The Greening of Evangelicals

A growing number of Christians are embracing the "creation care" movement. It’s not a bandwagon, they say. It’s biblical.
JOSHUA SIKORA could have begun his career the way other aspiring filmmakers do — on the bottom rung of Hollywood’s ladder. Instead, he chose to avoid the ladder altogether and take his talents straight to the Internet.

Just two years out of Biola University, Joshua’s weekly Web serials — which are like short, online television shows — have attracted millions of views on YouTube and received attention from the likes of the *Los Angeles Times*.

Whether he’s producing comedies or sci-fi dramas, Joshua said his goal is to tell stories that entertain and represent a biblical worldview.

By giving to the **BIOLA FUND**, you can help make a Biola education more affordable for students like Joshua who desire to impact the world for Christ.

**MAKE A ONE-TIME GIFT OR SIGN UP FOR A MONTHLY COMMITMENT TODAY.**
Evangelicals and the Environment

As the “green” movement gains momentum, many Christians are taking a closer look at the biblical call to stewardship. Biola, too, is stepping up its efforts to care for God’s creation — with everything from eco-friendly buildings to “spud spoons.”

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God’s Green Earth

There’s not much that qualifies in my book as “must-see TV.” But every once in a while, something hits the small screen that I can’t bear to pass up. Early last year, it was the Discovery Channel’s landmark 11-part miniseries, “Planet Earth.”

If you watched it, you know just what I’m talking about. If you missed it, here’s the background: A team of film crews spent five years combing the globe, gathering footage from every corner of our planet—seas, mountains, plains, deserts and forests. They camped out in its remotest territories, trailed its most elusive animals, braved its harshest climates and flew over its vastest expanses.

And in the end, they put together an epic documentary that was both stunningly beautiful and downright educational. (Bet you didn’t know, for example, that the plains of Africa are home to Red-billed Quelea flocks so populous that they can take up to five hours to fly overhead.)

I’m sure plenty of people watched and merely came away with a newfound respect for nature. Me? I was filled with worship. Week after week, the footage practically shouted the psalmist’s words in Psalm 104: “How countless are your works, Lord! In wisdom you have made them all; the earth is full of your creatures.”

This is how God designed his creation—to point us to him. Scripture tells us repeatedly that God made this world for his glory and pleasure. (And which of us hasn’t stood on a beach or a mountaintop and been reminded of his artistry and majesty?)

So it makes sense, then, that Christians would want to take care of that which God has made and refrain from abusing what he has entrusted to us to oversee.

As this issue’s cover story examines, it’s a subject that many Christians are becoming increasingly vocal about. It’s also one that Biola University is actively and thoughtfully engaging from a biblical perspective. Here on campus and around the world, Biola and its graduates are putting up “green” buildings, cutting back dramatically on waste and taking other steps, big and small, to be better stewards.

Obviously, there are political and scientific questions to consider along the way. Intelligent people can—and certainly do—differ over the extent to which global climate change is happening, the extent to which humans are causing it and the worthiness of governmental efforts to reverse it.

And from a biblical standpoint, Christians must be careful not to elevate our calling to environmental stewardship above our primary calling to share the gospel.

But as you’ll read in the pages ahead, many in the Biola community are convinced that we don’t have to choose between the two. We can impact the world for Christ without making a harmful impact on his creation.
President Cook’s Legacy

I just wanted to say how much I appreciated the tribute to Dr. Cook in the last issue (“A Life Well Lived,” Summer 2008). As a graduate of Biola in the late ‘70s, I was fortunate enough to have a class taught by Dr. Cook (before he became president). I have to say, it was certainly the funniest and most entertaining class I had at Biola! Sometimes I can’t believe he is no longer with us, but at the same time, how joyful it is knowing he is in the presence of our Savior!

Teri Pool (‘80)
Huntington Beach, Calif.

The excerpts of Clyde Cook’s last message (“I Am More Alive Now Than I Have Ever Been,” Summer 2008) are such a blessing; thank you for reproducing a part of his message for readers of Biola Magazine. Is a complete transcript of Dr. Cook’s message available? In fact, if possible, I would love to have a CD and a manuscript. Please let me know how I might obtain this important and touching message in one or both of these formats.

David L. Vucish (‘74)

Editor’s Note: The full text of Clyde Cook’s memorial service message is available with the online version of the Summer 2008 issue at www.biola.edu/biolamag. In addition, the video of the entire service, including Cook’s message, can be found at http://clydecook.biola.edu/videos.

God and Disabilities

Thanks for your magazine. I enjoy reading each issue that comes to my mailbox. I graduated in 1979, with a liberal studies major, and have been a special education teacher since the mid-1980s. I often found myself gravitating toward the students with disabilities, and my education professors at Biola supported that. I wish your new class, “The Theology of Suffering and Disability” (“Seeing Disabilities Through God’s Eyes,” Summer 2008), had been available back then. I hope that many of Biola’s new and current students will be able to benefit from this course.

Dawn (Grometer, ‘79) Coon
Arroyo Grande, Calif.

Biola’s Diversity Concerns: Genuine?

(Re: “Should Universities be Colorblind?” Summer 2008) My first reaction to reading this article was one of disgust and writing the University off as headed so far off the liberal deep end that I would not be surprised to read of Jeremiah Wright being invited to chapel to “enlighten the students on true Christian diversity.” However, after further consideration, I am going to go out on a limb and give the University the benefit of the doubt that it is not making a political statement with this article and it is genuinely interested in a real problem in the church, which is racial reconciliation.

Chris Bonga (‘94)
Ladera Ranch, Calif.

Olympic Impact

Thank you for the “Where Are They Now?” article (Summer 2008) on my colleague, Jay (and Michele) Fordice, here at Luis Palau Association and his efforts on the recent A Friendly Dialog between a Christian and an Atheist book that Luis wrote with Mr. Zhao Qizheng. One caveat that Luis shared in chapel recently was that it was Jay who had the idea to make the book available to those in the Olympic Village. In an Olympics that even Campus Crusade could not penetrate with Christian literature as we understand it, Mr. Zhao with his influence not only removed the obstacles against it, but also agreed to pay for half of the cost of the 10,000 copies that were ultimately printed to be distributed to coaches, trainers, athletes and journalists … and Jay worked with investors on this end to raise the other half! Yes, we are all proud of Jay here!

Bill MacLeod
Regional Church & Community Coordinator
Portland CityFest with Luis Palau
Portland, Ore.

Tell us what you think!

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Opinions should be a maximum of 200 words and include full name, city and state, and class year (if applicable). They may be edited for length and clarity.
A newly installed historical marker at the corner of Metzger Lawn — one of several placed around campus this year — honors Biola’s founders and offers a glimpse into the University’s early years as the Bible Institute of Los Angeles. In the spring, Biola’s firm commitment to its founding mission of biblically centered education was recognized by Salvo Magazine, which named Biola among 10 of its recommended universities, giving it the distinction of being “Most Faithful to Religious Heritage.” Read more on Page 13.
I can recall with clarity July 4, 1976, the nation’s bicentennial. It was a Sunday, and I was with my family at a church camp in New England. One of the camp directors asked me if I would help ring the bell that afternoon to coincide with bells ringing across America.

The bell — which must have weighed hundreds of pounds — was mounted on top of a tall wooden structure, with a rope that looped over a pulley and tied to the bell’s center post. With all the strength I could muster from my 14-year-old frame, I tugged that rope until the clapper began slamming against the side of the bell, tolling in the celebration of the 200th anniversary of the founding of the United States.

The next day was Monday, July 5, a day I cannot remember at all. The bicentennial, for all intents and purposes, was over. I didn’t give that Monday much thought. But for visionaries in America, that was the day ushering in the new century of our nation’s life. As the country celebrated July 4th during our bicentennial year, I imagine now that the nation’s leaders on Monday had to be focused on how the ideals of America would be carried forward into a new century.

That day for Biola was a Tuesday, not a Monday. It was July 1, 2008. After a year of celebrating the centennial of our university with fanfare and symposia, commemorative books and commissioned clothing, prayer assemblies and sacred services, the 100th year ended. What had been years in the making was over, and our community moved beyond the reflections and nostalgia and looked forward. As we looked forward, we did so asking questions.

What will Biola look like as we enter this new century? How will we preserve the ideals of Biola University, ideals that have made this University a special and notable presence in Christian higher education? What will be the most effective way for us to plan for the future, to address our challenges, to rally our teams, to honor the gifts of each member of this community and to glorify God in our work? How do we begin a new century rife with incredible opportunities while safeguarding the ideals that have made this University strong?

What gave me hope on July 1, 2008, was the realization that Biola University is still a centered place. A hundred years after the establishment of this school in 1908, we’re still championing the belief that a biblical worldview is what our students need because it’s what our world needs.

