p.9 Christmas in July
Our list of 14 things for every Biolan to do this summer includes carol-writing

p.26 The Jesus Survey
Alumnus polls churchgoing teens on their beliefs about Christ, with alarming results
WHERE IN THE WORLD?

Students come to Biola from Asia, Africa, Australia, Latin America, North America and Europe.

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“If you made a gift to the Biola Fund this year, thank you! If not, please don’t wait!”

-Janine, AS President 2012

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The Worth of Work

The worst job of my life, hands down, was a summer I spent in the basement of a photo processing plant in San Diego — a funny facility where stores across Southern California would send rolls of film to be developed. (Remember film?) Each morning, I’d clock in at 4 a.m., descend a narrow staircase and proceed to spend the next eight hours tossing envelopes of photos into a hulking machine that sorted them into big bags according to destination.

It was miserable.

The problem wasn’t just the ungodly start time or the endless monotony. It was the sense that I wasn’t really doing anything. What eternal value could there possibly be in making sure other people’s family pictures made it on a truck back to the right Walmart? Having spent the previous summer as a Christian camp counselor, where it was easy to see how my work served God’s purposes, it now seemed like 40 hours a week were going to waste.

I wasn’t alone in those feelings. As Biola professor Klaus Issler writes in this issue’s cover story, a great many Christians today who have “secular” jobs struggle to know what it means to integrate their faith into their work. Whether they love their jobs or hate them, it can be difficult to make the connection between Sunday life and Monday life. And especially when looking at others who work in full-time vocational ministry, it can be easy to feel like a second-class Christian.

But as Issler argues, if we look to the example of Jesus, this isn’t the way it should be.

Biola, of course, has many ways of trying to bridge the Sunday-Monday gap. Not least of these is the “business as ministry” approach of the university’s Crowell School of Business, or the integration classes required of all seniors, which help students in each discipline to see the direct connection between their faith and vocation.

Biola is also working to bridge the gap for non-students. The recently established Leadership Lecture Series — which can be found for free on YouTube and iTunes U — has brought major business leaders and theologians together over the past year to offer biblical wisdom to people in the business world and beyond. I encourage you to check them out. (Flip over to page 25 to learn more.)

Finally, if you only read one other thing in this issue, make sure you don’t miss Brett McCracken’s feature on student Dianae Burgos. We don’t run multi-page profile pieces often, but Dianae’s story is worth it.

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The mission of Biola University is biblically centered education, scholarship and service — equipping men and women in mind and character to impact the world for the Lord Jesus Christ.

Jason Newell (’02)
Editor
FOOD AND FAITH
Thank you for such a thought-provoking article (“Soul and Stomach,” Spring 2012). I love seeing the kingdom and rethinking everyday things. One question, though: What about migrant workers who are often exploited for cheap labor? I think Professor Johnson touches on this when she speaks about supporting food companies that pay unfair prices to the farmers (and farmers in turn must use cheap labor), but it just seems like a topic that deserves a little bit more consideration.

While there is a big movement toward organic and sustainable farming and many buyers and restaurant chains have committed to only using meat from companies that treat the animals ethically, certified organic and sustainable farms are not required to provide fair labor contracts to their employees. In the past few months I have found it increasingly convincing that I have been more concerned about food being organic and sustainable than about the actual people behind the food. This is not by any means meant to minimize the importance of sustainable and organic farming, but it just seems like these great commitments to social justice and the kingdom should extend to the human counterparts of the operation too.

Lizzie
Via the website

Excellent article! You’ve done a nice job of presenting the connections between food and faith. We will share your article with our readers on humanesociety.org/faith. And, in case anyone is interested, we have a 26-minute film on Christian perspectives on factory farming which is available for free here: www.humanesociety.org/eatingmercifully.

Christine Gutleben
Via the website

SAY CHEESE!
As the former-founding president of the Biola Cheese Society, I could not be any prouder of this (“A Gouda Thing,” Spring 2012)! You guys are awesome! Keep up the good work! In the words of Mr. Chesterton, “Ver non semper viret; sed Stiltonia semper virescit.” [Editor’s note: G.K. Chesterton’s cheese-related quote translates as follows, “The spring is not always green, but Stiltonia always turns green.”]

Ben Chernikoff
Via the website

MAKING A MEMORY
Thank you so much for including the article by Dr. Berding in the Spring 2012 volume of the magazine (“The Easiest Way to Memorize the Bible”). I’ve wanted to start memorizing Scripture as a spiritual discipline, but found memorization by rote to be tedious and rather boring, not to mention unfruitful in the long run, just as Dr. Berding wrote. Unfortunately, I was ignorant to any other way of going about this important discipline. This is why I am so thankful that you included this article. I am excited to see the results of putting this method into practice!

Erica Fronsoe ’10
Minneapolis, Minn.

Olympians in London aren’t the only ones winning medals this summer. Biola Magazine recently picked up gold, silver and bronze awards from CASE (Council for Advancement and Support of Education) District VII in their annual Awards of Excellence. Biola Magazine received the top prize (gold) in the “Periodical Special Issues” category for last summer’s 25th anniversary commemorative issue. The magazine also picked up silver for “Print Periodical Publishing Improvement” and bronze in the “College and University General Interest Magazines — Circulation: 30,000 to 74,999” category.

The magazine also received recognition in May by the Evangelical Press Association (EPA), which awarded Biola Magazine a 2012 Award of Excellence in the “organizational” category. Though Biola Magazine has previously won EPA Awards of Merit, this was the first time the magazine received the EPA’s “gold” medal for overall writing, story selection, photography and design.

Tell us what you think!

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

To find the new hidden-gem garden on campus, just look up. Situated on the roof of the first floor of the new Talbot East structure, the Riady Gardens — named after Biola friends James and Aileen Riady — is quickly becoming a go-to spot for reading, conversation and prayer. The garden includes 10 benches scattered amidst native and drought-resistant species of flowering plants and trees, as well as herbs with pleasant aromas. A quiet space meant to engage all the senses, the garden has proven to be an attractive gathering place for students — as well as buzzing hummingbirds.
A Christian Worldview Champion Hands Off the Mantle

I made the mistake a few years ago — before I came to Biola — of doubting an idea Charles Colson shared with me. At the time I was serving as dean at Gordon-Conwell Theological Seminary where Mr. Colson served as a trustee. He proposed our launching a lectureship on Christian worldview, involving a thoughtful contemporary book and its author.

I babbled out something to the effect that students are too busy, and one more lecture probably wouldn’t get much traction. He looked at me surprised, saying something like, “You mean you don’t think the rising generation of students would flock to a lecture on the fundamental premise that truth is knowable and transcends all of God’s creation? What kind of students would not drop everything and come?”

Obviously, Chuck Colson had weight behind his words, in both instinct and conviction. He was right. Each year of the Colson Lectureship on Christian Worldview, crowds of students came. Hungry to learn and be mobilized as ambassadors for living and believing the right thing, they showed up in droves.

A few years later I accepted the call to become president of Biola University, and Chuck Colson took me aside and encouraged me to take on the role. I didn’t doubt him this time. He told me that this university was a place steeped in the best minds and the deepest convictions, all within a biblical framework.

Chuck Colson was a huge fan of Christian higher education that championed a biblical worldview. Biola University was among the colleges and seminaries he believed in strongly. In a letter he wrote me in 2007 at the conclusion of President Clyde Cook’s 25 years of leadership, he affirmed Biola as “one of the key institutions in the Kingdom.”

Fast forward five years.

Fifty or so of us spent a day in Virginia with him on March 30, 2012. In his opening comments, Mr. Colson commented on how a physical setback kept him home for weeks, but he didn’t want to miss this gathering. He wanted to convene this group of leaders to discuss the progress made and the path before us. I spoke little that day and scribbled lots of notes, thinking about how Biola’s students needed more than ever to think Christianly at every level and across all disciplines. I listened carefully to the brilliant and passionate comments around the table from educators and leaders far wiser than I. But I especially listened to the octogenarian Chuck Colson, his voice still strong, his mind still keen, his convictions still compelling.

I didn’t know this would be his last such forum. Later that day someone contacted me saying Colson was helicoptered to a hospital in Fairfax. He never went home, until he went Home, three weeks and a day later.

I am not alone in higher education in being deeply grateful for the unwavering convictions Chuck Colson modeled. And we all knew his conviction and courage were lived out in his compassion, taking Christ’s words seriously in Matthew 25 and living out Hebrews 10, “for you had compassion on those in prison.”

Biola University is forever grateful to Chuck Colson both for his endorsement of our university’s mission but far more importantly for his own important work for the Kingdom of God. He was a prophetic voice in the culture, standing up against the rising tide of secularism and speaking out for morality based on God-given values. With him gone now, we are called to grab the mantle, joining the next generation of Christians around the globe to stand up for biblical truth even where it is increasingly unfashionable.

We, among many with kindred spirits at sister institutions, thank God for the life of Chuck Colson. Let us be inspired to follow his example of pursuing truth and preaching the gospel compassionately and articulately in whatever sphere of influence we find ourselves. “How Now Shall we Live?” is a question Colson posed in his book of that name, and I believe that question is as urgent now as ever.

On his shoulders and with the same faith, I am committed that Biola University will grow even stronger in educating:

- Students who leave Biola with a servant’s heart, who live lives of hope by seeing the world as a place God wants to redeem.
- Students who believe it is a noble endeavor to live a life of bold faith, taking on challenges that demonstrate their commitment to a greater cause.
- Students who speak courageously and compassionately about the Truth of God’s Word to an increasingly skeptical generation.
- Students who understand the Word of God as the Bread of Life so they might clearly and passionately proclaim not only that there is truth, but that Jesus Christ is the Truth.
- Students who understand the apostle Paul when he exhorts us to “prepare ... for works of service, so that the body of Christ may be built up.”
- Students whose lives are led from a position of biblical strength and not from one of fear or intimidation.
- Students who will proclaim the gospel and teach it and live it and pray it toward the great spiritual renewal our world so desperately needs.

Barry H. Corey is the president of Biola University. Visit his office online at www.biola.edu/president, on Facebook at facebook.com/presidentcorey and on Twitter at twitter.com/presidentcorey.
14 Things for Every Biolan to do this Summer

Who says summer should be filled with "lazy days"? There are all sorts of fun things to do! If you need any help deciding how to fill those moments in between backyard barbecues and baseball games, Biola Magazine’s got you covered. Here are 14 suggestions — each somehow Biola-related — to help spice up your summer:

- Check out Biola’s “SoCalist” board on Pinterest to discover some fun hidden gems of Los Angeles and Orange County. Then check them off your list! [pinterest.com/biola/the-socalist](pinterest.com/biola/the-socalist)

- Write a Christmas carol! Conservatory of Music alumnus Calvin Dyck (’85) is sponsoring an international Christmas Carol Composition Contest, with $5,500 in prize money to be awarded. [calvindyk.com/contest.html](calvindyk.com/contest.html)

- Find an inviting piece of grass and spend a few hours reading excerpts from the classics in The Great Books Reader, featuring commentary essays from Torrey Honors Institute faculty and alumni.

- Catch up on the dozens of great chapel messages and lectures that happened at Biola during the school year by watching them on YouTube: [youtube.com/biolauniversity](youtube.com/biolauniversity)

- Get a glimpse of the early days of Biola by perusing old copies of The King’s Business, the R.A. Torrey-edited, Biola-produced journal that has been called "Christianity Today of the first half of the 20th century." It’s archived online at [biola.edu/kingsbusiness](biola.edu/kingsbusiness)

- Make some of the recipes featured by Biolans in the Biola Magazine food issue (Spring 2012): [magazine.biola.edu/issue/12-spring](magazine.biola.edu/issue/12-spring)

- Memorize the entire book of Philippians in just three months. It’s possible! (See page 39 of the spring issue of Biola Magazine.)

- Take a minute to get your hands on a copy of Just a Minute, the new book from alumnus Wess Stafford (’75), president of Compassion International.

