Zion as you matured, and learning to join the church in its prayers and, eventually, at the Lord’s Table. You may have heard and prayed the Scriptures with your family each day, perhaps even learning the great truths of Scripture through a catechism at home and at church. Yet in the evangelical culture of the new and novel, none of this really counts. What really matters is that extraordinary spiritual event, that life-changing experience. In fact, your testimony is likely to be regarded as greater — more genuine — to the extent that the experience happened apart from any connection with the ordinary life of the church, like baptism, profession, the Supper and the communal prayers, praise, laments and fellowship of Christ’s body.

The problem is, when people enter adulthood, they soon discover that a memorable experience will not compensate for a shallow understanding of what they believe and why they believe it — over years of everyday exposure to and participation in the communion of Christ with his people. Nevertheless, it’s precisely the ordinary ministry, week-in and week-out, that provides sustained growth and encourages the roots to grow deep. If the big moments in our Christian life are produced by big movements in the evangelical world, the ordinary local church will seem pretty irrelevant. Yet if God is the one who finishes what he starts, then the only reasonable conclusion is to be part of the garden that he is tending. He is the promise-maker and promise-keeper, even when we are unfaithful (2 Tim. 2:13).

When she really wanted to single out a recent convert, my grandmother would say, “She wasn’t just saved; she was gloriously saved.” Reinforced by all the before-and-after conversion stories, I was pretty anxious over not having a great testimony, and I was tempted to embellish a little. After all, I couldn’t even remember the date of the Big Moment! Unfortunately, it seemed, I was raised in a Christian home and church. I couldn’t recall a time when I didn’t trust in Christ and sense his gracious hand in my life. Here I was, basking in the benefits of Christ, growing in grace and knowledge of him. Yet I was always looking (and was expected to look for) a cataclysmic tsunami to wash all of that “churchianity” out to sea so that I could finally have a real relationship with Jesus.

I tried many of the programs offering a new experience, a new opportunity to grow and accomplish great things for God. I got saved several times (especially after watching A Thief in the Night and reading Hal Lindsey’s The Late Great Planet Earth). I dabbled in the charismatic movement, followed various “get-spiritual-quick” programs, did Evangelism Explosion, and for a while had a pastor who was drawn to the Shepherding Movement. I was drawn to the Christian Right, later the Christian Left, and by the time that the Church Growth Movement arrived on the scene, I was a little skeptical.

Then there was the emphasis on spiritual disciplines. Drawing on the contemplative tradition of medieval piety, this movement provoked many believers to take their personal walk with the Lord more seriously. There is a great deal of wisdom in this emphasis, particularly when we are distracted on every hand from the things that matter most. Still, it sometimes sounded simplistic and programmed: Follow these steps and techniques and you will attain a victorious Christian life. The focus was on what we do alone more than on what God does for us and to us and through us together. But even these personal disciplines can become too ordinary. What if Jesus actually spoke to you — apart from the words of Scripture? As Sarah Young tells us in the introduction to her runaway bestseller, Jesus Calling, “I knew that God communicated with me through the Bible, but I yearned for more. Increasingly, I wanted to hear what God had to say to me personally on a given day.” That “more” was “the Presence of Jesus,” something beyond the ordinary means of grace. “So I was ready to begin a new spiritual quest,” beginning with Andrew Murray’s The Secret of the Abiding Presence. After reading God Calling, she relates, “I began to wonder if I, too, could receive messages during my times of communing with God.” Even though Paul says that Christ’s presence among us is “as near” as the word of Christ proclaimed (Rom. 10:8–17), we long for something more.

In recent decades, the Emergent movement captured the attention of a generation, at least for a while. It promised another radical rebooting: “The Next Christians,” “A New Kind of Christian,” with the slogan, “Everything must change.” Whenever a new generation announces its radical and totally unprecedented culture shift, there is an evangelical movement that pressures churches to get on board if they want to adapt and survive the next wave. It’s doubtful that cultures actually work like that. But it is especially disruptive for the ordinary growth of believers in a covenant of grace that extends to every culture and “to a thousand generations.” There is change, to be sure, but what kind of change, to what end, and through what means? For that, Scripture rather than culture must provide the ultimate answer.