Today, with a thriving community of scholars and learners, seven schools and 5,800 students, in the liberal arts and professional programs, in our master’s and doctoral degrees, we believe that our tireless commitment to the essentials of our founding values has proven the test of time. It is in this spirit that we begin century No. 2.
We may hit some speed bumps or potholes, but we’ll stay the course charted not just by our founders, but the course that is true to those who throughout the centuries have said we’ll stand for Christ, come what may. This generation, at the beginning of this century, will not depart from that hope which is central to who we are.

Though the future of Biola may take us into new and courageous places — and this has been true for each generation of leadership — on July 1, 2008, I came to work resolved that we will not squander our heritage as a robustly Christ-centered university, rooted and grounded in the Truth of God’s trustworthy Word. As we move forward into a second century, it is imperative that we do so like our founders, both with the conviction of who we are and with the courage of where we can yet go.

A university that has as its core conviction to keep Christ as the center must prepare students to boldly tackle the world’s toughest problems as voices of redemption — the problems of sin and poverty, corruption, moral decay, disease, conflict, broken families, stewardship of God’s creation and the preservation of that which is beautiful.

This takes courageous faith, a winsome witness, a biblical worldview that’s integrated into all fields of study, and it takes people of prayer leading and supporting Biola.

For 100 years, the leaders of Biola have recalled this institution not only to excellence but also to faithfulness. Today, Biola University is in a position to lead in Christian higher education, to be a place that is both academically credible and biblically faithful. We will champion both of these values as we mobilize our students to leave here with the confidence to take on challenges bigger than they are with the associated risks and initiative. What we are expecting from our students is risk and initiative we need likewise to model in Biola.

As century No. 2 begins, we need servant-leaders who are grounded in the Truth of God and who believe from this posture that they will impact the world for Christ, because they will love the world for Christ.

We should be overwhelmed at the capacity of what will happen when thousands of Biola students resolve to believe with conviction and courage in what God will do in their lives for the sake of his glory. And they go from here to impact the world for Christ, for they are determined to love the world for Christ. This is the legacy of Biola, begun in our first century and carried forward into our second.

As we enter our second century, three initiatives will be at the core of our planning as we face the same direction and lead Biola with conviction and courage.

As a global center for Christian thought and spiritual renewal, Biola University and its seven schools will be rallying around three core initiatives and their respective goals, outlined in the following section, as a strategic framework for moving forward.

1. **Leading from a Biblical Worldview.** Biola University stands or falls by our faithfulness to the Bible. As a vibrant biblical university, our commitment to know and live out God’s Word and God’s view of the world compels our community of scholars — both faculty and student — toward academic excellence of the highest order and daily living that flows, by the work of the Holy Spirit, from what we discover and believe. From this platform of academic and personal credibility, we must make a sophisticated and persuasive case for the way things really are and the way things ought to be according to God’s word and his Word. We will be imagining new initiatives this year to position Biola increasingly as a leading light in higher education, a university internationally recognized for its resolute focus on a comprehensive biblical worldview education.

2. **Fostering a Spirit of Loving God and Serving the World.** Biola is being called to make a difference for the cause of Christ — to bring hope where there is despair, comfort where there is pain and light where there is darkness. What might this calling look like as we bring the mission of 1908 to the world of 2008? We will focus our efforts on establishing and strengthening programs in order to equip students in mind and character to fulfill the commandment of loving God with heart, soul, mind and strength, and of loving our neighbor as ourselves. In developing students — not only lifelong learners, but also lifelong servers — Biola offers the world graduates who are growing in the love and competencies necessary to address the challenges of our age.

3. **Resourcing the Advancing Educational Enterprise.** A third strategic theme that will begin our second century will be a laser-like focus on securing the resources we need to reach Biola University’s potential. As we prepare students in a biblically centered university, they need an education that is both world-class and affordable. Our needs are great, but our faith in God and our belief in the mission of Biola is greater. As one of my old friends used to tell me, “God’s work in God’s time will never lack God’s supply.” In the coming months, we plan to lay the groundwork and build the case for launching a comprehensive campaign to address the annual, capital and endowed funding needs of Biola that are awaiting us as we begin the second century.

The opportunities and the challenges can be overwhelming at times. But as a university we have been there, resolved to trust in God and stay the course. During the depths of the Great Depression, it was Louis Talbot — president of Biola — who raised the sights of those he led who were facing what they felt were insurmountable challenges:

*We are thankful to God that [this community] is anxious to do exploits for Him who has done so much for us. The Son of God calls us to follow Him in a great adventure. He says, “Go forward.” Our reply shall be: “Arise, let us be going.”*

As Tuesday morning, July 1, 2008, dawned — a rather nondescript summer day at Biola — we said with our forebears, “Let us arise and go forward with biblical conviction and Holy Spirit-breathed courage so that God’s glory may be revealed as we love the world by being voices of redemption to that which is broken.”

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**Barry H. Corey**

President of Biola University; Visit his office online at biola.edu/president.
Taking God’s Love Behind Bars
Alumna Works to Transform the Lives of Troubled Teens

The young people who meet Rosalinda Vint usually have little reason to hope. Some of them have killed. Many have stolen. Most have otherwise landed on the wrong side of the law.

But where others might see ruined young lives, Vint — the founder of a Southern California nonprofit that ministers to incarcerated youths — sees broken people who need to hear a simple message: Just because you’re locked up doesn’t mean you can’t be free.

“I just don’t want to see anyone lost eternally and I don’t want anyone to feel they are lost,” said Vint, who graduated from Biola’s BOLD degree completion program in 2003. “I’m proof that God can restore, replenish and set free. I’m not there to commute their sentences. I’m just coming there to share Jesus.”

As the driving force behind the Newbury Park-based Women of Substance and Men of Honor (www.wosmohinc.com), Vint, 47, has devoted herself to bringing God’s love to troubled teens. Both while they are incarcerated and after they’re released, the young people are able to turn to Vint for mentoring and aid — such as hygiene products and food.

She also gives them the Word of God, providing them with Bibles and Scripture cards in the hopes that their lives will be transformed by God, just as her own has been.

Growing up, Vint said she experienced many of the same challenges as the young people she now mentors: abandonment, rejection, abuse. She had brothers in and out of prison. Removed from her mother’s care when she was young, Vint lived in numerous foster homes, was abused and became a ward of the court. She was so poor growing up that she had to glue her shoes together.

But after she and one of her brothers were placed in a Christian foster home when she was 9, it was her foster mother who instilled in her the importance of giving back, Vint said.

“The one thing I learned in life is that it only takes one person: one person to believe in you, one person to see you how God sees you,” she said.

Vint’s own realization of her calling to work full-time with troubled and at-risk youths didn’t come until fairly recently. She had spent her professional life working for FedEx, rising to a management position, when, in January of 2000, she and her husband began praying the Prayer of Jabez. That prayer led to numerous changes in her life: Biola, a new career path and — now — countless touched lives.

Deshawn Reeves, who met Vint at the Ventura Youth Correctional Facility in 2006 after being convicted of robbery, credits her with helping him turn his life around.

“She’s been a really, really great help,” said Reeves, 20. “She’s like the mom I never had. She just took over all the responsibilities of a parent. If I ever needed anything while I was inside, she gave it to me. When I came out and I didn’t have anywhere to go, she was there for me.”

Reeves, who was released about a year ago, recently married and is taking massage therapy classes. He said Vint is a special person.

“There is nothing but love coming from her,” he said.

Aliceson Parker didn’t get along with Vint when she first met her in a youth facility in Ventura, but today Parker sees Vint as “the greatest thing that’s ever happened to me.”

Parker, now 28, had been in and out of foster homes and juvenile hall before killing someone. During her 10 years of incarceration, Parker and Vint became close. Parker began to realize how loving and sincere Vint was.

“She helps everybody,” Parker said. “She’ll do anything to help us better ourselves.”

Parker said Vint serves numerous roles in her life.

“She’s my mentor. She’s my mom. She’s my chaplain. She’s my aunt,” Parker said. “She’s everything I don’t have.”

Vint said her relationships with the young people have allowed her to realize why she has faced so many struggles in her own life. It was all meant for good and for God, she said.

“There was a lot of spiritual warfare coming against me when I was going to Biola,” Vint said. “I knew God was going to do something with the degree I was going to obtain.”

And while not everybody she reaches out to is willing to accept her message, Vint hopes that seeds are being sown.

“If nothing else, when we leave them, we know we left God there,” she says.
Television images of the devastating aftermath of last spring’s 7.9-magnitude earthquake in China that killed nearly 70,000 people left viewers around the world in disbelief.

But for three Biola alumni who witnessed the death and destruction firsthand as part of a medical relief effort, what they saw was nothing short of life-changing.