- Download video of Biola lectures and conferences for free on iTunes U: [biola.edu/itunesu](biola.edu/itunesu)

- Google "President Corey Undercover Boss."

- Pay a visit to Biola — especially if you haven’t been here for a while. You might not believe how much the campus can change in the course of a few years.

- Send in an old photo from your days at Biola, with a caption to [biolamag@biola.edu](biolamag@biola.edu); we may include it in an upcoming "Memory Lane." (See page 37.)

- Google around to find out which former regular on ABC’s “TGIF” ’90s lineup is now a history professor at Biola.

- Unwind after a long day with a cup of tea and a cappella hymns from The King’s Men. Or maybe you prefer instrumental music by the Symphonic Winds. Listen online for free: [http://academics.biola.edu/music/listen](http://academics.biola.edu/music/listen)
A Fond Farewell
Trustee Ed Lehman retires after 47 years on Biola’s board

When Ed Lehman (’57) first joined Biola’s Board of Trustees, Lyndon B. Johnson was president, *The Sound of Music* was the year’s film sensation and The Beatles won the Grammy for “Best New Artist.”

The world has radically changed in the ensuing 47 years, but Lehman’s presence on the board — the body that guides the university’s policies — has been a constant.

After nearly five decades of serving Biola and watching it grow from a small college in Los Angeles into a thriving university in La Mirada, Lehman recently decided it was time to retire.

“There are so many memories that maybe I should write a book sometime,” he said. “One of the most exciting things for me has been the privilege of investing my time and resources in the lives of students who will impact the world for Christ.”

Lehman joined the board in 1965 after former president Sam Sutherland suggested he consider a position. He served as chair of the board from 1982 to 1994 and served on every committee during his years of service. He most recently served on the student development committee, and his three-year term ended June 30, ushering in his retirement.

In honor of Lehman’s time on the board, Biola dedicated its board conference room and dining room in his name, both located in Metzger Hall. Lehman occupied the same seat in the upper left corner conference room at every meeting since Metzger was built 33 years ago.

“It is humbling for those of us who serve with him on the Biola board to realize that someone with such extraordinary gifts has chosen to invest so much of his life to Biola,” board chair Stan Jantz said in a recent tribute. “I can’t even imagine being in a board meeting without Ed’s presence in the top row of the board room, which to me is wonderfully emblematic of the experience and wisdom he brings to each gathering.”

To describe what his involvement at Biola will look like following retirement, Lehman used the same analogy former president Clyde Cook once used. He said when it comes to Biola, trustees should have their noses in and fingers out.

Lehman says he will miss the fellowship at Biola and hearing student testimonies, though he plans to remain connected to university life as part of the President’s Circle, whose members support Biola students with annual donations and take part in special events on campus a few times a year.

Keeping up to date on Biola over the years enabled Lehman to pray intelligently and effectively for the university, he says. Trustees receive board reports regarding the university, which has kept Lehman updated on developments he might not hear about otherwise. He plans to continue receiving updates in retirement.

“I would really miss that after praying for Biola for 47 years,” he said. “The day wouldn’t seem complete if I didn’t have some specific prayer request to follow in connection with Biola’s success and the impact it’s having.”

— Amy Seed
“Heaven has come down to earth in a man, and because of what he’s done ... we can take every moment as a gift. The mundane can become extraordinary, and the extraordinary — like Lazarus’ resurrection — can actually become the ordinary stuff of our lives. Because we are the citizens of this new kingdom, we can be, in Christ, people filled with hope in the darkest of times, people who choose to love instead of hating each other in conflicts, who choose to create instead of being trapped in our fears. Live that life. Practice resurrection in your life today.”

— Makoto Fujimura, speaking in chapel on April 18 on Lazarus and “Resurrecting Culture.” Fujimura, who also spoke at commencement, is an internationally acclaimed painter and founder of the International Arts Movement.

A Conference Smorgasbord

Biola’s Spring 2012 semester was even more jam-packed with fascinating conferences than usual — giving students and thousands of visitors the chance to hear from nationally renowned speakers on such topics as art, the Middle East and preaching. To find full, free videos from several of these conferences, visit youtube.com/biolauniversity.

“ART & SACRED SPACE: SPATIAL ENCOUNTERS WITH GOD” March 1-4

“Christ’s holiness transcends the holiness of physical place. For Christians you might argue as a consequence of this, there is no longer a distinction between sacred and profane locations. Everything is God’s creation, and Jesus’ body can be anywhere ... The old model of sacred place is at least complicated if not overturned by Christ himself.”

— Ben Quash, Professor, King’s College London

“ISRAEL, THE CHURCH AND THE MIDDLE EAST CRISIS” March 23-24

“These convulsions in the Middle East are being used by God ... The disruptions, the wars, the rumors of wars, the insecurity, the heartbreak that’s going on throughout the Middle East and North Africa and in the wider Islamic world, God is using them to shake the people of that region. ... He is trying to shake the nations out of love because he’s trying to awaken people, to get their hearts ready to hear the gospel.”

— Joel Rosenberg, Bestselling Author of The Twelfth Imam Series

“PREACHING INTO THE WIND: BIBLICAL PREACHING IN A SKEPTICAL CULTURE” April 27

“When I began to preach, people looked up to preachers. In New York City, the sermons of New York ministers were published in The New York Times. People admired the church ... That was 65 years ago. Today that has changed. Today the preacher has lost the respect of the people, lost its authority. We live in a day in which the wind is against us. All the games are away games.”

— Haddon Robinson, Distinguished Professor, Gordon-Conwell Theological Seminary

“BIOLA MEDIA CONFERENCE” May 5

“Sometimes people think that in entertainment you have to give God the back seat, you have to put your faith outside when you walk on set and then pick it up again when you leave the set. But I’m here to tell you that if you really want to be who God has called you to be, you bring Jesus everywhere you go and you make no excuse for it.”

— DeVon Franklin, Vice President of Production for Columbia Pictures

“JUSTICE, SPIRITUALITY AND EDUCATION” March 31

“According to God, you can’t be just if you’re not righteous and you can’t be righteous if you’re not just. I have a sense that there are a lot of young people who are on fire for Jesus and on fire for justice, but they sort of let the righteousness issue slide. ... But we have to understand that justice and righteousness can’t actually be pulled apart.”

— Mary Poplin, Professor, Claremont Graduate University

“CHRISTIAN SCHOLARSHIP IN THE 21ST CENTURY: PROSPECTS & PERILS” May 18-19

“We Christian scholars must not remain content to be scholars who also happen to be Christian; we must strive to be Christian scholars. And we must pursue our calling with boldness, integrity, courage, imagination and Christian wisdom.”

— Alvin Plantinga, William H. Jellema Chair of Philosophy, Calvin College
Year of the Arts Photo Gallery

Spring events abound as campus concludes year-long festival of arts

Pianist Paul Barnes performed a Philip Glass retrospective concert at Biola on March 21, in honor of Glass’ 75th birthday.

In February, Biola Opera Theater presented “Dialogues of the Carmelites” by Francis Poulenc, based on the true story of 16 Carmelite nuns martyred at the end of the French Revolution’s “Reign of Terror.”

At the Feb. 18 opening reception for “Twentieth-Century British Art from the Ahmanson Collection,” visitors perused paintings, drawings, prints and sculptures by some of the most important 20th century British artists, one of the most significant collections of art ever to be displayed on Biola’s campus.

Biola went British on March 10, hosting a traditional English afternoon tea following a tour of British art displayed in the University Art Gallery. The tea was accompanied by music from the Biola String Quartet and classic readings from Biola professor (and Englishman) Andy Draycott.

On Feb. 7 Biola was treated to a night of poetry with former chairman of the National Endowment for the Arts Dana Gioia — an award-winning poet and professor of poetry and public culture at USC.

As part of the 16th Annual SCORR Conference on campus in February, Japanese Taiko drummers gave a passionate performance.

Acclaimed poet Scott Cairns gave a poetry reading at Biola on April 26. Cairns is an English professor at the University of Missouri and has been hailed as one of the best living American poets.

Yale University’s Nicholas Wolterstorff, a visiting scholar at the Biola University Center for Christian Thought, delivered a lecture on Feb. 13 titled “From the Uselessness of Art to the Use of Art and Part Way Back Again.” Watch the full lecture at youtube.com/biolauniversity.
Get to Know

Jane Carr, adventurous educator and ministry leader

Back in the ’80s when Jane Carr (’88, Ph.D. ’00) practiced evacuating capsized canoes in the Biola swimming pool, she was a recreation and camp administration major who worked at Camp Sugar Pine during the summer.

Now, Carr is an associate professor of Christian education at Biola, where she specializes in leadership development, church administration and children’s ministry. On the side, she also works as a children’s pastor at Yorba Linda Friends Church, where she has served on staff for 24 years. She appreciates the impact leaders can make when they minister to children, she says.

“It’s kind of like pouring wet cement,” she says. “You can mold it and shape it and you can leave lasting impressions that will last a lifetime.”

Carr also serves as the assistant women’s golf coach at Biola, despite the fact that she had no interest in golf up until eight years ago, when her golf-playing husband gave her a package of golf lessons for Christmas. She called it a selfish gift then, but she is thankful for it now.

“I got hooked from the moment I started taking lessons,” she said.

Here’s your chance to get to know her.

Club Champion: Carr has been the assistant women’s golf coach at Biola for two years. She is an avid golfer and plays in club tournaments at Lake Arrowhead Country Club. In 2010, she became club champion, a title she hopes to earn back this summer.

Have You Seen this Pony? Her first job after Biola was as a children’s pastor at Yorba Linda Friends Church. One summer for Vacation Bible School, she borrowed a pony from a congregation member. It escaped from a friend’s backyard. A few hours later, a woman found it walking down her street.

Certified Leadership Coach: Carr coaches staff members and interns at church to help them grow as leaders. “I think it’s more valuable to have a one-on-one coaching relationship with someone than it is for a staff member to go to a conference.”

Mountain Woman: Her home in Lake Arrowhead gives Carr the small-town feel she’s used to after growing up in Chowchilla, Calif. She’s always amazed when she sees snow at home, commutes to Biola and finds students walking around in flip-flops.

Shark Bait: After watching Jaws as a child, Carr was afraid of swimming even in swimming pools. She overcame that fear when she went scuba diving in Tahiti on her honeymoon. Now she loves drift diving with reef sharks.

Marathon Runner: She took up running 10 years ago and has run 12 half marathons, three full marathons and one triathlon. “My goal was to try to beat Oprah or at least match her best time (4:29:15) because I figured, how could I be outdone by Oprah?” Carr finished in 4:29.

Book Review Editor: She works with 15 professors across the country who write book reviews for the Christian Education Journal, published out of Talbot School of Theology.
Meet Talbot’s New Dean

For the first time in 20 years, Biola’s Talbot School of Theology has a new man at the top. In May, Biola’s Board of Trustees approved longtime Talbot professor and respected New Testament scholar Clinton E. Arnold to take the reins from Dennis Dirks as dean of Talbot (see below).

Here are six things you should know about him as he steps into the new role.

01 His Biola roots are deep. Arnold was led to the Lord by a 1927 Biola graduate, the Rev. George H. Jantzien, at a church near Bakersfield, Calif. He went on to attend Biola, earning a B.A. in communications (1980) and an M.Div. from Talbot (1983). After earning a Ph.D. in 1986 from the University of Aberdeen (under famed New Testament scholar I. Howard Marshall), he returned to teach at Talbot in 1987, where he has served in various roles ever since, most recently as chair of New Testament language and literature.

02 The same goes for his family. Arnold met his wife, Barbara (‘82), while the two were undergraduates at Biola. They have three sons: Jeffrey (’09), Dustin (’11), a current Rosemead School of Psychology student, and Brandon, a current Biola undergrad.

03 He’s not just an academic. Arnold is heavily involved in practical ministry, serving as an overseer and treasurer at Whittier Hills Baptist Church.