MORE THAN A DECADE AGO, a conversation with a friend in the Hart Hall stairwell inspired Antquan Washington ('02) to get involved with ministry to the broken and downtrodden on the streets of Los Angeles. What began as an idea gradually developed into an organic service opportunity and eventually a full-fledged ministry. Today, Washington is celebrating the 10-year anniversary of Broken Hearts Ministry, where he serves as executive director.

Broken Hearts seeks to build relationships with and provide resources to the broken hearts of Los Angeles, whether homeless, drug-addicted, prostitutes, cross-dressers or simply in need of Jesus. “Brokenness looks differently everywhere you go,” Washington said. “(God) was really calling us for anyone at any time in any situation.”

A typical day for Washington and his Broken Hearts team can look like doing laundry, baptizing on the street, serving a meal, doing a Bible study at midnight or helping friends transition into a permanent housing. They also train groups for street ministry in their own areas, and Broken Hearts has helped launch five programs around the world that resemble the L.A. ministry.

Washington came to Biola in 2001, three years before Broken Hearts began, to get a degree in biblical studies. He had intentions to become a missionary in another country — in Africa or South America, perhaps — but “God told me to stay put,” he said.

Broken Hearts now has one location in Hollywood and one on Skid Row, ministering to dozens, sometimes hundreds of people per day. The organization partners with local churches in the area to provide shelter, volunteers and resources for the ministry. Though it’s not Africa or South America, Washington now sees that God’s plan was much better than his own, citing Ephesians 3:20 as a resonant verse.

“He is able to do abundantly, exceedingly above all else, all things greater than what we could ever ask or imagine, and that’s what he’s shown us and done for us in our ministry,” Washington said. “And he continues to blow our minds.”

For more information about Broken Hearts visit brokenheartsministry.org.

- HEATHER LEITH
Biola University thanks these generous sponsors for supporting the 2014 Biola Golf Tournament and several other alumni and parent events over the past year.

Last September, Biola hosted another successful Golf Tournament, raising funds for athletics and student scholarships. Thank you to our 34 sponsors, many of whom return year after year, for making the day possible!

Dennis Plies ('66) is a professor of music at Warner Pacific College in Portland, Ore. He recently published the book *Embracing the Unforeseen: Improvisation in Life and Faith*, which explores the nature of faith, improvisation and dialogue, showing how these seemingly disparate practices overlap, relate and enhance each other. Plies approaches the subject from a deeply human perspective, continually connecting theoretical concepts with real-life situations. The book can be found on Amazon.

Jared Pingleton (M.A. ’81, Ph.D. ’84) just published a book, *Making Magnificent Marriages*, and became the director of Focus on the Family’s counseling department, where he provides leadership for the 13 licensed mental health professionals and two ordained chaplains who offer guidance and resources to people facing a variety of circumstances. Prior to joining Focus on the Family, he founded a center for relationships in Missouri.

Howard J. Simon Sr. (’89) published a book titled *Poems of Great Bible Stories*. The book provides narrative poems on faith, conflict, betrayal, romance, love and triumph. The website for the book is howardsimon.com and Simon’s email address is poetrybbyhoward@gmail.com. He is the pastor emeritus of Hope in Christ Community Church.

Aaron (’98) and Annette (Ellis, ’88) Holbrook are proud to announce the birth of their sixth child, Nathaniel Levi. He was born on Jan. 10, 2015 and joins his big brothers, Zachary and Justin, and sisters, Madalynne, Camryn and Elliana. The Holbrooks live in Nuevo, Calif., and Aaron continues to teach fourth and fifth grades while Annette stays busy homeschooling the kids.