“It’s one thing to read about it or watch it on TV, but a completely different thing to be there and see and experience the sights, sounds and smells of the devastation,” said Monica Finifrock, a 1998 nursing graduate who lives in China with her husband, Jake.

Soon after the earthquake hit, Finifrock and fellow Biola graduates Richard (M.A. ’06) and Esther (M.A. ’04) Chen responded by joining a nine-person medical team from China’s Macau region for a three-day earthquake relief trip organized by Heart to Heart International.

The three — who met last fall through their work in southern China with SIL International, an organization specializing in linguistics, translation and minority language development — traveled to some of the remotest regions of China’s Sichuan province to provide much-needed medical assistance.

Finifrock worked as a ‘triage’ nurse, being the first one to interview, examine and talk with patients. The Chens helped with pharmaceutical distribution and patient teaching.

On the first day, the team treated 200 people suffering from a variety of health issues — skin infections, bug bites, bronchitis, wounds that had not been treated, post-traumatic stress and more. For the following days, the team traveled to different locations to give medical assistance.

One particularly hard-hit area they visited was the town of Xiang’a, where the local elementary school collapsed, killing 400 children.

“Never before have we seen such devastation firsthand,” said Esther. “We were deeply saddened as we saw whole communities with only a few children left among them. Our hearts broke as we heard their stories and walked beside the rubble that they used to call home.”

Although the devastation was overwhelming, the people were excited the team was there.

“What stood out to me the most was how happy the people were that we had come to see them,” said Finifrock. “The people in one village were so moved by our presence that they gave us bottles of water and noodles to thank us.”

In Xiang’a, the team encountered a group of elderly people in desperate need of medication for various ailments such as high blood pressure, thyroid problems and diabetes. Most of their medications had been buried in the rubble from the earthquake, so Finifrock and the Chens did what they could to distribute supplies to ease the people’s suffering.

In every interaction the team had with victims of the earthquake, their desire was to show the compassion, love and peace that only the Father can give, said Finifrock.

“Most of the people seemed in a daze, and it was clear they just wanted attention, and to share their stories,” she said.

Even though their relief trip lasted only a few days, Finifrock and the Chens felt blessed to have been able to serve the people of Sichuan in such a time of suffering.

For Finifrock, the experience was a reminder of how fleeting life is — “how we should, every day, give 100 percent to loving the Father and loving those around us, putting aside distractions and petty concerns.”

— Jenna Bartlo and Brett McCracken
Gay Marriage Ruling May Have Far-Reaching Effects

The California Supreme Court’s decision in May to allow gay marriage across the state has already made an obvious impact for thousands of same-sex couples.

But the court’s decision could also have far-reaching implications for faith-based organizations in California and beyond in the years to come, several Christian legal experts say.

That’s because as part of its 4–3 ruling to extend the right to marry to homosexual couples, the court’s majority determined that “an individual’s sexual orientation — like a person’s race or gender — does not constitute a legitimate basis upon which to deny or withhold legal rights.” With that language, the court broadened the legal protections given to people based on their sexual preference and increased the likelihood that faith-based organizations will be faced with civil rights lawsuits, said James Hirsen, an author who teaches law at Biola and regularly appears as a news analyst on networks such as CNN.

“Judicial decisions such as this one tend to help maintain the momentum of the homosexual rights movement,” Hirsen said. “If this trend is not reversed, we will soon begin to see a drive … to eliminate the ministerial exceptions. The same activist courts that decide these matters will probably soon declare that there are rights so fundamental to humanity — such as homosexual marriage — that no ministerial exception may be granted to deny them the right.”

Even if California voters decide to undo the gay marriage decision by passing a constitutional amendment in November, the ruling’s impact won’t be entirely eliminated, Lewis and Hirsen said. Gay marriage would be banned, but the court’s reasoning could still serve as a template for court decisions related to gay rights in California and beyond.

“Liberal courts in other states may feel more comfortable crossing this important moral and public policy barrier because there is now an important judicial precedent on the issue of homosexual marriage,” Lewis said. “Activist state courts will most likely reason in the same manner as the liberals on the federal Supreme Court who cite international law as a justification for their decisions. They will grant this ‘right’ with the explanation that it is necessary to ‘catch up’ with the other jurisdictions on this matter.”

As public debate and legal processes continue, it’s important for Christians to be informed and involved in seeking to protect religious freedoms, he said.

“As this idea that sexual preference gets the same protection as race is a threat to Biola and to groups that have a biblical worldview and want to have policies in accordance with that view,” Hirsen said.

As it now stands, religious organizations in the United States have “ministerial exemptions” that allow them, for example, not to hire someone whose beliefs or behaviors don’t line up with their own clearly stated doctrine or standards.

But the California Supreme Court’s ruling might pave the way for future court decisions that erode these religious organizations’ rights in the future, said Kevin Lewis, a professor of theology and law with Biola’s master’s program in Christian apologetics.

“Cultural decisions such as this one tend to help maintain the momentum of the homosexual rights movement,” Lewis said. “If this trend is not reversed, we will soon begin to see a drive … to eliminate the ministerial exceptions. The same activist courts that decide these matters will probably soon declare that there are rights so fundamental to humanity — such as homosexual marriage — that no ministerial exception may be granted to deny them the right.”

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As public debate and legal processes continue, it’s important for Christians to be informed and involved in seeking to protect religious freedoms, he said.

“It’s also important that Christians be thoughtful about their tone and message. Hirsen said, especially since it’s so easy to be perceived as hateful or uncaring. The emphasis in discussions of gay marriage, he said, should be on preserving an institution created by God — rather than excluding or judging homosexuals.

“Christians who follow the gospel of Christ know that if Jesus would hang out with tax collectors and prostitutes, he would be there with his arms around homosexual people — and he died for them,” he said. “We have to be better about communicating the lifting up of marriage without communicating any condemnation or judgment.” — Jason Newell

Case for Christ DVD Features Biola Professors

Lee Strobel’s best-selling book, The Case for Christ, was recently released as a feature-length DVD documentary, produced by La Mirada Films and distributed by Lionsgate Films.

The film features interviews with 10 leading biblical scholars, two of which are Biola professors: J.P. Moreland and William Lane Craig. On May 27, Strobel discussed the book and film at Biola. The 1,500 in attendance in Chase gymnasium all went home with a free copy of the DVD.

The 71-minute film examines the historical accuracy of the Gospels, the personal claims of Jesus and his resurrection from the dead.

A film version of Strobel’s follow-up book, The Case for Faith, was slated for release in September, and will also prominently feature several Biola professors. Another of Strobel’s books, 2004’s The Case for a Creator, was made into a DVD in 2006.

Strobel is slated to be the commencement speaker this December.
Katrina Survivor Finds Unexpected Blessing at Biola

When Hurricane Katrina stormed across Louisiana in August 2005, New Orleans resident Stacie Hocke’s life was turned upside down. Her community was suddenly in shambles. Her family was surrounded by devastation. So instead of taking theology classes as she had planned at New Orleans Baptist Theological Seminary, which had been badly hit by the hurricane, Hocke decided to spend the next several months serving her community by assisting with relief efforts and sharing the gospel.

That’s when — with little left physically to tie her to New Orleans — she felt the call to study at Biola’s Talbot School of Theology.

“Before the hurricane, I am not sure if I would have left the city,” Hocke said. “But the city had left me.”

The master’s program in philosophy of religion and ethics was an immediate draw to Hocke, who had researched programs around the country and found no other program like it. When she contacted Talbot for more information, she got some welcome news: The school offered to pay her full tuition during the first year.

Dennis Dirks, Talbot’s dean, said Biola decided to make the offer to all NOBTS students after the hurricane hit and it became evident they would no longer be able to continue classes.

“The objective was not to recruit students but to help them during the interim,” Dirks said. Biola’s leaders felt the tuition break was an opportunity to contribute to victims of the hurricane.

Hocke, ultimately the only student to accept the offer and move across the country, enrolled at Talbot during the spring semester of 2006 and — following a tuition-free first year — completed her degree in the spring of 2008. Hocke thrived in the program, where she felt the Lord “allowed me to be trained in a way that challenged my beliefs and convictions and (allowed me to) filter the world to see more of God in it.”

“I know a lot of hardships and sorrow and grief that came out of the hurricane,” she said. “Sorrow and grief is what I breathed. But God was gracious to me in that he didn’t just rescue me. I was never hopeless because my hope was in Christ.

“When I think about the graciousness of God in my life during that time, Talbot is definitely one of the things that stands out to me.”

— Rae Lynn Rucker

Students Take Prize in Microphone Contest

A team of Biola students placed third in a recent national song-recording contest sponsored by Shure microphones.

Jeremy Davidson, Michael Kilpatrick and Christopher Irwin — all students in Biola’s cinema and media arts program — earned an honorable mention in Shure’s Fantastic Scholastic Recording Competition in May for their song, “Awake and Breathing.”