04 You may have read his work on the Bible. Arnold is the co-creator and general editor of both the Zondervan Illustrated Bible Backgrounds Commentary and the Zondervan Exegetical Commentary on the New Testament — two widely used, award-winning commentary series. He’s also authored dozens of other articles and books.

05 You may have read his work in your Bible. Arnold wrote the notes on Colossians and Philippians for both the ESV Study Bible and the Apologetics Study Bible. He also serves on the translation oversight committee for the English Standard Version.

06 He’s got strong leadership experience. In 2011, Arnold served as president of the Evangelical Theological Society, the leading professional organization of evangelical biblical scholars and pastors. He continues to serve on the society’s executive committee.

Bonus fact for theology buffs: Arnold organized the theological debate of the century (so far). In November 2010, Clint planned and moderated a debate about the controversial “New Perspective on Paul” between N.T. Wright, Thomas Schreiner and Frank Thielman as part of the Evangelical Theological Society’s annual meeting. It was the highest-attended conference in ETS history.

Moving On

Dennis Dirks stepped down in June after 20 years of service as the fifth dean of Talbot School of Theology. While dean, Dirks initiated two off-campus extension programs, one in Manhattan, New York, and the other in Kiev, Ukraine. He also made significant contributions to Talbot’s growth and international recognition. Dirks served nine years in administrative roles and seven as faculty before becoming dean, and he plans to continue serving at Biola in his retirement.

Pete Menjares, vice provost for faculty development and academic effectiveness, was recently appointed as the new president of Fresno Pacific University, a role he will begin in August. The appointment makes him the second Hispanic president to serve at a university within the Council for Christian Colleges & Universities. He worked at Biola for 16 years, including previous roles as a professor for the School of Education and associate provost of diversity leadership.
Winning Ways
Baseball coach John Verhoeven reaches 500 victories

As a coach, Verhoeven said he focuses more on strategy and execution than trying to build an overpowering team. Instead of expecting his power hitters to bunt or his smaller players to hit home runs, he seeks to utilize each player’s individual skills.

“Pitching and defense wins games,” he said. “All you need as far as hitting — you don’t need great hitting, you just need timely hitting.”

With an overall winning record of 512–275, his coaching philosophy has proven to be a winning one.

“With him playing in the pros in the past, he really knows the different levels and fundamentals of the game,” said senior outfielder Vinnie Fayard, who was also part of the team for Verhoeven’s 400th win. “Having coached at the school for years and years, he has been through it all and uses his past experiences to help us grow as players and teammates.”

Verhoeven credits his success to the players he’s had over the years. When he remembers past seasons, he recalls the players more than the games. That might be because of how much he has invested in the teams that passed through Biola over the years.

Verhoeven tries to treat his team with the same respect he treats his family, and he still keeps in touch with some of his former players. And he spends time getting to know the current team, taking time out to ask them about career plans or life struggles. Senior third baseman Drake Fages said he has even personally funded scholarships for players struggling financially.

“Here on the baseball team we don’t have a lot of money to give out or funds to put into the field, but what Biola has had is a coach who literally gave his life to a program,” said Fages.

— Amy Seed
Dianey Burgos (’12) rode three trains and two buses from East L.A. every morning so she could be a student at Biola. Four years later, she’s graduated and returning to the city to give others hope.

by Brett McCracken
photos by Mike Villa
For a graduating senior at Biola, the walk across Metzger stage to receive one's diploma can be a blur. It’s a journey packed with meaning, yet it’s over in just a few seconds. When Diana Burgos walked across that stage on May 26, however, it was the culmination of a much longer journey. For Burgos — the first member of her family to graduate from college — it was the end of a journey that began in East L.A., on a street bordered by gangs on one side and drugs on the other.

Diana (pronounced DNA) grew up only 14 miles from Biola’s La Mirada campus, but in many ways it was about as far from Biola as you can get. Few people in Diana’s neighborhood make it to a commencement stage of a private university. Diana’s mother and father — first-generation immigrants from Mexico — made it as far as junior high (mom) and second grade (dad).

“Ever since I can remember, my mom told me, ‘Go to school, get educated so you can have a career, so you can be better than this,’” said Diana, who caught a break in high school when she transferred out of Roosevelt High to Bravo Medical Magnet High School, where everything is oriented toward the goal of going to college.

Diana had no idea what Biola was before hearing about it from friends and people at her church, who urged her to apply. She visited campus on University Day and wasn’t hugely impressed, but something pressed her to apply anyway.

“I know it was God leading me here,” said Diana, who found out only after she’d been accepted that several friends had been praying for her to choose Biola.

Soon Diana’s mind was made up: She was coming to Biola. Her parents took more convincing. Even with scholarships and financial aid, sending their daughter to a private university on a janitor’s income was hard to envision. The only way it could work was if Diana didn’t stay in the dorms on campus but instead commuted to campus via public transportation.

It was a sacrifice Diana was willing to make.

A Long Day’s Journey

At 5 a.m. each morning, five days a week for her entire freshman year, Diana’s dad dropped her off at Union Station in downtown L.A. on his way to work. From there, Diana — 17 years old, alone, without a cell phone — took three separate trains to Norwalk, and then a bus to Rosecrans and Biola avenues, from where she would swiftly walk to campus in order to make her 8 a.m. classes. L.A. traffic and public transportation being what it is, she was almost always late. Her professors never knew why. Few of her friends did either. Diana was quiet about her commuting situation.

At night, Diana repeated the arduous buses-and-trains journey, though it took even longer than in the morning. If her last class ended at 4:30 p.m., it would be around 8 p.m. sometimes before Diana got home, leaving her only a couple of hours to do homework and sleep before it was time to repeat the relentless cycle.

She used the time on the buses and trains to do homework, read her Bible and chat with those around her. Numerous conversations were sparked when people noticed Diana’s reading material, and she was able to share the gospel with some.

She also did a lot of praying. As a young girl, frequently surrounded by strange men coming home from work, constant prayer was a lifesaver.

There were moments when the commute felt like an unfair burden. One afternoon at the end of her first semester, Diana remembers standing at the bus station on Rosecrans, waiting for a bus that was very late.

“‘I hate this. Why am I doing this?’” she remembers thinking. “It was embarrassing. I saw friends drive by, and I thought, ‘Why don’t I have that? My friends are already home, safe, having dinner. And I’m standing here alone, hungry, with a bunch of homework to do, waiting for a bus that is late.’”

The commute was a struggle, but for Diana, Biola was worth it. She pressed on and made the rigorous commute each day during her freshman year, rising every morning earlier than when many Biola students go to bed.

“The crazy thing is she didn’t think this was abnormal,” said Tamra Newman, Diana’s admissions counselor and mentor for three years. “She was just pursuing an education, and would take whatever lengths she needed to.”

Struggling to Stay

Though she was able to live in the dorms starting sophomore year, Diana faced other challenges as a student at Biola. As a commuter and minority on a mostly white campus, it was sometimes hard to relate to the typical Bionan.

“I was intimidated, especially when people spoke up and knew more than me,” she said. “Especially in my Bible classes.”

Having gone to a Spanish-speaking church her whole life, Diana had to learn Bible stories in English for the first time at Biola. She had to learn how to pray in English. She was unfamiliar with the term “missions trip,” and didn’t quite get the typical Biola humor.

And then there were the financial struggles. Diana couldn’t afford a meal plan her freshman year; she relied on friends to swipe her into the Caf or bring her extra food. Her dad collected cans and recyclables and Diana could afford all the books she needed.

Her aunt gave her a laptop sophomore year, the same year she got her first cell phone.

Finding loans and paying tuition was a semester-to-semester struggle, but God was faithful and Diana made it through Biola with a debt-load less than what it could have been. Her junior year as a resident assistant, Diana had an income and was able to help her parents out a bit. Senior year she resolved to not take any loans out at all. Her aunt surprised her by covering the tuition balance for fall semester, and then — to Diana’s complete surprise — her own parents told her they had saved up money so that they could pay in full for her last semester of college.

As her parents told her they wanted to pay for her last semester, tears streamed down Diana’s face.

“I was so thankful,” she said. “I knew how hard it was for them to save up that much
money. It was so special.”

For her parents, Griselda and Filemon Burgos, Dianey’s education took a lot of sacrifice, but it was worth it.

“We thank God for opening a door for our daughter to reach her goal,” they wrote in an email. “We understand and believe that it is all about believing in the Almighty.”

Back to the City

May 26, 2012, was the first day Dianey’s parents spent time on Biola’s campus, aside from dropping her off at the dorms. They were intimidated on campus. It was difficult to relate to the world of Biola, but they were there to cheer on her daughter as she graduated. Dianey’s graduation was a success as much for them as for her.

“It’s not just me who made it,” said Dianey. “It’s all of us who made it.”

She’d come a long way since that morning four years prior when her dad dropped her off at Union Station for her first day of college. In four years, Dianey had gone from being a commuter who kept to herself to a widely known and respected leader on campus. She’d developed a tight-knit community through B.E.A.T. (Biola’s Ethnic Advancement Team) and had grown a lot through her experiences as an R.A. in Sigma, a mentor to others and a worship leader.

“I saw her transform from a student with a passion to sing to a strong worship leader,” said Newman, who worked with Dianey in B.E.A.T. “She is someone that I continually call on to lead worship in the Biola community for Spanish and English worship or simply for a diverse worship experience.”

A highlight of Dianey’s Biola experience was when she was invited to sing in chapel during Latino Heritage Month. She chose the song “Cristo, Yo Te Amo,” which means “Christ, I Love You.”

“Leading Biola students in singing that song in Spanish was probably one of the best days of my life,” she said. “After that I just felt like, ‘I’ve done my work.’”

But there is work still to be done. Graduating as a sociology major, Dianey leaves Biola to return to her community in East L.A. to pursue a career in social work. Her education at Biola didn’t make her ashamed of “the hood” she calls home; it equipped her to return as a beacon of light.

The Only Thing we Have to Fear

It’s takes a pretty fearless person to take six train and four bus rides every day, alone, to get to college. For Dianey, overcoming fear is one of the big lessons she takes away from her time at Biola; she learned the value of vulnerability and putting her needs out there, allowing herself to be known and grown by others. It’s a concept she takes with her back to East L.A.

“In my L.A. community I see a lot of fear — a fear of expressing needs or asking for help. I want to tell my community, ‘There is help for you; there’s always a way.’”

It takes courage to change one’s position in life, but it’s possible. Dianey knows this better than most, and so do her parents. As they watched their daughter receive her diploma from President Barry H. Corey, they saw the fruits of their sacrifice but also the tangibility of grace and blessings given by the God of hope.

For many years Dianey’s parents have worked to bring peace and the love of Christ to their street in East L.A. Her father ministers to the men — the gangbangers, the drug dealers, anyone; her mother ministers to the women.

“Now it’s my turn,” says Dianey. “What can I do for the youth? I want to offer them hope.”

Kira Williams contributed to the reporting of this feature.
There is nothing about the Torrey Honors Institute on the rings that its graduates receive. These days, college rings tend to be extravagant monstrosities, massive emblems of school pride and affiliation that protrude from the finger and demand the eye’s attention. Torrey’s, however, are simple, elegant and to the point. Rather than having an emblem or a seal, the thin white gold band has only three words inscribed: _Bonum, Veritas, Pulcher_, which is Latin for the Good, the True and the Beautiful.

The ring exemplifies what’s unique about Torrey maybe better than anything else. The heartbeat of the program is not so much in the Institute itself, but in that which its members chase. John Mark Reynolds, who founded the Torrey Honors Institute at Biola in 1995, sums it up best.

“The ring,” as he tells it, “expresses a commitment to God to pursue the Good, the True and the Beautiful. But it also represents a commitment to the chums, to continue on as a member of the community.”

Reynolds’ language isn’t simply a line — it’s one of the pillars that the community rests upon. After all, alumni of the Torrey Honors Institute aren’t called “alumni” at all, but “Perpetual Members.” And we wear our status, like our rings, with a healthy amount of loyal pride.