Rafe (’99) and Michelle Banks welcomed their first child, Ruby Banks, on Oct. 20, 2013. The Banks live in Aliso Viejo, Calif.


Jayson Georges (’01, M.Div. ’08) recently developed the website theculturedtest.com. It offers a simple survey, much like a personality test, that reveals your culture type. He also published *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*, which explains how the gospel speaks to every culture type. It is available on Amazon or at honorshame.com.

Kristi (Anderson, ’03) and Jay Bao first met in Afghanistan and later married two years later in November 2012. In October 2014, they welcomed the birth of their first child, Alexa Jane Yan-Hui. The Bao family resides in Maryland where Kristi works as a Navy judge advocate and Jay serves as an Army officer.

David (’04) and Robyn (Thomas, ’04) Clinton welcomed their third child and first girl, Eden Renee, into the world on Nov. 1, 2014. Eden joins big brothers David and Josiah. The Clintons live in Coeur d’Alene, Idaho, where they endeavor to make their home a kingdom outpost for hospitality and sharing the gospel.

Erin (Sommers, ’05) and Keith Hackaby happily announce the birth of their first child, Evelyn Jade, born Oct. 16, 2014. Evelyn was born in Auckland, New Zealand, where her parents have resided since 2010. Erin has managed her own design business from home since 2008 and Keith owns and manages two Mexicali Fresh restaurants in the Auckland area.

Barbara (O’Brian, Ph.D. ’07) Garrett, program director and professor of American Sign Language Studies and Interpreting Program at William Woods University, has been recognized by Ingram’s as one of 50 Missourians You Should Know. Garrett built the program at WWU from an associate degree program to a bachelor’s degree program in 1993 and was department chair and assistant professor from 1993 to 1998. Upon her return to William Woods in 2010, she set out to develop an online four-year interpreters’ degree program to meet the needs of interpreters trying to satisfy new national certification requirements.

Jantzen (O’7) and Jessica Loza welcomed their second daughter, Elizabeth Josefa, on Sept. 29, 2014. Their first daughter’s name is Eliyah. Jantzen currently works in education marketing at Moody Bible Institute and the family lives in the Rogers Park neighborhood of Chicago, where they are part of a church campus plant of Park Community Church.

Amanda (Zook, ’08) Coox recently earned an MBA in technology leadership from Carnegie Mellon University and is now working as a technical project manager at Apple Inc. In June, she married Brian Coox in Murrieta, Calif.

Kendra Wray (M.A. ’08) published a young adult fantasy book titled *Breaking Enchantment*, which made the fiction shortlist in Word Alive Press’ 2014 Free Publishing Contest. The ebook is available on Amazon. Wray enjoys working with language learners and immigrants of all ages as an English teacher and has nearly two decades of experience as an instructor. In her free time, she coordinates a community drop-in program through her organization to assist immigrant families with their English and adjustment needs in Canada.
What is God’s Definition of Success?

In this issue of the Biola Magazine, the alumni board is pleased to announce the recipients of this year’s Alumni of the Year Awards (see page 41 for alumni awardee profiles). These great alumni were recognized in chapel on Feb. 27, 2015, along with our current class of Golden Eagles, those alumni who graduated 50 years ago in 1965 or before. It was a great day!

What makes me most excited about these awardees is not their amazing accomplishments, their cultural impact or their deep wisdom and insights — characteristics of several on the list. No, what makes me most excited about our alumni award winners is the commitment that each of them has to the work of Christ’s kingdom in their everyday lives. Now that’s true success!

As alumnus Michael Horton (’87) has identified in this issue of Biola Magazine, our calling as Christians is not primarily to “make a difference” or to change the world. Instead, we’re called to be content and obedient in the vocations God has given to each of us as disciples of Christ. And a key part of that is being faithful and seeing value in the ordinary, unglamorous moments of life — going to work, caring for our children, feeding and housing our family, attending or teaching a Bible study, or even taking the car in to get new tires. Ordinary faithfulness, not extraordinary superstardom, is the true defining characteristic of the Christian life.