The team was awarded over $1,000 in audio gear, while the CMA department was given a $1,000 scholarship.

Students competed against nine other finalist teams and submitted a recording with documentation including photographs of all microphone placements. Shure supplied a $12,500 microphone toolkit for each team to use during the contest.

“Four years ago we set out to build a solid recording emphasis,” said Gerald Fisher, the department’s audio program coordinator. “This award confirms the progress of our program. We are so blessed to have Oscar- and Grammy-winning instructors for our classes.”

To hear the students’ winning song, visit: http://cma.biola.edu/audio/awakeandbreathing.mp3.

Salvo Magazine Deems Biola ‘Most Faithful to Religious Heritage’

Biola landed in Salvo Magazine’s list of 10 top colleges earlier this year, earning special attention for being both theologically sound and academically respectable.

The magazine’s Spring 2008 issue, which spotlighted “decent” and “deplorable” colleges—its version of “best” and “worst”—placed Biola in the first category, giving it the title of “Most Faithful to Religious Heritage.” Other colleges honored by the magazine included Princeton University, the Massachusetts Institute of Technology and the University of Chicago.

In recognizing Biola, the magazine noted that many formerly religious schools have abandoned their roots in pursuit of academic prestige.

Biola ”has declined to make that trade-off,” it said, noting the University’s reputation as a U.S. News & World Report “National University,” its Torrey Honors Institute and its requirement that all undergraduate students complete 30 units of Bible courses.
It has been said that spiritual growth is a bit like gardening: It takes time, careful nurturing and the right kind of environment.

So with spiritual growth being a vital part of Biola’s mission, what is the University doing to create the right climate for its students?

Starting this year, that’s a question being reexamined closely by longtime faculty member Todd Pickett, who has taken on Biola’s newly created position of associate dean of spiritual development. In the new role, Pickett — a former academic dean and professor — will offer a listening ear to students’ needs and work to develop new opportunities for spiritual growth, he said. He’ll also work to provide a more unified vision for some of the existing spiritual development opportunities at Biola.

“Everything I do here will now be directed toward the spiritual development of students,” he said. “My life is going to be in service of trying to understand how we can help students develop and grow spiritually in their four or five years here.”

Chapel programs will be a large area of focus. However, Pickett will be reviewing students’ entire experience at Biola — the way they are growing, thinking and interacting with the world, he said.

He hopes Biola is a place of healing that provides a continuous invitation for students to deepen their relationship with God.

“The idea here is to help students establish rhythms in every area of their lives — study, prayer, social relationships, eating, Sabbath — that they will carry in their lives after college.”

Meet Todd Pickett

Education: Ph.D. in English, University of California at Irvine; M.Litt. in classics, Trinity College Dublin; B.A. in classics, Stanford University; currently completing an M.A. in spiritual formation and soul care at Talbot School of Theology

Experience: Dean of humanities and social sciences, Biola University, 3 years; faculty member and chairman of English department, Biola University, 9 years; lay pastor and elder for the past 12 years at Calvary Evangelical Free Church in Laguna Beach, Calif.

Family: Todd and his wife, Dottie, a marriage and family therapist, have two daughters: Carly and Abbey.

Pickett said, “I can’t require these things, but I can certainly create opportunities for students who are willing to say, ‘I want this University to form me.’”

After spending the past 12 years on the “academic side” of Biola — with three years as dean of humanities and social sciences and nine years before that in the English department — Pickett believes he can foster a more holistic relationship between what goes on inside and outside the classroom in terms of student spirituality.

The University has long had an abundance of extracurricular opportunities for students to develop spiritually. Mission trips, chapel programs and student ministries are just a few options. On the graduate end of the spectrum, numerous programs and mentoring opportunities are available. The Institute for Spiritual Formation at Talbot School of Theology, for one, is dedicated to equipping students to grow spiritually and help others to do the same. And the Journal of Spiritual Formation and Soul Care, which offers articles and research about spiritual formation from leading scholars, was launched by Biola this spring.

However, until now, the different opportunities for undergraduate students have been somewhat fragmented. University leaders believe placing the oversight of student ministries, chapel and other spiritual growth opportunities under the umbrella of one leader will help to make them even more effective in producing a spiritually deep community.

“Bringing in all these different areas that have felt so fragmented for so many years will hopefully create some really cool synergy and movement,” said Danny Paschall, Biola’s associate dean of community life, who assisted in forming the position.

According to President Barry H. Corey, Pickett’s new position is a key element to one of his major goals for Biola in coming years — to “be intentional about fostering a community that loves the Lord and loves our neighbor by serving the world.”

“We need to be focusing first on cultivating the spiritual depth of this community in very reflective, very intentional ways, so people have a chance to think deeply about what it means to be loved by God and to love God,” Corey said. “God can take that fertilized heart of a community and do things that we could never have imagined before.”

— Jenna Bartlo
Being a Good Steward in a Bad Economy

The summer of 2008 was not a pleasant one for the American economy. Gas prices skyrocketed from one all-time high to another, the stock market plummeted at a pace not seen since the Depression and the number of home foreclosures continued to set records. The credit crunch and housing crisis continued to stifle the slowing economy, leaving many American families with increasingly little financial breathing room.

Whether officially a recession or not — and the majority of polled Americans do label it as such — the economy is certainly on the downturn, and in a climate such as this, tithing and charitable giving are often the first things to be cut from budgets. But shouldn’t Christian financial stewardship be the same no matter what the state of the economy?

Jim Canning, an associate professor of finance and management at Biola’s Crowell School of Business, believes that as Christians we are called to honor the Lord by giving him the first part of our income (Proverbs 3:9), not waiting to see if we have anything left over.

It’s not about a prosperity gospel, said Canning, but rather an expression of our love for the Lord and thanks for the blessings we have. Christians should trust that God will provide if we honor him with our giving, though obviously we still have to use judgment, especially when times are tight.

“It’s easy to be a good steward when things are plentiful,” said Canning. “But in hard economic times, a steward just has to be wiser with their money.”

There are many practical ways that Christians can manage their money wisely in the midst of a constricting economy. Most importantly, said Canning, is the elimination of credit card debt. Most Americans spend more than they make, purchasing things with credit cards and worrying about it later, but this kind of debt can accumulate quickly and is very costly.

Canning suggests that an easy way to eliminate credit card debt is simply to discipline oneself to use cash whenever possible. The average person who typically uses a credit card will spend 34 percent more than the person who typically uses cash, he noted.

But in addition to trimming expenses and cutting down on debt, it is also smart to wisely invest whatever surplus money one does have.

One of the wisest investments someone can make is to sign up for a retirement plan — whether a 401(k) or a 403(b) — that their company is offering, especially if there is a company match involved, said David Little (’93), vice president of Eclectic Associates, a financial planning firm in Fullerton, Calif.

It is also important to not let charitable giving and church tithing fall to the wayside during tough economic times, Little said.

As a financial planner for 15 years, Little said he sees clients’ tax returns and is constantly amazed at the high salaries and “woefully low” amounts of giving, even among Christians. To him, giving to the church or other Christian organizations is a crucial part of stewardship.

Canning agrees, suggesting that Christians should seek God’s wisdom and pray about where to give their money. Resources like the Evangelical Council for Financial Accountability (www.ecfa.org) can also help guide Christians in wise charitable giving.

“Investing in the Lord’s work is investing in eternity,” said Canning. “Giving to the Lord is one of the wisest investments you can make.”

How much we can give, however, is largely dependent on how we manage our finances, and Canning and Little agree that it all comes back to self-discipline and prudent planning for the future, living like the diligent ant in Proverbs 6:6.

“In times like these we learn the lesson,” said Little, “that reckless use of our money in good times can reap very negative consequences when times get tough.”

The best advice for how to deal with a recession, then, is perhaps to just be ready when it comes. Good stewardship with our money, after all, is something we should always aspire to, not just when the economic push comes to shove.

— Brett McCracken

Tips for financial success in a recession:

- Pay your bills faithfully.
- Prioritize your debt, making sure you don’t compromise your home or your transportation.
- Negotiate with creditors as needed. Be proactive.
- Pay extra whenever you can to accelerate payoff dates.
- Have part of your paycheck automatically transferred to a savings account.
- Keep some money in a secure emergency fund for unforeseen expenses.
- Discipline yourself to use cash rather than credit cards.
- Control spending on non-essentials.
- Have a garage sale to generate extra cash to pay down debt or to increase savings.
- Cancel cable/satellite or other superfluous monthly expenses.
Preseason team-building trips are nothing new for college athletes. Most of the time, these trips involve a trip to the beach, camping together or hanging out for a weekend at someone’s cabin in Big Bear.

However, this year, the Biola women’s soccer team took a different approach, using its preseason to travel to Japan with the Southern California Seahorses for team-building and ministry opportunities.