These are the sort of quirks that can make Torrey difficult to explain to others and so dearly beloved by those — like me — who have made their way through it. At its most basic level, Torrey Honors is a “great books” program, though the phrase barely does it justice. Over their four years, Torrey students read many of the classics that have shaped (broadly) Western civilization, wrangling over them Socratically for three hours at a time with each other and the professors who guide them. As much as is possible, students go through the four years of the program together in a cohort — it is the professors, and not the students, who do the rotating. As a result, the formality of classes slowly recedes while reflective communities are born. As students participate in conversations with the texts, classmates often become friends and professors can transform into peers.

Unlike most other traditional “great books” programs, however, Torrey only provides a general education. Its 60 units are substantive, but the size still ensures that students stay connected with the broader life of Biola University and receive more specialized training through their majors. The program is doubtlessly rigorous, with considerable writing and notetaking requirements, but it hasn’t exactly scared students away. Its first class in 1995 was all of 16 people. Today the program houses 375, making it one of the largest such programs at any Christian college.

Yet while Torrey is an academically serious community, students speak often of the way it shapes their lives well beyond the classroom. As Perpetual Member Katie Geleris (’10) put it, “Torrey gave me a broad view of how to live well in the world, and, most importantly, has helped to orient me toward seeking the glory of God above all else in all that I do.”

That isn’t to downplay the academics, of course. Geleris herself will be attending law school at the
Outgoing director: John Mark Reynolds

John Mark Reynolds founded Biola’s Torrey Honors Institute in 1995 and has served as director ever since. In his 17 years of leading Torrey, Reynolds assembled a team of exceptional faculty “tutors” and helped make the Torrey program a nationally recognized “great books” program, drawing high quality students from all over the world to Biola. A prolific blogger, author and columnist for the Washington Post, Reynolds became one of Biola’s most recognized and respected faculty names during his 17-year tenure. In June, he departed Biola to become provost at Houston Baptist University.

“Outside my family, Torrey Honors is the best thing to happen to me so far,” wrote Reynolds in a blog post announcing his departure. “The chance to start Torrey and work with the chums has been the greatest honor of my life.”

Incoming director: Paul Spears

Stepping into Reynolds’ shoes as Torrey’s new director is Paul Spears, who has been a fixture in Torrey since nearly the beginning, having taught in the program since 1998. Spears is an expert in the philosophy of education and co-wrote Education for Human Flourishing: A Christian Perspective (InterVarsity Press, 2009). In 2009 he was honored by his peers with the Provost Faculty Award for Excellence in Teaching. During his time in Torrey, Spears — who was once a youth minister — led groups of students to Mongolia to work with Campus Crusade for Christ.

“Paul Spears got his job by being a servant and he is fit to lead for that reason,” said Reynolds. “He is a gentleman and scholar, a rare enough combination. As a perpetual member of Torrey myself, I am delighted Paul Spears will lead us. I look forward to seeing what he will do. The future is bright!”

Leaders like Reynolds are, of course, irreplaceable. But the faculty he leaves behind is one of the strongest testaments to the quality of the program he has built. It is, as theologian Fred Sanders put it, “a really deep bench of faculty talent.” And he of all people should know. Having found impressive success both academically and for laypeople, Sanders is himself among Torrey’s most visible rising stars.

What’s more, despite the loss there will be a good deal of continuity in the director’s chair. Paul Spears, who will be replacing Reynolds as director, has been teaching within the program since 1998.

“Paul has been a director” of Torrey, Reynolds said upon the announcement, “and now he becomes the director.”

A past recipient of Biola’s teaching award, Spears wrote the book on Christian education — literally. Education for Human Flourishing, which he co-authored with Steven Loomis (M.A. ’96, ’98), lays out the vision for education that Torrey embodies. And as he argues there, learning isn’t simply technical competence or mastery.

“For learning to contribute to human development and flourishing,” he writes, “education as an institution requires conditions of practice and knowledge that are grounded in the Christian liberal arts tradition.”

Spears, like Reynolds before him, sees Torrey’s mission as far broader than simply reading “great books.”

“Torrey is more about giving students tools to be reflective individuals who can serve God and his kingdom,” said Spears. Yet he is explicit that the focus on helping students discern their vocation within the community can’t replace the pursuit of excellence.
“The friendships that we forged in Torrey, the books that we read, the joys and sorrows that we shared — they are voices calling us ‘further up and further in,’ as C.S. Lewis would put it.”

“The more we can get our students imbibing from the well of excellence,” he tells me, “the better off they will be.”

As a practitioner, Spears has already been at work digging this well. He founded Torrey Cambridge, a summer program at Britain’s prestigious university, in hopes that the exposure to the town and academic community there would expand students’ horizons of excellence.

Torrey’s opportunity, however, extends even beyond the experience of the students who are currently in it. Even with the loss of Reynolds, the program remains one of the most invigorating and exciting endeavors in Christian higher education.

Of course, in an important sense, Torrey is not all that special.

“We were,” as my friend Barak Wright ’11 pointed out, “just students — curious, ambitious, and finally, happy to be called together, to learn from the very talented men and women who have dedicated much of their lives to serving the students at Biola.”

And yet, as I grow older, I am increasingly aware of how rare a community of learners with a shared history and common objects of love is in this world, and that is what Torrey provided us.

Even though the story of the Torrey Honors Institute deserves a broader audience, the moment the point becomes about Torrey or Biola then it will no longer be worth telling. And here again I am reminded of the understated and subtle beauty of the Torrey ring.

“The friendships that we forged in Torrey, the books that we read, the joys and sorrows that we shared — they are voices calling us ‘further up and further in,’” as C.S. Lewis would put it. The well that the program points to is not, ultimately, that of excellence but the one that springs up with eternal life and consummates the goods that we have begun to taste here below. And even if that story is never told or the world never comes to understand, those who call themselves “chums” and “Perpetual Members” will know well the goods we have tasted and be content in our longing for the day when we will see the Good, True and Beautiful in the face of Jesus Christ.”

Matthew Lee Anderson is a Perpetual Member of the Torrey Honors Institute and an alumnus of Biola University ’04. He is the author of Earthen Vessels: Why our Bodies Matter to our Faith (Bethany House) and will be attending Oxford University this fall.
JESUS AT WORK

WHY ‘SECULAR’ JOBS AREN’T FOR SECOND-CLASS CHRISTIANS

By Klaus Issler
Imagine you were invited to observe that special planning session in eternity past when the Godhead considered creating this world and mapping out a plan for our redemption. Of course this couldn’t happen, but pretend this divine session was like one of our committee meetings. The issue being discussed: What life experiences would best prepare Jesus for his later public ministry, for his distinctive divine-human role as Messiah and Savior of the world?

We might think being born into a priest’s family would provide an excellent heritage for the Messiah, which was the life situation for Jesus’ cousin, John the Baptist (Luke 1:5–17). Days could be devoted to studying Scripture, prayer and daily access to the temple precincts. Yet Jesus came into a layperson’s family, devoting a bulk of his young adult years to working at a “secular” job.

That seems surprising — particularly in today’s culture, which has widely viewed secular work as less, well, Christian than “full-time vocational ministry.” But as I’ve taken a deeper look at Jesus’ teachings and his own work experience prior to his public ministry, I’ve come to understand that business played a significant role in his life, and continues to play a vital role in God’s ongoing work today. As it turns out, secular work isn’t for second-class Christians after all.

**HOW DID BUSINESS SHAPE JESUS’ LIFE?**

As was customary for boys in that day, Jesus was probably apprenticed alongside his father Joseph by age 12. Since Jesus began his public ministry about age 30 (Luke 3:23), he would have worked at a trade for 18 years. That’s six times as long as his three-year public ministry.

His former neighbors recognized Jesus by his previous occupation: “Isn’t this the tekton?” (Mark 6:3; Matt. 13:55). *Tekton* has been rendered as “carpenter” since William Tyndale’s English Bible translation (1526). Yet scholar Ken Campbell suggests “builder” as a more accurate translation, writing, “In the context of first-century Israel, the tekton was a general craftsman who worked with stone, wood, and sometimes metal in large and small building projects.”

For Jesus’ family to work in a trade indicates they were part of what we’d call the lower middle-income class of that day. Furthermore, tradition suggests that his father Joseph died a few years prior to Jesus entering public ministry. If that were the case, Jesus as the eldest son was the one primarily responsible to see family living expenses were met through his and his brothers’ work as day laborers (Matt. 13:55–56).

If Jesus spent much of his earlier years as a builder, I wondered if his work experience might show up in his teachings. Based on my review, 50 percent of Jesus’ parables have some kind of a “business setting” (17 of 32). Did some aspects of these stories have a personal connection? The parable of the two builders and two houses (Matt. 7:24–27) concludes the Sermon on the Mount. Imagine young Jesus working with his father, digging a foundation for a house near the sea. Jesus asks, “Is this trench deep enough, dad?” Joseph replies, “Have you hit rock yet?” “No.” “Then keep on digging, son.” Regarding his teaching on the cost of discipleship, Jesus mentions one should have the funds at the start to complete a tower (Luke 14:28). Might Jesus have built a tower for a customer but was never paid?

These “business situated” parables offer a continuing reminder of Jesus’ hidden years that don’t get much attention. And consider that — unless there was an infusion of moral virtue when Jesus was a baby — we can infer that Jesus’ day job, where he interacted with people and the elements of nature, played a key role in his own character formation to become the kind of person the Gospels portray (cf. Luke 2:52, Heb. 5:8).

Does Jesus genuinely understand the business world as an insider? He probably worked alongside other artisans, completing projects and handling finances — negotiating bids, securing supplies and contributing to family living expenses. During his young adult years Jesus worked with his hands in masonry and carpentry, in good and bad weather, getting paid and not getting paid. Jesus can identify with the ups and downs of a business workday. For a few years, he had responsibilities for day-to-day operations of running what we’d call a small “secular” business.

Let’s consider some implications from Jesus’ life regarding “secular” work. Our vocational callings range across a wide spectrum, usually classified today into three main working sectors: public (working for government), private not-for-profit (civic, moral and religious organizations that rely on donations for all or part of their operating budgets) and private for-profit (various small and large businesses in the marketplace). Table A provides estimates of the percentages of the 2010 U.S. total workforce. It’s interesting to note that the vast majority of Americans — and by inference, Christians — work in the business sector as Jesus did.

### Table A: Three Sectors of the United States Total Workforce—2010 Data

<table>
<thead>
<tr>
<th>Sector</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Private For-Profit Business</td>
<td>78.5%</td>
</tr>
<tr>
<td>Public Government</td>
<td>6.4%</td>
</tr>
<tr>
<td>Private Not-For-Profit</td>
<td>16.1%</td>
</tr>
</tbody>
</table>

*Source: bls.gov/cps*
Note that Jesus affirmed each sector. He implicitly acknowledged the political government has a legitimate role, by paying taxes himself (Matt. 17:24–27; see also 22:21) and by not requiring Zacchaeus as a chief tax collector to change his profession (Luke 19:2–10). Regarding the private, not-for-profit sector, Jesus lived on the donations of others during his three years of public ministry (Luke 8:3; Mark 15:41, John 12:6). Finally, Jesus labored in the building trade for 18 years in what we’d call the for-profit sector. Since Jesus acknowledges the value of each of these three working sectors, can we affirm that Christians are able to seek God’s kingdom values and the common good through a good job within any sector?

**THE “SUNDAY–MONDAY” GAP**

What is the connection between our worship of God on Sunday and our “secular” job on Monday? Sadly, business has not been highly valued by most clergy. “Many business people are hungry to know how to integrate their faith into work,” said David Miller, who currently serves as director of the Princeton University Faith & Work Initiative, in a 2007 interview with Christianity Today. “Unfortunately, most clergy don’t know how to help these parishioners, and they often show benign neglect, or even outright hostility, toward the marketplace.”