Perhaps what makes me most excited is that nominations for the awardees came from family members, friends or outside observers who have identified faithfulness as a primary attribute in their work and service. This year’s list includes pastors, missionaries, educators, medical service providers, writers and counselors. And while some of these people have received accolades for their work and are publicly recognized as leaders in their profession, most are not. It is our desire as an alumni office to honor alumni of all vocations, callings and visibility levels for their faithfulness — the same faithfulness that so many of you, our nearly 65,000 alumni, demonstrate every day.

So, thank you! I sincerely want to congratulate and encourage each of you for your faithful work in the daily grind of ordinary life. Not a day goes by here in the alumni office where I don’t hear of inspiring — and usually uncelebrated or unacknowledged — work of Biola alumni around the world. And we want to hear more of those stories. If you have a story to tell of someone who you know who has demonstrated faithfulness, let us know, and let them know that you see it too. It’s the perfect time to honor someone for their everyday work and service.

Even better, nominate someone for next year’s alumni awards. We would love to celebrate their “success” with you. For together we are alumni for life!

To tell your story or the story of someone you want to recognize — or to nominate someone you know for next year’s alumni awards — email us at alumni@biola.edu.

Rick Bee (’79, M.A. ’90, Ph.D. ’01)
Senior Director of Alumni
rick.bee@biola.edu
LOOKING TO REMINISCE on your glory days at Biola without having to crawl into the attic to find your dusty yearbooks? Every edition of The Biolan dating back to its inaugural 1927 volume is now available to peruse online, thanks to Biola’s library archival team. The yearlong project was an effort to make the university’s archives more accessible, according to Gregg Geary, dean of library and media services.

“Now anybody who wants to check on who was here at such-and-such a time, or check on relatives or see a picture can do that right online without having to make a trek to campus,” Geary said.

Every year of Biola’s history since 1927 can be explored on virtual pages, excluding an eight-year hiatus in the ‘30s when Biola’s budget was tight because of the Depression. The archive is simple and fun to use, complete with page-turning sounds and streamlined zoom features.

“It gives you the look and feel of having the physical item in your hand,” Geary said.

The archival committee is even exploring a facial recognition software, which would make it easy to find one person across volumes without navigating the book’s index.

To access the yearbooks, visit the library’s website at library.biola.edu and search “Biolan” in the catalog. After selecting “The Biolan,” click “view the Biolan Online” at the bottom of the page.

- HEATHER LEITH


IN MEMORIAM
Mary Esther (Wall, ’40) Ray passed away on Jan. 2, 2015, four weeks short of 102 years of age. She married a fellow Biola student, Lewis Vernon Ray. They were married 59 years. After retirement, they volunteered with several Christian organizations, including Wycliffe and the Yakima, Wash., Union Gospel Mission. Mary is survived by her four children, five grandchildren and six great-grandchildren.

James McNutt (’47) passed away on Oct. 2, 2014. He was born on Jan. 9, 1926. After graduating from Biola, he learned carpentry in preparation for ministry in the mission field. He and his wife, Julia, had five children. He was a professor of graphic arts at Palomar Community College and served in Brazil with Overseas Crusades Mission before coming to the stateside offices in San Jose, Calif., and Colorado Springs, Colo.

Marianne Gamble (’48) Nieuwsma of San Jose, Calif., passed away on Oct. 1, 2014, at the age of 88. She was followed in death exactly one week later on Oct. 8 by her husband of 65 years, Clarence Nieuwsma (’49). Marianne met Clarence while at Biola and the two married on March 11, 1949, in Bellflower, Calif., and then journeyed to Siloam Springs, Ark., to attend John Brown University in preparation for overseas mission service. In 1952, the Nieuwsmas moved to the Philippines in Southeast Asia and stayed for 25 years to work in church planting with the Far Eastern Gospel Crusade, now SEND International. Marianne and Clarence
Daniel Felton (’98) has a vocation that most people reserve for vacation — surfing. Felton works for the Christian Surfing Federation (CSF), a Ventura-based missions organization committed to bringing the gospel with them as they paddle out into the waves. CSF hosts Bible studies, day surf trips, camping trips and more in order to build relationships with the surfers in their area.