Seahorses director and former Biola soccer coach Paul Gizzi and his wife Vickie helped guide the group through the 12-day trip to visit two cities: Osaka and Iwata.

“Our purpose was to provide those members of the Biola women’s soccer team that make the trip with an opportunity to dynamically minister in an environment that combines soccer with the purpose of sharing the Good News of Christ and encouraging Japanese believers,” said Gizzi.

This was the second time the Eagles have partnered with the Seahorses on a mission trip, but the first time for the majority of the players. However, the experience was one that won’t soon be forgotten.

“The whole trip was a time for physical, mental, emotional and spiritual growth for me and the rest of the team,” said Brittany Neill, Biola’s lone senior on this season’s squad. “It helped bring to the forefront a lot of issues for us regarding religion and another culture. It really opened our eyes!”

The traveling party made its way through the two towns, partnering with several pastors and offering matches, clinics, “Soccer Night” outreach-es, meals and relationship-oriented activities.

“It was hot, humid, and yet a total blessing,” said Gizzi. “The girls played eight matches against college and high school girls, junior high boys and several men’s teams.”

After the matches were over, the group led the players and fans in a praise song and another song they learned in Japanese, closing with one of the players sharing their testimony. They would then take a group picture and distribute team tracts and gifts to everyone in attendance.

The opportunity to minister was the high-light of the trip for the women’s soccer team, most of which had never been on a ministry trip before.

“One of the players making her second trip to Japan was junior Zoe Zappas, who joined the Seahorses on a trip last summer.

“It was a really moving experience for me,” said Zappas. “Before the trip, we had different groups that hung out together on the team, but this trip really united us. Japan served a good purpose to get us on track through our ministry and communication with God.”

The women’s soccer team kicked off the season on Aug. 20.

-Biola Women’s Soccer Players Join Outreach Trip to Japan

-Jeff Hoffman
Diapers, Baseball and ‘The Place Where Jesus Lives’

My family of six lost our Huntington Beach, Calif., home in 1999 and was forced to move in September of 1999. Unable to afford adequate housing, we had to take whatever we could find and wound up in a 750-square-foot, two-bedroom apartment in a crime-riddled, gang-infested, rundown part of Buena Park.

In his infinite mercy, the Lord reminded us that our new locale was a short driving distance from Biola University, our alma mater. So, between summer tennis lessons, swimming at the Biola pool, chapel services, December tree lightings, hanging out at the Student Union Building, music events, basketball and soccer games and the baseball field, we pretty much “lived” at Biola for the next two years.

I was no doubt an oddity on campus with my four young sons, then ages 9, 7, 5, and 10 months, but sometimes “you gotta do what you gotta do.” It may not be in the University’s official mission statement, but for us, Biola became an island of safety, benevolence and grace in a sea of — well — the opposite. Conspicuous as I must have been pushing a stroller and toting a diaper bag, no one ever said anything unkind or questioned our on-campus presence. Quite the contrary.

I’ll never forget the August afternoon when a facilities plant worker parted with his entire lunch, divvying it up between my ravenous boys. This gentleman simply shared out of the kindness of his heart. He had no way of knowing that, at the time, our entire kitchen contained half a loaf of bread and a jar of peanut butter.

I could recite numerous like instances. I once showed up with the boys, the stroller and a picnic lunch in tow for a postseason playoff game at Biola. I arrived to find the bleachers cordoned off with yellow tape. Apparently there was a $5 admission charge for postseason play. We were just scraping by, in between paychecks, and I didn’t have $5. (I didn’t have $1.) Embarrassed, I didn’t know what to do until athletic director Dave Holmquist came to our rescue with a “don’t worry about it” and let us stay for the entire double-header sans fee.

During this time the Biola family and baseball team unknowingly embodied Matthew 25:37–40, particularly David Munoz, Ben Orr, Jonathan Rouwenhurst and Matt Cardamone. They took an interest in my boys during the 2000–02 seasons and supplied Biola baseball caps, batting gloves and used bats. They included my sons, Daniel, Nathan, Sam and Josiah, in team barbecues, ice-cream feeds and other socials, coached them in baseball basics and included them in on-campus baseball camps. We’ve never forgotten these fine athletes and Christian gentlemen. In fact, it’s no exaggeration to say that without the kindnesses and graciousness of Biola’s faculty, staff and students — particularly the men’s baseball team — we probably would not have survived those dark, desperate years in Buena Park.

Meanwhile, Sam took to baseball and Biola like a duck to water. At age 5, Sam the Intrepid learned to navigate the high dive at the Biola pool because half the baseball team convinced him he could. Sam called Biola “the place where Jesus lives” — as in, “Mommy, can we go to the place where Jesus lives today?”

We don’t always know what a little time and attention or some kind words may yield, or how our example may touch someone else and encourage them to pursue their dreams. In Sam’s case, the seeds planted at the Biola baseball field during the 2000, 2001 and 2002 seasons yielded:

- Starting berths on the Hoquiam All Stars teams for the past four seasons.
- An invitation to join the Grays Harbor County traveling team, the DiamondKings, where he recently pitched 14 strikeouts in six innings and batted .748 in tournament play.
- In the final game of the regular season this spring, Sam pitched 15 strikeouts in six innings. The remaining batters either grounded or flew out, which of course means that Sam pitched a no-hitter.
- “Southpaw Sam” was named Team MVP at this season’s Closing Ceremonies.

Sam’s skills and his subsequent awards had their genesis at Biola. Even though he was just 6 when we moved to Washington in September 2002, he has never forgotten Biola or the kindnesses of the Eagle players. At age 12 now, Sam’s long-term objective is to play ball for Biola.

Somehow that seems fitting, since that’s where he got started, at “the place where Jesus lives.”

At Biola and beyond, a growing number of Christians are warming to the idea of “creation care” — the notion that the Bible commands us to conserve and protect the environment. In ways small and big, they’re taking steps to be good stewards.
Summertime of Evangelicals

by Brett McCracken
When longtime Biola science professor Rafe Payne first began speaking out four decades ago about caring for the earth’s environment, he thought he would have no trouble winning support from Christians.

After all, if any group of people would understand the need to curb pollution and to be wise with natural resources, he figured it would be those who believed in a God-given mandate to stewardship.

But as he brought his message of what he called “creation care” to churches and other Christian settings, the response was often less-than-enthusiastic. In the years since, as he has continued his own efforts to get people thinking about what it means to be a good steward of God’s creation, he has often been reminded that the issue he cares passionately about is not on the radar of many Christians.

“When I’ve asked my students, ‘How many of you have ever heard a stewardship sermon from the pulpit — not about giving a tithe — but caring for creation?’ very few ever raise their hands,” Payne said.

Lately, though, it appears that a change is underway. Several environmentally focused evangelical organizations have cropped up in recent years. High-profile evangelical groups have adopted major statements calling on Christians to champion biblical stewardship. And polling shows that more evangelicals are identifying the environment as a priority — though they remain less convinced as a whole than the rest of the population.

For Payne, any significant progress on this issue for Christians will have to involve leadership from the pulpit and from the seminaries and Christian colleges, he said, where students have a growing understanding of environmental stewardship — “that it’s not just about climate change, but Christians living responsibly and making wise, creation care choices.”
A Changing Climate

Over the past decade or so, global climate change has become a major concern across the world. But how—or whether—to attempt to counteract it has been the source of hotly contested political and economic debate.

In recent years, Christians—who have historically been skittish about environmental activism—have grown more vocal in the discussion.

Beginning in the early ‘90s, several Christian organizations formed to speak out about environmental issues from perspectives of faith. In 1994, the Evangelical Environmental Network released the “Evangelical Declaration on the Care of Creation,” calling for Christians to both recognize how they had degraded creation and proclaim that biblical faith “is essential to the solution of our ecological problems.” More recently, in February 2006, a coalition of 86 evangelical leaders spearheaded the Christians and Climate Initiative, producing a document that called on Christians “to come together with others of like mind to pray and to work to stop global warming.”

Other groups have taken different approaches to the issue. The interfaith Cornwall Alliance for the Stewardship of Creation was formed with the support of James Dobson, chairman of Focus on the Family, and Chuck Colson, chairman of Prison Fellowship Ministries. This group also acknowledges global warming, but believes it to be a more natural—rather than human-caused—phenomenon that should be approached with caution. Among their arguments is the suggestion that mandated reductions in fossil-fuel use will result in skyrocketing gas prices and slower economic development in poor countries, creating a far worse situation than global warming might cause.

A recent shift on global warming within the large and influential Southern Baptist Convention is perhaps most symptomatic of the changing climate among evangelicals with regard to environmental concerns. In March 2008, a group of more than 250 prominent SBC members did an about-face on a resolution adopted the previous summer, which had urged Baptists to “proceed cautiously” in the global warming fight. In a new document, penned by 25-year-old seminary student Jonathan Merritt, the leaders said, “Our cautious response to these issues in the face of mounting evidence may be seen by the world as uncaring, reckless and ill-informed. We can do better. … The time for timidity regarding God’s creation is no more.”