Biola professor Scott Rae and alumnus Kenman Wong ’86 make a similar observation in their business ethics textbook, Beyond Integrity, noting, “The weight of historical Christian thought seems to lean against wholehearted participation in business.”

As a result, many who work in “secular” careers end up with a sense that their vocations are less valuable in the eyes of God.

“For years, I thought my involvement in business was a second-class endeavor — necessary to put bread on the table, but somehow less noble than more sacred pursuits like being a minister or a missionary,” writes John Beckett, chairman of R. W. Beckett, in his book Loving Monday. “The clear impression was that to truly serve God, one must leave business and go into ‘full-time Christian service.’ Over the years, I have met countless other business people who feel the same way.”

A.W. Tozer, writing in The Pursuit of God, clarifies that “one of the greatest hindrances to internal peace which the Christian encounters is the common habit of dividing our lives into two areas, the sacred and the secular . . . so that we live a divided instead of a unified life.” This false dichotomy between sacred and secular has become entrenched in an institutional way in the church. A “calling” to so-called “full-time Christian ministry” (missions, pastoring, teaching at a seminary) is often perceived as having greater value to God than those roles without this “calling” (e.g., business owner, plumber, homemaker). Sadly, such hierarchical valuing negatively impacts believers in business.

As a card-carrying member of this “higher order” class, only late in life did I become aware of how my views had been skewed. All of my adult life I’ve been employed in the not-for-profit sector. I went to seminary, served on the pastoral staffs of a few churches, and have been a seminary professor at a few seminaries — 20 years now at Biola’s Talbot School of Theology. I confess that I bought into this received view within my own Christian culture that “vocational full-time ministry” was a higher calling than other endeavors. For example, when a person moved from being a pastor to the marketplace, he or she was considered to have “left the ministry.”

About eight years ago, God set me on a journey — not of my choosing — to expose me to the business sector, while I remained (and remain) a seminary professor. I had to read John Schneider’s The Good of Affluence: Seeking God in a Culture of Wealth as a comprehensive examination item for one of my doctoral students. A perspective shift began taking place. Two years later, with some men from a Bible study, I joined an LLC that purchased a commercial real estate investment, which we later learned was also a business to manage. After five years, we sold that albatross. I gained experience while losing money on the deal — the usual tuition of a hands-on business education in first attempts.

During these years I examined Scripture with fresh eyes, read Christian business books, and attended business seminars with my brother, Bill, who owns FabSuite software company. Because of this perspective-shifting journey, I’ve come to appreciate the value of good business for God’s kingdom purposes. Based on the New Testament concept of the priesthood of all believers (1 Pet. 2:5, 9), can we acknowledge that — regardless of which sector we labor in — Jesus expects all of us to

“Regardless of our occupations as plumber, trash collector, teacher, mechanic or pastor, we cooperate with God in doing good work, as Jesus exemplified.”
engage in full-time Christian service (Matt. 28:18–20)?

COOPERATING WITH GOD AT WORK

Christians desire guidance for how to integrate their God life with their work life — especially those in the business sector. In his book The Integrated Life, Christian businessman and philanthropist Ken Eldred suggests one integrative model that highlights a threefold Christian ministry focus at the office:

1. A ministry at work: pointing those around us to God;
2. A ministry of work: serving and creating via work itself;
3. A ministry to work: redeeming the practices, policies and structures of institutions.

Pointing others to God has been a traditional and important idea. Let’s also expand our horizons to include the other two, of doing our own work well and also improving our work environments. Not only does the job get done, but we can also manifest Jesus’ peace to dissolve the frustration and anxiety others may carry, serving kingdom purposes by improving the relational interactions at work.

For example, Bill Heatley, an IT professional, invited God to operate in and through him. Specifically one way to do this was by looking for ways to appreciate and support his fellow colleagues, providing space for God’s love. Heatley was involved in a project in which two departments were coordinating aspects of the project. His counterpart from the other department was a woman who was well prepared and “sweating the details,” so he could anticipate a productive meeting for the project. The only problem was that these two groups had an 18-month history of feuding and Heatley was new on the job. In light of this history, he did three simple things.

“I prayed for her. I thanked the management in another meeting, and I sent an email to her boss expressing my appreciation for her hard work,” he writes in The Gift of Work. The results were surprising — “the effect was immediate and beyond any reasonable explanations from my efforts,” he writes. Tension was eased and greater cooperation became evident between the two departments. As a result of this powerful experience, Heatley confessed, his God-confidence increased, encouraging him to look for more opportunities to make room for God at work.

Each day we can cooperate with God, fulfilling our design and destiny at work. Work is a permanent feature of God’s plan, not the result of the Fall into sin. Work was initiated in the Garden of Eden (Gen. 1:28, 2:15) and it will continue into the next age, as we serve and reign with God forever (Rev. 22:3, 5).

Regardless of our occupations as plumber, trash collector, teacher, mechanic or pastor, we cooperate with God in doing good work, as Jesus exemplified. One motivation to work is to make money to provide for material needs and share with others (Eph. 4:28; 2 Thess. 3:6–13). But there is much more. If we wish to bring all of our life under the Lordship of Jesus Christ then our day job must be included too (Luke 9:23–26). And, pastoral responsibility for preparing “God’s people for the works of service” (Eph. 4:12) includes teaching the wide range of ministries Eldred noted above to be kingdom representatives at work.

As John Knapp challenges in How the Church Fails Businesspeople (And What Can Be Done About It), “Equipping Christians for vigorous discipleship in public life may be the church’s best hope for bringing the gospel to a world desperately in need of God’s love.”

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What do Christian Teens Actually Believe about Jesus?

What does the faith of the next generation of Christians look like? When we examine the actual beliefs of Christian teenagers regarding Jesus and his meaning for our lives, is what we find encouraging or alarming?

In The Jesus Survey (Baker Books, 2012), bestselling author Mike Nappa (’89) explores these questions by presenting the results of a nationwide survey of Christian teens. Here, Nappa discusses some of his findings with Biola Magazine and talks about the takeaways for parents, teachers, youth pastors and anyone invested in the faith of future generations.

Mike, could you briefly describe the types of Christian teens that you surveyed and the survey methodology?

The Jesus Survey was administered during summer 2010 at Reach Workcamp mission sites in Colorado, Indiana, Maine, New York, Ohio, Texas, Virginia and West Virginia. (You can download a reproducible copy of the actual survey used at nappaland.com/tjs.) More than 800 teens, ages 12 to 18, participated in the survey. All teens self-identified as “Christian” and were active in a church youth group at the time of the survey. In all, the survey sample represented 16 Christian denominations from 24 United States, and delivered a 99 percent confidence level with a margin of error of +/- 4.4 percent.

What was the overall goal with “The Jesus Survey”? What did you want to find out?

The original goal was just to satisfy my own curiosity! I wanted to discover what Christian teens believed about Jesus — and how that was (or wasn’t) affecting their everyday lives. So asked many teens.

In terms of the specific survey, the first part was designed to measure what teens thought about four core doctrines of Christ: 1) The Bible is completely trustworthy in what it says about Jesus. 2) Jesus is God. 3) Jesus physically lived, died and came back to life. 4) Jesus is the only way to heaven.

Having established those baselines, the second part of the survey was designed to measure how a Christian teen’s belief or unbelief in those core doctrines affected his or her daily experience with God.

While 86 percent of those surveyed reported that they viewed the Bible as at least somewhat trustworthy, 70 percent expressed persistent, measurable doubts that what the Bible says about Jesus is true. And these are “cream of the crop” youth group kids. How do we make sense of this, and should we be alarmed?

As a former youth pastor, those numbers do concern me. Realistically, just about everything our youth group teens know about Jesus came from what’s found in the Bible, so if they don’t trust the Bible, they can’t fully trust their own knowledge of Jesus. It seems to me that parents and church leaders can do a better job of helping our Christian teenagers grow confident in the trustworthiness of Scripture.

What’s more (and this surprised me), the data show that Christian kids who do have strong confidence in Scripture actually experience God more noticeably in their daily lives. For instance, four out of five (82 percent) teens who have “unshakable” faith in the Bible also report possessing “strong” proof that the Holy Spirit is active in their lives. Among kids who are uncertain about Scripture, that number is less than half (49 percent). For Christian teens who disbelieve the Bible’s reliability, only 22 percent (about 1 in 5) strongly claim real-life experience with Christ’s Holy Spirit.

Christ’s exclusivity seems to be a big stumbling block for many teens. Fully 1 out of 3 (33 percent) of the Christian teenagers you surveyed believes that Jesus, Mohammad, Buddha and other great religious leaders all lead to heaven. Why do you think this is, and what are the implications?

What’s hard about this finding is that these are Christian kids — teens who claim to have already trusted in Jesus for heaven (and more). In spite of that, they seem unaware that their answers to this question actually contradict their own Christianity — and the beliefs of other religions, too. Youth culture researcher Christian Smith calls this a “tolerance over truth” attitude that’s a result of mainstream, social indoctrination. There’s probably some validity to Smith’s opinion, but it’s always easy to blame the world outside for problems inside the church.

Realistically, an enormous error in basic Christian truth like this one wouldn’t be widespread in our youth groups if adult Christians in our churches weren’t also embracing — and promoting — the fallacy. Tolerance and truth are not mutually exclusive — we need to be better at communicating both for our teens.

What’s worth noting here is that belief in the trustworthiness of the Bible is directly related to belief that Jesus, alone, saves. Among “Jesus only” kids, 99 percent also agreed with the statement that “The Bible is 100 percent accurate.” The implication there is both encouraging — and obvious.
Barely 5 percent of those surveyed reported that they study the Bible on a daily basis, with 67 percent reporting that they seldom or never study Scripture outside church, numbers that reflect a downward trend in Bible study from similar studies conducted 10 years ago. How do you think we can reverse this trend and get young people excited about the Bible?

Our first priority must be to help our Christian teenagers grow confident in the trustworthiness of Scripture. After all, why bother studying the Bible if its message can’t be trusted? If you can’t believe the Bible, then whatever it says is irrelevant. On the other hand, if the Bible can be trusted, then the Bible will be read — that’s my opinion.

I don’t see Scripture needing any special ad campaign or “teen friendly” package. It already has within its pages everything a Christian teenager wants and needs in life. What our kids must come to know is that their Bible is real and true and trustworthy. When they come to grips with that, it’ll change everything — and create a hunger for God’s Word that won’t be denied.

In the evangelism area, 84 percent said they believe Christians are “expected to tell others about Jesus,” while 56 percent said they actually did in the last month. Still, 56 percent seems pretty high. Are teenage Christians less afraid of evangelism than we think?

This was another of the surprises of The Jesus Survey: Christian teenagers are actually quite open and unashamed about their religion. What’s more, talking about Jesus to their friends seems to come naturally for this generation. Even among Christian teenagers who say that Jesus is not the only way to heaven, more than half (55 percent) believe that every follower of Christ has a responsibility to tell others about Jesus “with the intent of leading them to be Christian too.” This unexpected openness about faith may be a benefit of that “tolerance indoctrination” our kids are experiencing in their society. After all, if all religions are tolerated, then it’s OK to talk about any religion — even when the topic is Jesus.

At the same time, there is cause for concern about the evangelistic passion of our Christian teenagers. If the things they’re saying about Christ reflect what they actually believe about Christ, then (according to The Jesus Survey at least), three-fourths of them (74 percent) are actually spreading untruth about Jesus to their friends, neighbors, coworkers and more.

What encouraged you most from the results of the survey?

I was humbled and grateful to see, right there in the data, that God rewards teenagers who place full faith in him. Or, as I put it in the book, “Right belief translates into real experience.”

As part of the study, I was able to identify what I called “Confident Christian Teens.” This group of kids consistently and strongly affirmed each of the four core beliefs around which the survey centered. These kids were the minority in their youth groups (outnumbered 10 to 1 actually), but they reported a real-life experience with God that was identifiable and ongoing.