Felton handles organization-finances and payroll, manages social media, prepares Bible study content and works with CSF chapter directors in other cities. He also does the hands-on work of sharing Jesus with his surfing community.

The path to his unlikely career began while an intercultural studies major at Biola. On a Honduran mission trip with the Student Missionary Union, he felt certain he would spend his life as an overseas missionary.

“The further along I went the more I realized that God had given me the abilities, personality and background that I had for a reason ... to reach surfers with the good news of Jesus Christ,” Felton said.

Even as Felton was considering the possibility of being a missionary surfer, he was in disbelief that such a radical idea could become a reality. He and his wife, Allison (’99), whom he met during orientation week at Biola, approached their pastor with the idea, convinced they would be laughed out of his office. Instead, the pastor confirmed their calling, and shortly after, they moved to Australia to work with Surfers for Missions in Queensland. After serving in various capacities with a few different organizations, Felton wanted a position rooted in relationality, and has been with CSF since 2011.

Felton’s days are always different, whether he is visiting a surfer in jail, ordering CSF-branded clothing, maintaining a text prayer chain, or simply heading to the beach to surf. His favorite part of his job is seeing surfers take spiritual growth steps.

He recalled seeing a surfboard shaper come to know Christ after 10 years of hearing the gospel, and another surfer finally realize his calling to use surfing as a tool to evangelize.

“There are the times when I get the biggest feeling of accomplishment and joy,” Felton said. For more information, visit christiansurfingfoundation.com.

- HEATHER LEITH
Meet the 2015 Alumni Award Winners
The Biola University Alumni Association recognized 11 alumni for their outstanding accomplishments and service during a special awards chapel on Feb. 27.

Cultural Impact Alumni Award
Dr. Robert W. Sears ('91) is a pediatric doctor who has appeared on numerous television shows offering advice on child behavior and parenting, including *Dr. Phil*, *The Ellen DeGeneres Show* and CBS’ *The Early Show*. He is the author, most recently, of *The Autism Book: What Every Parent Needs to Know About Early Detection, Treatment, Recovery, and Prevention*.

Young Alumni Award
Andrew Bailey ('06) is an assistant professor of humanities and philosophy at Yale–NUS College, a partnership between Yale University and the National University of Singapore. Bailey, who received his master’s and doctoral degrees in philosophy from the University of Notre Dame, teaches great works from both East and West in the college’s common curriculum.

Legacy Award
Dale ('51) and Marion (Smith, '53) Cundall have pastored several churches in Northern California and Oregon for over 50 years, including Gold Country Baptist Church in Shingle Springs, Calif., where Dale served as senior pastor for almost 30 years before retiring in 2009. Dale and Marion’s life and ministry resulted in directing many other students to attend Biola.

Lifetime Achievement Award
Harvey M. Lifsey ('56) has been a pastor and missionary in India for the majority of his life. He is the founder and president of Christian Dynamics, a missions organization that reaches tens of thousands of Muslims, Hindus and Buddhists through television and film. The organization also has an orphan ministry and pastor training program that assists many churches in India.

Clyde Cook Missions Award
David ('78) and Joyce (Cundall, '78) Owen met at Biola while serving together in an inner-city ministry in Bell Gardens, Calif. In 1984 they signed with Liebenzell USA Mission in the Republic of Palau. David and Joyce returned to Micronesia in 1993, where David taught at Pacific Islands Bible College (now Pacific Islands University), eventually becoming president of PIU in 2003.