The SBC shift is but one example of how formerly skeptical Christians have increasingly joined the environmental conversation, often resulting in some rather unexpected alliances. Elsewhere, the National Association of Evangelicals recently teamed up with the Environmental Protection Agency for its “Energy Star for Congregations” program. And former Vice President Al Gore has collaborated with legendary evangelist Bill Bright through Theologos, a magazine called “Theological Reflections,” which features essays on theology and science.

In the mid-1990s, New Zealand native Chris Elisara was working towards his Ph.D in cross-cultural communication at Biola, preparing for a life in the mission field. He came to Biola with the desire to spread the Good News of God’s kingdom holistically—through the gospel but also social justice. He soon realized that the environment is a crucial part of social justice, he said, noting that the poor are often the ones who suffer first and most directly from the effects of environmental change.

While at Biola, Elisara headed up the Evangelical Social Action (ESA) group and helped found the Earthkeepers club (now Granola), but his activism culminated in 1994 when he and his wife, Tricia Ann (’91) got the idea to start a study-abroad program for Christian college students to learn about creation care.

Following approval from the Council for Christian Colleges & Universities and the construction of a campus in Belize, the Creation Care Study Program had its first semester of students in 1996. There was no program like it at the time.

Today, the interdisciplinary program offers two semester programs in Belize and the South Pacific in which 60 to 70 students a year learn environmental stewardship amid tropical rainforests, mountain streams and coral reefs.

Elisara hopes that students in the program recognize that creation is such that we are part of it but also dependent on it.

“It’s easy to see in Belize,” Elisara notes, “because we live on a watershed and every village up and down that watershed is totally dependent on the water. What I do with my part of the stream affects the next village downstream, so if I pollute it or use too much of it, I’m not loving my neighbor. Nor am I being a good steward of God’s creation.”

In the 12 years since Elisara started the CCSP, he’s noticed that students are increasingly environmentally conscious.

“I think the debate about whether environmental stewardship is Christian or not is over,” he said. “Now the question is: How do we act as good stewards?”
President Al Gore has even managed to win endorsements for his nonprofit, The Alliance for Climate Protection, from the likes of evangelical leader Pat Robertson, who appeared in a television commercial last March with the Rev. Al Sharpton, in which the two declared that the one thing they can agree on is the importance of taking care of the planet.

Still, despite the apparent shift in evangelicals’ approach to environmental activism, they are still — as a whole — well behind the general population in their level of concern about global warming. A 2007 Barna Research poll indicated that only 33 percent of evangelicals described global warming as a “major issue” — the lowest of any group surveyed. By contrast, 62 percent of those associated with a faith other than Christianity described environmental changes as a major problem.

For all the hype about Christians making strides in environmental action, then, it seems there are still lingering questions in the minds of many evangelicals: Why should we care about global warming? Even if it is a real problem, aren’t there more pressing issues for Christians to be fighting for? Isn’t global warming a natural phenomenon?

**God’s Word and God’s World**

Biola professor Garry DeWeese was a skeptic 10 years ago, but today believes that a significant part of global warming is in fact human-caused.

“But it really doesn’t matter what we think of the human causes of global warming,” said DeWeese, a professor of philosophy of religion and ethics at Biola’s seminary, Talbot School of Theology. “Christians have the responsibility to be wise stewards of creation.”

Payne, who retired this year after 38 years of teaching at Biola, echoed this conviction, saying that even if there are natural causes to global warming, there certainly are some human causes, and Christians ought to be the very first to decry that.

“We were given a mandate in Scripture to care for creation, and that never went away,” he said. “When you can measure how many tons of carbon dioxide we pump into the atmosphere every day, and then — in a sense — belittle that fact or disregard it as being not much, then I really think it’s like an ostrich with its head in the sand.”

Payne and DeWeese agree that environmental concern ought to be an issue for Christians no matter where they are on the political spectrum — that they have a duty to conserve, preserve and restore creation until Christ returns.

“Whether Christ comes back tomorrow or in hundreds of years,” said Payne, “it doesn’t excuse us from our ecological responsibility.”

DeWeese agreed, adding that Christians are also responsible to the...
“At the end of the day, the fact that we waste and pollute might be a small matter, but Christ himself said that those who are unfaithful in small things will not be entrusted with big things.”

humans who might suffer because of climate change.

“Whatever the human contribution to global warming is, the ones who are going to bear the worst of it will be the poorest of the poor — the ones who can least afford to mitigate the effects of global warming,” he said. “That ought to concern us.”

DeWeese, a self-proclaimed “green evangelical,” believes Christians should have a “theocentric” approach to the environment, and he outlined his case for this approach in a two-part Faculty Lecture Series in Talbot Chapel last February, titled “It’s Not Easy Being Green (Evangelicals): An Ethic of Stewardship of Creation.” According to DeWeese, since the 1970 release of Francis Schaeffer’s *Pollution and the Death of Man: The Christian View of Ecology*, Christians have stressed the biblical image of “stewardship” as the proper Christian attitude towards nature. But what exactly does stewardship entail?

DeWeese argued that stewardship is a duty, not an option, for humans made in God’s image. Explicating scriptures such as Genesis 1:28 and 2:15, he stressed that nature belongs to God but was entrusted to man, and thus we are accountable to God for our care of creation.

“At the end of the day,” he noted, “the fact that we waste and pollute might be a small matter, but Christ himself, in the parable of the dishonest steward in Luke 16, said that those who are unfaithful in small things will not be entrusted with big things.”

He suggested that Christians must start by developing basic conservation habits, such as turning the lights off when exiting a room, recycling plastic bottles or putting computers on standby when they aren’t in use.

“There are numerous small actions Christians can take to live more stewardship-minded lives,” he said. “We can be practical, ‘green’ Christians without becoming environmental wackos.”

**Being Green at Biola**

In the push to “go green” in America, colleges and universities are playing a significant role. According to the Sustainable Endowment Institute’s 2008 College Sustainability Report Card, 45 percent of colleges are committed to fighting climate change through cutting carbon emissions, 59 percent use green standards to guide new construction, and 70 percent buy food from local farms. Biola finds itself firmly within these trends.

One of the ways Biola exercises energy efficiency is by utilizing a cogeneration power plant. The plant and its underground infrastructure were installed in 1989 and provide electricity to all the buildings on campus. In addition to supplying 83 percent of the campus’ electrical needs
annually, the plant repurposes the heat from engine exhaust and uses it to heat the campus hot water loop. This saves Biola well over $1 million each year, in addition to being a more energy-efficient system.

Biola has also recently shifted to more eco-friendly standards for building construction, beginning with the ambitious new “campus within a campus” for Talbot School of Theology (see sidebar on page 22).

Bon Appétit, the company that runs Biola’s food services, is also doing its part to be environmentally responsible. It has implemented over 20 initiatives to reduce greenhouse gas emissions in its operations, including purchasing all meats and vegetables in America (to reduce air-freight emissions) and reducing the amount of beef and cheese purchased and served (because livestock releases 18 percent of the world’s greenhouse emissions). The Cafe also recently started using biodegradable takeout boxes and utensils made from potatoes.

Many Biolans are finding small ways in their own day-to-day lives to be good stewards of creation. Students involved in Biola’s Granola Club, for which Payne serves as faculty advisor, participate in cleanups around campus and at the beach, and last year planted native, drought-resistant plants around Bardwell Hall to reduce watering costs.

Heather Tyndall, a senior human biology major, tries to be conscious of her environmental impact, believing that good stewardship means not being wasteful or destructive with what we’ve been given. She uses her own mug to get coffee and tea, her own Tupperware for to-go food, and rides her bike to do errands whenever possible.

Another student, Jenna England, a senior communications major, said that one way to become more environmentally aware is to just spend more time out in nature, whether hiking, camping or — in her case — working as a summer camp counselor near California’s Yosemite National Park.

“You can’t help but take care of such beauty when you experience it as a place of worship,” said England. “To not take care of this place, to not be concerned with his creation, is to not care for a part of himself.”

Alumna Karen Riddervold (’99) is practicing creation care on an international scale. As Court Scientist for the Norwegian Royal Court in Oslo, Riddervold finds that in Europe, green issues are a much larger part of daily life. She doesn’t own a car, grows many of her own vegetables, produces compost from organic waste and recycles everything she can — all normal practices for the average Norwegian. “I don’t see my fellow Norwegians asking if we should be concerned by green issues,” said Riddervold. “I see them agonizing that we got in the war this late.”