For example, 94 percent of Confident Christian Teens strongly agreed with this statement: “I’m 100% certain Jesus has answered one or more of my prayers — and I can prove it.” Among the rest, only about half (55 percent) could say the same thing. Additionally, nearly nine out of 10 (86 percent) Confident Christian Teens strongly agreed with this: “I’m 100% certain that the Holy Spirit of Jesus is present and active in my life today — and I have proof that this is true.” Among all other Christian teens, barely half (52 percent) could make the same claim.

For parents, youth group leaders, pastors, professors and others who care about the beliefs of the next generation, what are the big takeaways from this data?

The absolute best thing you can do for any Christian teenager is to help that teen grow confident in the trustworthiness of Scripture. Teens who believe the Bible is reliable are more likely to embrace authentic Christian beliefs and — according to the data — are significantly more likely to experience an authentic, noticeable relationship with God. That’s the big takeaway I learned from The Jesus Survey.

If you could summarize your overall assessment of the current generation of Christian teenagers in just three words, what would they be?

Honest. Tolerant. Passionate.
What are the **Key Differences** between Mormonism & Christianity?

Mormonism is everywhere. The Republican nominee for president is a Mormon, there is a play on Broadway about the Book of Mormon and the LDS Church has launched a multimillion-dollar ad campaign called “I’m a Mormon.” In light of the recent interest in Mormonism, it will be helpful to compare and contrast some of the key differences between Mormonism and Christianity.

**Mormonism puts a heavy burden of works on its followers.** Although there are some passages that talk about grace and free salvation (2 Nephi 31:19; 1 Nephi 2:4; Mosiah 26:40), the overwhelming emphasis in the Mormon scriptures is on earning salvation through obedience to commandments and refraining from sin. For example, Alma 5:27 says, “Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble?” The next passage says you must be entirely stripped of pride or you cannot meet God.

Moroni 10:32 says, “Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind, and strength, then is his grace sufficient for you.” God may have provided an opportunity for salvation through the death of Jesus, according to Mormonism, but you have to keep all the commandments and follow all the ordinances to reach the highest level of heaven. The onus is on you. This seems in sharp contrast to the grace-filled message of the Bible (Eph. 2:8–10; Titus 3:5; John 6:29) where works stem naturally from a recognition that we have been saved.

The view of faith in the Mormon scriptures differs from the Bible. Alma 32:17 says, “Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe. Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.” In other words, faith involves believing something we do not know. If we knew it, there would be no need for faith.

But the Bible proposes a different relationship between faith and reason. Knowledge is not the opposite of belief, as the Mormon scriptures suggest. Rather, the Bible presents a view of faith that is based upon what we do know. Jesus healed the paralytic so the people would know that he has the authority of God (Mark 2:10). As Biola professor J.P. Moreland often says, faith involves trusting what we have reason to believe is true.

I suspect the reason the Book of Mormon has this view of faith and knowledge is that the Mormons’ claims cannot be investigated. The cities mentioned in the Book of Mormon have not been located (i.e. Zarahemla), the gold plates cannot be examined and Book of Mormon “historical sites” cannot be excavated in the same way biblical sites can be. When there is no convincing external evidence corroborating a belief, it must be based upon experience, feeling and blind faith. This may be the view of faith in the Book of Mormon, but it is decidedly not the biblical view (see John 20:30–31).

There are many more differences between Christianity and Mormonism (some more central than others). Consider a few beliefs of the LDS church:

- **Humans have the potential to achieve godhood if they follow Mormon teachings.** In his King Follett speech, Joseph Smith Jr. said, “Here then is eternal life — to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God the same as all gods have done before you.”

- **There is no original sin.** The Articles of Faith 2 says, “We believe that men will be punished for their own sins, and not for Adam’s transgression.” This is in contrast to Romans 5, which says death came to all through one man’s sin. This raises the troubling question for Mormons of why Jesus even had to die.

- **God the Father has a physical body.** D&C 130:22 says, “The Father has a body of flesh and bones as tangible as man’s.” Thus, man is made in the image of the body of God (Moses 6:9). This is in contrast with John 4:24, which says, “God is spirit.”

Much more could be said about salvation, heaven, the Trinity, revelation and the person of Christ. But this should suffice to make the point that, although Christians and Mormons use the same words such as grace, faith, God and sin, they mean very different things by them.

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Sean McDowell (’98, M.A. ’03) is a popular author and speaker whose work focuses on articulating and defending a biblical worldview. He serves as head of the Bible department at Capistrano Valley Christian Schools, where he teaches philosophy, theology and apologetics. Find him online at seanmcdowell.org.
Man on the Run: Helping Hyper-Hobbyed Men Recognize the Best Things in Life, by Zeke Pipher (M.Div. ’01), Howard Books, March 2012. Passionate, pursuit-driven men can make great husbands, fathers, friends and colleagues precisely because of their tenacious tendencies. Yet the qualities that make men pursue adventure above all else can wreck their lives; overzealous men end up losing out on the best things in life. How to have the best of both worlds is what this book is all about.
**NEWS AND NOTES**

Aretta (Hagar, ’57) Loving recently published her third book, Immersed in “The Light of the World” — Jesus Christ!, with Gazelle Press. She and her husband, Ed, have worked with Wycliffe Bible Translators since 1958 and have served in Papua New Guinea, Kenya and Nigeria. The couple currently lives in North Carolina.

M. James Sawyer (’73) published The Survivor’s Guide to Theology through Zondervan in 2006. While the hardback edition went out of print, it was recently re-released on Amazon in Kindle format.

Renee Fisher (’08) published Not Another Dating Book in February 2012 through Harvest House. Her book addresses questions and issues regarding dating and singleness. Fisher writes from the perspective that there is a perfect example in Christ of every relationship and encourages young adults to look at how they relate to God and others.

Matthew Jones (’09) accepted a job with The Walt Disney Company in February 2012 under Partners Federal Credit Union. Matthew works as Partners’ “Electronic Delivery Channel Specialist,” a new position created to assist with the adoption and training of bank-at-will services for Partners members. Some of Matthew’s work so far has included producing and directing the demo videos for Partners’ mobile apps.

**WEDDINGS**

Nathaniel Bell (’05) and Emily Burt were married on Dec. 17, 2011, in Westwood, Calif. Biolans Andrew Morehouse, Michael Butterfield (’07), and Dante Stack (’08) were the groomsmen. Nate is currently working toward a Master of Arts degree in film studies at Chapman University. Emily, a graduate of Otis College of Art and Design, works in Biola’s Office of the Registrar. They live in Orange.

Grant and Rachel (VanWagnen, ’06) DeRue were married on Sept. 17, 2011, in Marion, N.Y. The wedding party included Biola alumnus Jessica Absher (’06, M.A. ’09). The happy couple was successfully matched on eHarmony and now resides in Macedon, N.Y. After earning her master’s degree in social

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**Did you know?**

Seven alumni from Biola’s Torrey Honors Institute recently developed and launched the “Think Right 2012” app for iPhone and Android.

The app, designed to “reshape conservative political conversation in America,” features content on nine hot-button issues including the economy, healthcare, Iran and social issues. Each subject contains four sections: a summary of relevant background information, a synopsis of the conservative position, key issue points and responses to arguments commonly made against conservatives on that issue. “Our goal with Think Right is to synthesize the best conservative thinking on the Web in order to give voters a clear understanding of the people, organizations, and ideas comprising the conservative vision for America,” said Dustin Steeve (’08), who spearheaded the project. The app can be purchased for 99 cents via the Apple Store or Amazon Appstore.

See www.thinkright2012.com for more information.

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**WHERE ARE THEY NOW?**

If anyone could challenge the depth of a rabbi’s knowledge of Jewish studies, it would be the Rev. Yong-Soo Hyun (Ed. D. ’90). He is the founder and president of Shema Education Institute in Los Angeles. The institute opened in 2000 and houses the Shema Pastoral Clinic, a three-semester Doctor of Ministry program that focuses on holistic character development, Jewish communities and the Shema — the central prayer of Jewish faith. Every third semester, his students take field trips to Jewish communities in L.A. where they participate in activities like lectures from rabbis and visiting the Museum of Tolerance. Hyun has written 28 books on Judaism, many of which have been used as textbooks in theological seminars. The Christian Publishing Association in Korea awarded his book, Parents, Make Disciples of Your Children, “Book of the Year” in 2002. “My goal is to make all families biblical families,” Hyun said. After graduating from the doctoral program at Talbot, he attended American Jewish University and Yeshiva Los Angeles, where he studied Jewish education under mentor Rabbi Yitzchok Adlerstein. His studies led him to discover the Great Commission of the Old Testament, which calls parents to make disciples of their children. He married his wife, Bok-Hee Hyun, in 1975 and has four adult sons: Stephen, Phillip and twins Peter and Andrew. He worked to incorporate the Old Testament Great Commission into his family life over the years and says it is an area where the Korean church has failed. It was part of his motivation for opening the institute, which has grown from a graduating class of 14 in 2002 to 47 in 2012.
Remembering Rich Buhler (’68)

A great friend of Biola and of mine passed away on May 7, 2012. Rich Buhler (known as “Cotton” to those who attended Biola with him in the ’60s), a 1968 alumnus, longtime Biola champion and father of seven — almost all Biola grads — lost his battle with cancer. I know he was celebrated into what I am sure must be a wonderful, heavily bejeweled, heavenly home. Rich’s work through the years with Biola and the alumni office as a media voice and volunteer have left a mark on many of us who were touched by his care for people and his love of God. Thank you for serving Biola, Rich.

Many of you may remember his radio ministry, “Talk from the Heart,” where he would amaze listeners with insights from Scripture and life that would encourage and challenge. But his history in radio goes back more than 40 years to early news radio days where he gained a love for broadcasting and the microphone. And wow, could he work a microphone. With a quick wit and tender heart, he developed a listener base of hundreds of thousands across the country. Thank you for your radio ministry, Rich.

Rich and his wonderful wife Diane were recently recognized with the Biola Media Founders Award as one of the eight original founding members of the Studio Task Force. This group first gathered in 1992 to advance Biola’s award-winning cinema and media arts department (then called radio, television and film). In a meeting in early 1992 with Rich and Tom Nash, then RTF department chair, we asked Rich if we should close the program down, because it was so difficult with limited resources to get Christian students prepared to succeed in Hollywood. Or, we asked, should we bring together a group of media friends to change our program from within? Rich loudly proclaimed (in the quiet little restaurant!), “We need more Christian graduates in the media. Let’s start a task force and I will be your first member!” From that meeting came the creation of a task force of more than 300 media professionals who have changed Hollywood for Christ, as well as the lives and training of our students and graduates. Thank you for your vision, Rich.

When Rich was diagnosed with cancer, now nearly a year and a half ago, a number of his friends from Biola, led by pastor and good friend John Coulombe, decided to host a memorial service for Rich while he was still alive. A unique plan for sure, as Rich spoke the words of Mark Twain that evening: “The rumors of my death have been greatly exaggerated.” When it was announced that Rich would be remembered in this way, his friends from years of radio and ministry began to provide innumerable stories about how he had made such a huge difference in their lives. The event itself was put together in less than a week and was attended by more than 1,000 people, with many traveling across country and many others sending messages from around the world to thank Rich for his ministry. It was an evening of humor and emotion, with not a dry eye in the auditorium. Thank you for your humor and passion, Rich.

Later that year, Biola historian Ken Bascom and I were able to interview Rich for a few hours at his home on video. He recalled his early radio experience, and Biola memories of presidents Sam Sutherland and Richard Chase, Christian radio pioneer and friend Al Sanders, and countless faculty, staff and students who had spoken into his life. We are glad to have those memories preserved for future generations of Biolans who need to know the heritage of those that have come before.

That is why I write this article today. For those yet to come: Thank you, Dr. Buhler, for your legacy of Biola support and encouragement. May generations of others follow your example in serving Christ’s kingdom, fellow believers, and Biola University! We love and miss you, Rich.