Clyde Cook Missions Award
Michael ('05, M.A. '10) and Samantha ('06, M.A. '12) Owen are the son and daughter-in-law of fellow recipients David and Joyce Owen. Michael is the seminary dean at Pacific Islands University and Samantha is the advancement director. They have been instrumental in the recent accreditation and success of the university and in the daily discipleship of students.

Rosemead School of Psychology Distinguished Service Award
Henry Cloud (Ph.D, '88) is a clinical psychologist and leadership expert who has written or co-written more than two dozen books, including *Boundaries, Necessary Endings* and *The Law of Happiness*. As president of Cloud-Townsend Resources, he has produced and conducted hundreds of public seminars around the country.

John Townsend (Ph.D, '84) is a business consultant, leadership coach and psychologist who has written or co-written more than two dozen books, including *Boundaries, Leadership Beyond Reason and Handling Difficult People*. For more than 20 years, he has engaged with leaders and organizations around the globe.
Get on the Biola Bus

Feb. 12, 1954, was a joyous occasion as the entire Bible Institute of Los Angeles student body gathered in front of the BIOLA building for the dedication of two new school buses. “While singing praises to the Lord, we realized that it was only through the Lord’s provision that we could acquire these busses [sic],” the 1954 yearbook notes. “Each year the Student Body Council chooses a project to benefit Biola. This year, because of the dilapidated condition of the old Biola busses [sic], we decided to purchase two new ones at a cost of $10,500.” View more archival yearbook photos like this online (see page 39 for information).


We’d love to hear what you’ve been up to. So send us your update of up to 60 words, and be sure to include your year(s) of graduation or last year you attended Biola. We’ll get your news into the next available issue.
Abstinence, Intensity and Love

Bruce Hindmarsh of Regent College shares two reflections on Lent and love, one from the perspective of abstinence, one from the perspective of intensification.

MEDITATION 1

Lent is about love. 

Lenten practices of abstinence might be things such as saying no to alcohol, or giving up social media, or devoting oneself to times of silence (abstinence from words) or solitude (abstinence from people). But abstinence for its own sake only deepens one’s autonomy. Instead one can recognize that all these good gifts (wine, computers, words and even people) are not ultimate. We practice saying no, even for a season to good things, to clarify the spiritual vision by which we see the glory of God as ultimate in our lives. These disciplines help us to see God more clearly, and let more of his light into our lives.

This makes discipline a joyful thing. Imagine that you and the person you love most in the world were separated by a wall that you could not get around. There is a window in the wall and this is the only place where you can see the face you love most of all. The problem is that the window is covered in dirt and grime. How quickly and energetically would you clean that window? Would it be an act of dreary moralism to clean it? Or would every exertion be lightened by the increasingly clear vision of your beloved?

MEDITATION 2

Lent is about love.

Some Lenten disciplines are about intensifying our spiritual gaze. When we use a magnifying glass, a telescope or a microscope, we want to see more closely and profoundly. So likewise with these disciplines. We might have a devotional book for Lent that we read attentively and lovingly. Or we might spend more time memorizing and meditating on Scripture. Or perhaps we begin a gratitude journal. All of these practices are about prolonging and deepening our encounter with God’s Word during Lent.

After all, love notices details in the beloved. Love does not rest content in generalities, nor is it content with a passing glance. And so Lent is a time to study every detail of the beloved, backward and forward, and to intensify our gaze into the mystery of God’s love for us in Christ.

This issue’s Last Word comes from the Biola University Center for Christian Thought’s blog, The Table (cct.biola.edu/blog). This article is adapted from a post on April 19, 2014, as part of the “Dust” series of Lenten reflections.

Bruce Hindmarsh served as a visiting scholar at Biola’s Center for Christian Thought in fall 2013. He is James M. Houston Professor of Spiritual Theology at Regent College in Vancouver, British Columbia, and has a D.Phil. in theology from Oxford University. For information, visit brucehindmarsh.com.
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