Even the president of Biola, Barry H. Corey, is setting a green example: He recently opted for a Toyota Highlander Hybrid — a small gesture intended to make a statement about the importance of environmental stewardship.

Among the most committed devotees to green living is longtime Biola professor John Bloom. Bloom, an undergraduate physics professor and

“Whether Christ comes back tomorrow or in hundreds of years, it doesn’t excuse us from our ecological responsibility.”
founding director of the master’s program in science and religion, lives just down the street from Biola in a house that — because of solar panels installed on the roof — generates more energy than it uses. On a typical Southern California 70-degree day, you can actually watch Bloom’s meter spinning backwards.

Bloom also lives green in other ways. He rides an electric bicycle to and from campus every day and uses a battery-powered electric lawnmower. In addition to saving money in the long-term, Bloom said he’s motivated by a desire to be wise with the resources that God has provided.

“We do not have infinite supplies of oil, aluminum, paper and so on,” he said. “So if we can use these things more wisely, that’s part of the Genesis mandate: Be good stewards of what I’ve given to you. Rather than a child in a toy store thinking ‘it’s all mine’ and playing with it until it breaks, we should be good stewards.”

The Future

This fall, Bloom and DeWeese are teaming up to teach a graduate course in environmental ethics. The class will look at regional and local environmental issues from scientific and ethical perspectives. Payne, meanwhile, is beginning his first retired semester still teaching a human biology class for Biola’s BOLD degree completion program. In January he will also lead the Biola in Baja Interterm program, the annual trip he founded 30 years ago to allow students the opportunity to escape the urban landscape of Los Angeles and discover the untamed wilds of Baja, Mexico, learning — among other things — “how we use and abuse natural resources.” These three Biola professors are part of the Christian leadership that will guide the church as it wrestles with environmental activism and stewardship.

But even as it moves higher on the agenda of many Biolans, some caution that the “green” concern is still just one of many issues Christians should be concerned about. Obviously evangelism is a higher-level concern, but as DeWeese pointed out, “just because care of creation is not our primary kingdom duty, it doesn’t follow that it isn’t a duty at all.”

This type of thinking gives hope to someone like Payne, who has endeavored for so many years to raise Christian consciousness about the environment. It’s been a long, cautious road, but the “greening of evangelicals” is finally gaining momentum. Payne is thrilled that Christians are recognizing that there is much more than politics at stake, much more than trendiness, but creation itself — that stewardship is not just about giving our resources back to God, but protecting and preserving those precious resources he’s given us. Biola

You Say Potato, I Say Fork

Who would’ve thought you could eat potatoes with potatoes? But that’s exactly what you can do at Biola now, thanks to Bon Appétit’s adoption of potato-made, biodegradable to-go utensils. The so-called “Spudware” is made from 80 percent potato starch and 20 percent soybean oil and takes a measly 180 days to break down. Also, next time you take food to go from the cafeteria, it might taste a little bit sweeter than normal. That’s because the new take-out boxes are made from biodegradable sugar cane fibers. Not only are these things eco-friendly alternatives to non-biodegradable, pollution-causing plastic and styrofoam, but nine out of 10 Biolans agree: Using food to eat food enhances the dining experience!

Christian Environmental Resources

Off-campus study programs
Biola students have a number of options if they want a green education off-campus. Here are a few they can choose from:

Au Sable Institute of Environmental Studies
This study program offers transferable course credit for more than 75 classes offered in one-month terms on one of four campuses: Great Lakes, Pacific Northwest, South Florida and South India. www.ausable.org

Creation Care Study Program
Founded by Chris (Ph.D. ’98) and Tricia Ann (’91) Elisara, this semester-abroad program offers courses in either Belize or the South Pacific (New Zealand and Samoa). www.creationcsp.org

Biola in Baja
This long-running Interterm program, founded by professor Rafe Payne, combines science, art and sociology classes in a three-week exploration of Baja California, Mexico.

Organizations
The Evangelical Environmental Network:
www.creationcare.org

The Cornwall Alliance for the Stewardship of Creation:
www.cornwallalliance.org

The Christians and Climate Initiative:
www.christiansandclimate.org

Restoring Eden: www.restoringeden.org
What is an Evangelical in 2008?

The word “evangelical” is a loaded one these days — with political, cultural and religious connotations that frequently differ depending on who you ask. It’s a word some Christians have suggested we phase out, while others hold that we should reclaim. At the end of a two-term presidency very publicly labeled “evangelical,” in which evangelicals rose to an unparalleled level of political power, many are wondering. Should we reevaluate the evangelical’s role in public life? Do evangelicals need something of a PR makeover? How should a historically evangelical institution like Biola respond to the changes and challenges of being an “evangelical” in 2008?

Bob, how do you think the word “evangelical” is changing?

In the latter half of the 20th century, the term “evangelical” began to become more elastic as some within evangelicalism began to assert views contrary to traditional evangelicalism. Historically, the term applied to the movements of the Reformation that focused on the gospel and God’s authoritative word but whose evangelical spirit was manifest in many ways from the apostolic age throughout church history. Traditionally, “evangelicalism” was marked by such doctrines as the sinfulness of man, salvation by grace through faith based upon the substitutionary atoning death of Christ, heaven and hell, and holiness of life including a separation from the “worldliness” of the world.

Today we find some within evangelicalism rejecting or minimizing some of these traditional evangelical doctrines such as the inerrancy and full authority of Scripture, the substitutionary atonement of Christ and eternal punishment for those who reject Christ. Some are moving away from an understanding of the gospel as personal salvation through repentance and faith in Christ’s substitutionary work on the cross in favor of what might be termed a kingdom gospel meaning that believing the gospel means becoming involved in the mission of Christ’s kingdom, i.e. social and economic justice, peace and ecological concerns. I would also point to a change, at least within American evangelicalism, in relation to the separation from the world, becoming more like the world in lifestyle, as George Barna’s surveys seem to indicate.

When non-Christians hear the word “evangelical,” what do they think? What should they think?

I believe that most non-Christians think of “evangelical” as referring to a group of poorly educated, unscientific obscurants whose attitude is basically negative. They probably also conceive of evangelicals as hypocritical — professing a holiness, but not living it. While evangelicals are surely a mixed bag, non-Christians should see evangelicals as people who, like the vast majority of people who have ever lived, believe in a God and that this matters in life and death.

What are the top misconceptions of evangelicals that are propagated in the press?

The impression that one would get from the press is that evangelicals are primarily a right-wing political movement that seeks to control the lives of others. The press pays little attention to what is
most important about evangelicals, their theological beliefs. They also pay little attention to the social actions done by evangelicals at home and around the world.

**What are your thoughts on the notion that power corrupts Christianity — that evangelicals should not live according to the Christianity of Constantine but to that of Jesus?**

It’s interesting because back in the late 1970s and 1980s many evangelicals did have this Constantinian mindset — this seeming post-millennial idea that they were going to take over the realm of Caesar. A lot of people were confident they were going to be able to turn America into a Christian nation. I think evangelicals need to be careful with this and understand that a Christian nation is not going to happen, at least until Christ returns.

We do have to speak to the political arena, but the power of the church has always been in what I call “persuasive love,” not coercive force. Politics is coercive force. We, as evangelicals, have been unwilling to make the sacrifices necessary to have the power of persuasive love — to really love our enemies and care for the poor. We have preferred to work through politics: being in control of the White House, being in control of the legislature. It’s the easier route and, to be honest with you, it’s more human. It feeds our pride and desire for natural power. There’s a certain pride that comes with gaining the upper hand, and I think that when the Republicans gained control in 1994 they were not immune from that. They said, ‘we’ve got power now and we’re going to do what we want.’ That’s worldly stuff and the way of the church is totally different. Jesus didn’t actually come to change a lot of political things, but He did through the early Christians who led radically different lives.

**What would you say are the biggest threats to evangelicalism today?**

The biggest threats to evangelicalism, it seems, are always two-fold — doctrine and life. First, the threat to doctrine centers on the loss of biblical authority. Between the rejection of inerrancy by many evangelicals today and systems of biblical interpretation that essentially strip the authority of the Bible by limiting the teaching of Scripture to certain cultural situations of the first century and therefore not applicable to our present day (e.g., gender issues) the loss of biblical authority is a genuine threat today. The second major threat is our accommodation in life to the world around us. In a very real sense, these two threats are always in tandem. We are rational creatures by nature; we tend to change our beliefs to harmonize with what we want to do in life. If we desire to live like the world around us, we find it very difficult to really hold to the doctrines of the historic evangelical faith.

Robert Saucy has been a professor at Talbot School of Theology since 1961. He holds a Doctor of Theology degree from Dallas Theological Seminary.
When I was a little kid of 3 or so, one of my very favorite Bible stories was that of God, Samuel and Eli found in 1 Samuel 2–3. You know the story: Little Samuel, the child given to Hannah by God in response to her prayer, is given back to God by his parents and grows up in the presence of God, ministering in the temple with Eli the priest. Samuel was a responsive child, responding first mistakenly to the elderly Eli when God calls him, and then finally to God’s voice as Eli instructs him, “Speak Lord, for your servant is listening” (1 Samuel 3:10).