Rick Bee (’79, M.A. ’90, Ph.D. ’01) is senior director of alumni relations. Email him at alumni@biola.edu or call (562) 903-4728.
work in 2009, Rachel now works as a Chemical Dependency Therapist at a hospital.

**Adam Day** (’07, M.Div. ’10, Th.M. ’11) married **Anna Hamner** (’04) on Aug. 20, 2011, at Grace Evangelical Free Church in La Mirada, Calif. Biolans in the wedding included Jonathan Toccoli (’07), Daniel Clark (’07), Ben Jones (’08), Kenny Fox (’07), Laura HasBrouck (’01), Karissa (Palmer, ’04) Free, Brooke (James, ’05) Bouton, and Karisa (McDuff, ’04) Balaram. Adam and Anna moved in January 2012 to Louisville, Ky., where Adam is pursuing his Ph.D. in New Testament at Southern Baptist Theological Seminary.

**Katelyn (McMeekin, ’07)** married **Tim Jackson** at Christ Presbyterian Church in Santa Barbara, Calif., on Aug. 13, 2011. Biolans in the wedding party included Kendra Bailey (’07), Elise Berg (’08), and Linell Catalan (’11). Katelyn and Tim now live in Denver, Colo., where Tim is a software engineer specializing in security, and Katelyn is a real estate agent.

**Brian** (’08) and **Jessie (Rickard, ’10)** Kraker were married on June 12, 2010, in San Diego, Calif. Brian graduated with degree in business management and is now working as a Web developer. Jessie graduated with a degree in communicative disorders. They are currently living in East Texas while Jessie is earning her master’s degree in speech language pathology.

**Clark (’10)** and **Lizzie (Neely, ’11)** Hedrick were married on April 28, 2012, at Waverley Chapel in Santa Ana, Calif. Biolans in the wedding party included Lisa Bush (’11), Turell Danson (’11), Mindy Arnold (’11), Nicole Hoff (’11), Lauren Hedrick (’07), Andrei Yaholkovsky (’12), John Sirjord (’10), Alex Beckwith (’10), Steven VanderWall (’10) and Matthew Barrios (’10). The couple’s relationship sparked while on a study abroad trip in Europe. Clark now works as a litigation clerk for Newmeyer and Dillion with plans for attending law school in the near future. Lizzie works at Biola as executive assistant to the vice president of University Communications and Marketing.

**John (’11)** and **Alex (Goedhart, ’11)** Choura were married on April 15, 2012, under an 1,100-year-old oak tree at Highland Spring Resort in Beaumont, Calif. They now live in Sunset Beach, Calif. with their kitten, Chai.

### BIRTHS

**Julie (Johannsen, ’91)** and Lars Nylander happily announce the birth of their twins, Hans Richard and Ella Marie Nylander, born Dec. 21, 2009. Hans and Ella were born in Denver, Colo., and joined big sister, Hannah (8 at the time), who is the second mama of the family. Lars is a firefighter lieutenant with the Englewood Fire Department in the suburbs of Denver and Julie works part time as an RN.

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**WHERE ARE THEY NOW?**

Forget dancing with the stars. Carol Aspling’s (’74) choir students sing with them instead. The Southern California Children’s Choir, one Aspling has conducted since 1996, performed “What a Wonderful World” at the 2012 Academy Awards. She was the director of music education at the Crystal Cathedral for 16 years, and her students once sang with Michael W. Smith and performed at Carnegie Hall in New York City. “The thing that I enjoy the most is watching the faces of my students as they enter a great performance hall and then listen to their glorious voices soar in the beautiful music they create in places like those,” she said. The advanced SCCC recently sang in the opera “Carmen.” Aspling comes from a musical family and grew up singing in church and school choirs. However, she prefers teaching music to students over performing. Along with conducting the SCCC, she teaches the women’s chorus at Biola, and she also works as a choral assistant at Orange Lutheran High School. She enjoys teaching students new concepts and watching them apply those to new music. She recalls the positive influence of professors when she studied music at Biola. “Professors were incredible mentors and spiritual leaders, and many of my professors’ words still play back in my head today as I am teaching my students,” she said. Aspling lives in Orange County with her husband, Dave. Both alumni, they met while singing in the Biola Chorale. Their son, Jacob, is also musically inclined and sings in the SCCC under Aspling’s direction.
2012 Ruby Award Winners

Biola University presented three alumnae with Ruby Awards during a special chapel for Women’s History Month on March 28.

Deborah Ruby Leadership and Wisdom Award: Jane Anderson (’71), clinical professor of pediatrics at University of California, San Francisco (pictured at left). Anderson has been a professor at UCSF for more than 30 years and also serves on the board of the National Physicians Center. She participates in short-term mission trips with her family through Project Compassion.

Esther Award for Obedience and Servanthood: Karen Dirks (’70), head of Talbot Wives Fellowship (pictured at right). Dirks began a hospitality and mentoring ministry for wives of students at Talbot School of Theology, where her husband, Dennis, served as dean for the past 20 years. She has also led the adult fellowship class at Evangelical Free Church in Fullerton and a number of home and church Bible studies.

Priscilla Ruby Award for Teaching and Mentoring: Katie Tuttle (Ed.D. ’98), director of commuter life at Biola University. Tuttle has served at Biola for over 20 years, beginning in 1987 when she was hired by Residence Life as an assistant resident director. She also worked as the director of student leadership development for 10 years, during which time she advised students involved in the Student Missionary Union and Associated Students.

Alumnus Announces Oldest Surviving Piece of Mark’s Gospel

In February, Daniel B. Wallace (’75), a professor of New Testament studies at Dallas Theological Seminary who has been called “evangelical Christianity’s premier active textual critic,” made waves when he announced that the earliest existing fragment from Mark’s Gospel had recently been discovered. It is believed to originate from the late first century when some of Jesus’ first followers were still alive.

“This is very, very exciting news,” Wallace told radio host Hugh Hewitt in an interview. “To have a fragment from one of the Gospels that’s written during the lifetime of some of the eyewitnesses to the resurrection is just astounding.”

Wallace made the initial announcement during a debate with Bart Ehrman at the University of North Carolina, Chapel Hill, but gave no specific details about the manuscript. He did say it was dated by a world-class paleographer who confirmed the likelihood that it is a first-century manuscript. Wallace did not disclose where the manuscript was discovered or the approximate year it was written, but said it was discovered along with six other New Testament manuscripts believed to originate from the second century. Detailed information about the manuscripts is being kept quiet until a book is published in 2013.

— Amy Seed
Cynthia Miller (’92) and Habib Saidane, along with big sister, Leila, and big brother, Ali, welcomed Sami Saleem Saidane on Oct. 30, 2011. Cynthia teaches ESOL at Richland Community College and is working on her Ph.D. in aesthetic studies with a focus on photography. Her website, cynthiaMmiller.com, owes its existence to the expertise of Habib, a software engineer.

David and Kimberly (Klein, ’95, M.A. ’99) Lomakin are pleased to announce the birth of their twin daughters, Annalise Kadee and Elianna Rebekah, born Sept. 23, 2011, in Orange, Calif. David is currently the CEO of Regency Air, an air charter company based in Orange County. Kimberly resigned from her position as director of women’s ministries at Calvary Chapel Santa Ana to be a stay-at-home with her baby girls. We praise God for this “double blessing.”

Tim and Gretchen (Stauffacher, ’97) Hausman joyfully announce the arrival of their third daughter, Elizabeth Louise, on May 16, 2011, weighing 6 pounds, 5 ounces, and measuring 19 inches long. This little bundle has a smile that can light up any room. She joins big sisters, Tori, 7, and Mariah, 4. Gretchen teaches third grade for the Etiwanda School District and her husband, Tim, works for Kaiser Permanente in the IT department. The Hausmans live in Eastvale, Calif.

Suzanne (Melotti, ’97) Kearney and her husband, Shannon, celebrated the birth of their third child, Sarah Ann, on April 20, 2012. She joins her two older brothers, Isaiah and Timothy. Follow Timothy’s journey as he honors God through Lymphatic Malformation at timothykearney.blogspot.com.

James (’99) and Kirsten (Haaland, ’00) Petermann welcomed their second child, a daughter named Austen Brielle, at home on Jan. 18, 2012. She weighed 9 pounds, 8 ounces and was 21.5 inches long. Big brother, Ewan Eliezer (Sept. 18–Oct. 4, 2010), celebrates his sister’s safe arrival heavenside with the communion of saints. The Petermann family resides in Casselberry, Fla. James is employed as an admissions representative in Orlando and Kirsten is a stay-at-home mom, blogging at team-ewan.com.

Erik (’00) and Monica (Duran, ’99, M.A. ’03) Peterson are pleased to announce the birth of their daughter, Anabella Natalia Peterson, on April 21, 2011. Anabella joins big sister Tatiana, who is 5. The Peterssons live in Whittier, Calif.

Andrew and Veronica (Rasmussen, ’00, M.A. ’04) Cushman happily announce the birth of their first child, Darren MacGyver Cushman, on Nov. 25, 2011. Both are self-employed connecting investors with multifamily properties. Veronica is thankful to have been a Biola student, adjunct professor and staff member. Her email is veronica.cushman@gmail.com.

Timothy (’01) and Kelly (Feenstra, ’00) Pinkham welcomed their fourth child, Adeline Veronica, on June 13, 2010. She joins her brothers, Tidus, 8, and Tristan, 6, and sister, Elyse, 4. Adeline’s first name was chosen because both sides of the family have a history of involvement in barbershop and Sweet Adelines singing groups. Her middle

Goedhart-Choura Wedding

Burt-Bell Wedding

Neely-Hedrick Wedding

WHERE ARE THEY NOW?

Compassion International and World Vision might be the first organizations people think of when it comes to helping children in impoverished areas overseas, but alumna Lori Clock (’85) is making a difference through a different one: ByGrace Trust. She has served on the ByGrace Board of Directors since it was created in 2009. The organization offers sponsorships for children in Kenya. As an elementary school teacher at Gardenhill Elementary School in La Mirada, Calif., she founded Smiles Overseas Global Service Club and got her students involved in raising money for the ByGrace children’s home in Kenya. Clock says they raise an average of $8,000 annually. Raising support started in her classroom, but now different classes have a student they sponsor every year with LovePacks, collections of essentials like clothing and school supplies. Clock will make her fourth trip to Kenya this summer, taking hand-knitted scarves and 157 LovePacks along with her. Updates on these projects and others can be found on the website her students created, sosserviceclub.weebly.com. While her students are having a positive influence on the lives of Kenyan children, Clock has witnessed changes in even the youngest Gardenhill students. She says one of her kindergarten students, a foster child, donated the five pennies he owned to the orphans in Kenya. “I was in tears,” she says. “It reminded me of the story in the Bible about the mite and the widow. From the heart of babies we can change the world.” Clock was married in March and lives in Yorba Linda, Calif., with her husband.
Biolans Up Close

Tracy Romine (’91)
Golden-voiced manager of consumer support for McAfee

In 1991, Tracy Romine had a rooftop revelation that propelled him into a fast-paced and successful radio career. Over the ensuing 20 years, Romine (’91) worked in a variety of roles at leading stations across California, where he interviewed everyone from movie stars to U.S. presidents to Billy Graham. In 2003 he left his radio career, moved to Texas and became the worldwide consumer support product manager at McAfee, the world’s largest dedicated security technology company. He designs the type of support McAfee offers and makes sure customers are satisfied with their software security. Romine lives in McKinney, Texas, with his wife, Martha, and their three children, Sam, 15, Jonah, 12, and Sadie, 7. He recently shared his story with Biola Magazine.

Biola was a personal and professional launch pad for me; some of the greatest years of my life.

The communications department at Biola, and most notably my journalism classes, led by guest-professor Rich Buhler and others, spawned my interest in the field of news journalism.

After doing a few stints as a news guy on the Biola radio station, I was both horrified and irresistibly intrigued. It was a challenge that I knew I wanted to conquer.

Still not completely clear on what I wanted to do after college, I sought employment in a job that I knew I didn’t want to do forever: construction (roofing). While working on roofs throughout Orange County, Calif., I began listening to news talk radio. One day it struck me that I would like to pursue a career in radio journalism. I climbed off a roof in 105-degree heat, and a week later began an internship at KFI-AM in Los Angeles.

My career path started with my unpaid KFI internship, which eventually became a paid job, as a board operator for several talk shows at KFI, including Laura Schlessinger, Bill Handel and others. From here, I slowly climbed the professional ladder, working as a radio news reporter and talk show host throughout California. I began covering news in the Napa Valley, at a tiny radio station — working split shifts, opening the station every morning and closing it at night.

This led to a significant stepping stone, working at the state capital’s most popular station, KFBK-AM, Sacramento, where I covered the state legislature, daily. At this time I also began simultaneous employment with Associated Press, for whom I filed news stories daily for about eight years. From KFBK, I jumped to the CBS affiliate in San Francisco, KCBS-AM 740, covering all kinds of stories — including the trial of Unabomber Ted Kaczynski in Sacramento.

The dot-com boom reawakened an interest in technology, and I jumped to a syndicated radio job at CNET Radio, reviewing products, interviewing business leaders and covering all aspects of technology in a daily three-hour news/talk program.

During my time in radio I interviewed countless politicians, including three U.S. presidents (Bush, Clinton and Bush), and more movie stars, musicians, activists and heads of industry than I can remember.

One of my personal highlights was an interview with Billy Graham before a crusade appearance in Sacramento. Mr. Graham’s humanity really came through when I asked him if he has had any regrets. He said, “One of my only regrets is that I wish I had spent more time with my children. I know it was hard on the family with me being gone so often.”

As the Romine clan began to grow, I realized that a career with more regular hours and higher pay was needed. A fellow Biola alum (Michael Connolly, ’84) was a vice president of tech support at McAfee at the time, and offered me a position that was unlike anything I’d been doing in radio.

I left CNET Radio in 2003, and have been at McAfee ever since.

I am a creative, artistic person by nature. I most enjoy the creative process of designing things from the ground up. In the case of McAfee, that would be support portfolios and premium technical services, like virus removal service. Everything starts with a blank sheet of paper. It’s gratifying to see it become a real product, helping customers while building our business.

My most exciting project these days is the Nov. 7, 2011, launch of “McAfee TechMaster.” Think Geek Squad, minus the geek. Replace the geek with a Samurai warrior who knows how to fix anything, on any device. It’s awesome.

About the Illustrator

Emily Okada (’11) is a graphic designer and illustrator based in southern Orange County. She is currently employed at Saddleback Church, and you can find more of her work at cargocollective.com/emilyokada.

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name was given in honor of dear family friend Veronica (Gordon, ’02) Wingard.

Ricky and Shannon (Hueners, ’02) Vaught, welcomed their second child, Kaelyn Jean, on Dec. 15, 2011. Kaelyn joins her 20-month-old brother, Titus. Ricky and Shannon live in Belleville, Ill., where Ricky works as an IT specialist for the United States Air Force. Shannon stays at home with the little ones and is a reserve nurse for the Air Force.

Ryan (’04) and Alison (Teel, ’03) Bestelmeyer are proud to announce the birth of their second child, Aaron Godric, on May 1, 2011. He is happy and mellow, and loves to make his big sister, Aubrey, laugh. He has truly brought so much joy to this home! The Bestelmeyers live in Long Beach, Calif., where Ryan is one of the pastors at Grace Brethren and Ali stays home with the munchkins.

Matt (’05) and Denise (Paul, ’04) Baquiran are pleased to announce the birth of their second child, Colin Andrew Baquiran. Colin was born on Feb. 8 in Mountain View, Calif., weighing 7 pounds, 9 ounces and measuring 20.5 inches. Denise teaches first grade at a Christian school in San Jose while Matt works in sales for a high tech company in the Silicon Valley.

Tim (’05) and Rachel (Robinson, ’04) Motte joyfully announce the birth of their son, Justin Ransom, on Feb. 5, 2012. Justin joins big sister, Lucy Virginia, in being named for an early church martyr and a character in a Lewis fiction story. The Mottes live in California, where Tim produces a live talk radio show and Rachel works from home as a freelance writer and editor.

Daniel (’05) and Elizabeth (Orr, ’99) Shackleton are excited to announce the birth of their precious daughter, Lena Joyce, who is named after two of her great-grandmothers. Born three weeks early on Nov. 3, 2011, Lena weighed 4 pounds, 3 ounces. After years of infertility struggles, Lena is God’s blessing through embryo adoption. The Shackletons currently reside in Chino, Calif.

David and Amber (Peters, ’05) Vecchio are thrilled to announce the birth of their daughter, Aurora Ruth. She was born on Jan. 11, 2011, at 5:39 p.m., weighing 8 pounds, 10 ounces and measuring 20 inches. The Vecchios live in the Los Angeles area and love every moment watching Aurora learn and grow. She is their precious gift from God.


Seth (’06) and Jaime Nydegger (’06) would like to announce the birth of their firstborn, Madilynn Rae Nydegger. She was born at 6:55 a.m. on March 6, at Kaiser Permanente Medical Center in Downey, Calif., weighing 7 pounds, 4 ounces and measuring 20 inches. She is named after her mommy and maternal grandpa (both have the middle name Lynn), and paternal grandma (whose middle name is Rae).

**DEATH**

Lois (Roth, ’45) Clinesmith was born April 29, 1923, in Newton, Kan. She attended Biola and later graduated with a bachelor’s degree in English literature from Wheaton College. Believing that God was calling her to missionary service, in 1950 she joined Gospel Missionary Union (now AVANT), serving initially in Morocco. Her ministries there included working with Arab and Jewish girls and women and teaching MKs. She married Richard Clinesmith on Feb. 25, 1961, in Tangier, and the union was blessed with a son Mark and a daughter Sharon. Subsequent fields of service were Spain and Alaska where she was involved in hospitality, music, and children’s ministries. Retiring to Whitewater, Kan., Lois was especially active in Swiss Missionary Circle at Swiss Church, serving most recently as treasurer. She devoted much time daily to prayer for her church family and missionaries around the world, and encouraged others over the phone by listening to them and praying with them. Lois died at the age of 88 on Dec. 8, 2011, in Whitewater.

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Please limit your updates to 60 words and include your years of graduation or last year you attended Biola.

Death announcements must be submitted by a family member or be accompanied by a photocopy of a published obituary.

Books authored by alumni may be featured either in News & Notes or in the Book by Biolans section, depending on space availability.

In order to appear in the Books by Biolans section, self-published books must have a back cover endorsement from a known name in the book’s field.

Photos must be at least 1 megabyte for digital photos. Photo inclusion is based on space availability. Print photos will not be returned.

Your update will appear in the first available issue.
What are those big, bulky white things? Microwaves? No! They’re early model computers, back when iPads were still a figment of our Jetsons imagination. But in 1984, these massive desktop computers were a cutting-edge novelty, and Biola students made good use of them in the newly opened Welch Computer Center, a $2 million state-of-the-art facility funded by Robert and Bitsy Welch.
Always wanted to walk where Christ walked and be taught by the best and brightest Talbot faculty? — This is your opportunity

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An Analogy for Thinking About the Incarnation

My students usually have trouble grasping Chalcedonian Christology that Jesus, God the Son, lives as one person in two natures, simultaneously. I’ve thought about this enough that the traditional formulation feels familiar to me, but students hearing it for the first time are confused. Maybe I should be confused more myself, and allow the mystery to creep in more heavily when I consider the Incarnation. I like to add that it’s appropriate when we think about Jesus and the deep things of God that we feel a bit dizzy.

But we still need to try and make sense of it however we may grasp at these deep things with our feeble minds. Often I find that the hardest thing is not in thinking that Jesus is eternally God the Son, or that he is a true human being, but that he lives a dual life by possessing both natures and living through them at the same time (the hypostatic union). The analogy I explain to them from our life experience is focused on understanding the simultaneity of the Incarnation for God the Son.

Compare Jesus’ two natures, divine and human, to two languages, thinking of a language as an analogy for a nature, a mode of being, the capacities one has for existence as a natural kind. Consider that Joe, a native English speaker, is one person with one language (because he’s an American and never saw the need to learn another language). In terms of participating in communication reality with the exchange of meaning and self-expression to other persons with minds, Joe has (only) one mode of being by virtue of his English language capacity.

Joe took a trip to Moscow and met the woman he would like to marry, Olga. The problem with their relationship is that Olga knows only Russian, and Joe knows only English. They don’t have a lot to say to each other. Such is Joe’s interest in Olga that he has begun learning her language, fervently. After several weeks of hard study, Joe has extended himself beyond his English language mode to add a second mode of communicative participation, now in Russian. Joe has a working Russian vocabulary of about 345 words when he next visits Moscow and meets Olga again. They now have a little bit to say to each other in Russian.

While fully retaining his capacity for expression and participation in the English language, Joe has gained a limited capacity for expression and participation in the Russian language. Sadly, he cannot do everything in Russian that he is able to do in English, and he must work within the constraints of his second language. Sometimes he astonishes himself at how he can read and send text messages on his phone in English while simultaneously he struggles to make himself understood in Russian — he must relate to people in restaurants and on the street as if he were a child, knowing very little (as compared to what he knows and can do in English). Olga’s friends tell Russian jokes, but these usually turn into an occasion to laugh at Joe, because he’s not able to get the jokes with his limited Russian capacity.

Joe’s not good at language, so he muddles along within his limitations for the sake of making a relationship with Olga. No Russian, no relationship that may lead (hopefully) to marriage.

Joe’s experience is a little like Jesus, living as one person in two natures simultaneously. As God the Word, the eternal Son and second person of the Trinity lives unlimited in his omniscience, omnipotence, omnipresence, timelessness, etc. This is his life according to his divine nature. As the Son of God he also lives simultaneously in his recently acquired life as a creature under the name of Jesus of Nazareth. This is his life by which he suffers the multitude of limitations on his personal self-expression according to human physicality, temporality, created will and mind, etc. Simultaneously. And, because the Incarnation involves unchanging deity and humanity, Jesus will never develop his humanity to the point of parity with his deity (unlike Joe, who may, with Olga’s help, grow in his Russian capacity to match his English abilities or exceed them).

Thus did Jesus remain fully God and fully exercised his divine powers while (or, by means of which?) he took up life as fully man to suffer our hell and attain worthiness as a man under God for our sakes. And he remains one person in two natures for our sakes, so we will be able to relate to him and the triune God through his visible, tangible humanity. Forever. Are we dizzy yet?

John McKinley (M.A. ’01, M.Div. ’01) is an associate professor of biblical and theological studies at Biola’s Talbot School of Theology. He holds a Ph.D. from the Southern Baptist Theological Seminary.
LEAVE A LEGACY for the KINGDOM

INCLUDE BIOLA UNIVERSITY IN YOUR ESTATE PLANS

Kelly and Suzanne Larson have a passion for furthering the impact of Biola University and Talbot School of Theology — institutions committed to upholding truth in a world where it’s ever more under attack. This passion recently led the Larsons to include Biola in their estate plans.

The Larsons want to support Biola’s uncompromising commitment to teaching and preaching God’s truth, and so can you!

To take a first step in establishing your will or living trust, please visit Biola’s My Legacy Planner at biola.edu/mlp. My Legacy Planner is an easy-to-use tool to help you review your current estate plan or establish your first estate plan and ensure that you are passing on your legacy in a way that will fulfill your goals, support the mission of Biola and provide for your heirs.

Visit biola.edu/mlp to get started.

“This is a day in which there is a tendency to waver in favor of being tolerant of ‘nontruth’ and we think that Biola is a leader in sustaining and teaching a proper biblical worldview.”

– Kelly Larson (M.A. ’08)