I would practice being Samuel as a child, lying in bed after our nighttime family devotions and whispering, “Speak Lord, for your servant is listening.” And then I would listen for God. I would listen with the intent to obey as God’s servant.

One of our students here at the Institute for Spiritual Formation at Talbot works as a children’s pastor at a large Southern California church and has been working on incorporating Scripture use and spiritual formation into the church’s program for the 2- and 3-year-olds. Thus, during their opening exercises each week, the kids hear a short portion from the Bible read aloud and then they all spread out across the room, each finding their own “quiet place.” They sit on the floor or kneel for 90 seconds and respond to God about his Word that they just heard. Then they go to class.

Very cool, huh? But wait, there’s more. This young pastor came to class one recent morning grinning from ear to ear because of a call he received from one of the mothers at his church. Here is what the woman said to him: “You don’t know me; I’m one of those crazy, car-pooling, SUV-driving California moms and I am in my car right now with my 3-year-old son, Jack. I have the radio going and I am listening to a local Christian station and they just ran a commercial that had a Bible verse in it. We were stopped at a light, and as I glanced in the rearview mirror before starting up, I see my son Jack in his car seat, sitting very still with his eyes closed, head tipped back and hands raised up. I said, ‘Jack! Jack! What’s wrong? Are you OK?’ And Jack says to me: ‘Mom! We just heard God’s Word, and I’m responding!’”

Doesn’t that just warm your heart? This little 3-year-old boy hears God’s Word almost accidentally in the course of his day, and he already understands the connection between hearing the Word, pondering the Word and allowing the Bible to lead him to relationship with God. He knows that God is near and that God is listening to him.

And this is, of course, why we read the Bible and why we pray, because God is present and we want to respond to him. It has always seemed to me that one of the gutsiest scriptural responses to God’s initiating presence comes at the end of Psalm 139 in verses 23 and 24. After David has enumerated all the ways in which God knows him — through space, through light and dark, through time past and time present, through conflict — the psalmist rests in his response by opening his heart to God in this manner:

“Search me, O God, and know my heart, Test me and know my anxious thoughts. See if there is any offensive way in me, And lead me in the way everlasting.”

We read the Scriptures in order to learn more about this merciful, attentive God who is always inviting us into a living relationship of repentance and renewal through the work of our Lord Jesus on the cross and of the Holy Spirit given to His children. We read His Word and then we open our hearts, even the parts of our hearts that are hidden to us, to our loving Heavenly Father for examination, and God responds with forgiveness and healing and leading. And the loving response goes back and forth between us and this God who has made His home in our hearts as we say: “Speak Lord, for your servant is listening.”

Betsy Barber (M.A. ’93, Psy.D. ’96)

Associate director of Talbot School of Theology’s Institute for Spiritual Formation; director of Talbot’s Center for Spiritual Renewal; associate professor of spirituality and psychology
Books By Biolans

Dethroning Jesus: Exposing Popular Culture’s Quest to Unseat the Biblical Christ, co-authored by Daniel B. Wallace ('74), Thomas Nelson, Inc., November 2007; There is a quest going on to reduce Jesus to nothing more than a mere man. Scholars are using such recent discoveries as the Gospel of Judas and the Gospel of Thomas to argue that the Christ of Christianity is a contrived figure and that a different Christ — one human and not divine — is the “true” Christ. In Dethroning Jesus, Darrell Bock and Daniel Wallace take these attempts head-on and help readers understand that the orthodox understanding of Christ and his divinity is as trustworthy and sure as it ever was.

The Book of Revelation For Dummies, co-authored by Larry R. Helyer ('65), For Dummies, April 2008; Are you baffled by the book of Revelation? This friendly, unintimidating guide walks you through the most difficult book of the New Testament, providing a clear explanation of the major views and interpretations of the End Times. You’ll understand what Revelation says about the past, present and future, and how it relates to the rest of the Bible. Topics include: the prophecy of Revelation; the main views on its interpretation; what Revelation says about our relationship with God; contemporary theories on Revelation; and the book’s message of hope.

Football and Philosophy: Going Deep, edited by Michael W. Austin (M.A. ’00), contribution by R. Douglas Geivett (professor of philosophy), University Press of Kentucky, July 2008; and Running and Philosophy: A Marathon for the Mind, edited by Austin, contribution by J.P. Moreland (distinguished professor of philosophy), Blackwell Publishing, October 2007; Brains and brawn can indeed go together, and in these two books, Michael W. Austin offers a collection of essays from leading philosophers as proof. Running examines such questions as the relationship between success in running and success in life and what can be learned from pain. Meanwhile, Football takes a hard look at everything from the intersection of football and religion to the case for a playoff system in college football.

Sing and Learn New Testament Greek, Kenneth Berding (associate professor of New Testament), Zondervan, May 2008; This resource provides a way for learning and remembering New Testament Greek grammar forms through simple songs. It includes a CD — containing 11 songs and a PowerPoint presentation with paradigm charts for classroom use — and a booklet with the same paradigm charts for students’ personal use. The project includes songs for indicative verb endings, participles, infinitives, imperatives, contract forms and prepositions, among others.

Peculiar Treasures, Robin Jones Gunn ('75), Zondervan, April 2008; With Peculiar Treasures, Robin Jones Gunn launches a new series of teen fiction novels that follow the life of Katie Weldon — a familiar face from the author’s beloved Christy Miller series. Katie, now a junior in college, accepts a position as a resident assistant at the fictional Rancho Corona University, only to find herself struggling with relationships and life challenges. Jones Gunn, who has sold more than 3.5 million books worldwide, credits Biola with inspiring the setting for this latest novel — hence, such similarities as the “Dove’s Nest.”

Welcome to College: A Christ-Follower’s Guide for the Journey, Jonathan Morrow (M.A. ’07, M.Div. ’07), Kregel Publications, February 2008; College, full of new friends and experiences, is a time that will shape your future. How do you grow spiritually? How do you share your faith in a hostile environment? How do you manage your time so that you can study and have fun? As a Christian, how should you view issues like dating and sex? Jonathan Morrow tackles these questions and other tough issues that arise during the college years. Grounded in his own experience as well as biblical truth, Morrow writes quick, easy-to-read chapters packed with good advice.

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

Dry Your Eyes — Ron’s Not Gone

Many alumni and students were surprised and a little saddened to hear that our longtime friend and partner at Biola, Ron Hafer, was set to retire at the end of last semester.

Ron’s nearly 50 years with Biola — most of them as university chaplain — made him one of the most recognized and beloved “characters” on campus, with students, faculty and staff alike accustomed to seeing him outside the Eagle’s Nest or in his office in Metzger Hall. One of the first questions most alumni ask (even the really senior ones!) is “Does Ron Hafer still work there?”

We were afraid that we would finally have to say, “Nope. He’s retired.”

But — WOOHOO! — we are pleased to announce that Ron has agreed to put away the golf clubs and fishing pole and postpone the home improvement projects and honey-do list for just a while longer, as he is joining the alumni office as “alumni chaplain.” In this new role he will provide prayer and service to all alumni and work closely with alumni and their families who are experiencing loss and grief.

We are pleased to have Ron join our staff and we know that his years of speaking and teaching, his service as university chaplain, his knowledge of Biola and his friendships with so many Biola alumni will serve the department and you well.

The new job of “alumni chaplain” creates an additional service element to our alumni office that we are extremely excited to share. Added to the enhanced association benefits program, our online directory, career networking and regional chapter programs, the ministry of service that a chaplain provides is very exciting to all of us on the alumni board.

In fact, it has been suggested that we consider a regional chaplain program as a part of our chapters that can provide the same kind of outreach, prayer and grief support around the country that we will have here on campus. I would love to hear what you think about this new ministry of the alumni program.

As a volunteer, Ron’s office hours may vary, but you can reach him through the regular alumni office phone at (562) 903-4728 or by e-mail at ron.hafer@biola.edu. You can also expect to see him and his wife, Hilda, at upcoming alumni events, as Ron will be traveling with us.

Speaking of which, I hope you have had the opportunity to see the new alumni events calendar and to begin making plans to attend one or all of the events scheduled for the coming year.

A limited number of tickets are available for certain events, and if you wait to register, we can’t guarantee space. Thus, we encourage you to sign up as soon as you can for these great events and activities.

If you missed the alumni events calendar that we mailed out this summer, read more about the full slate of events on the next page. You can also look for the schedule on the alumni Web site at biola.edu/alumni.

In his new role as “alumni chaplain,” Ron Hafer will provide prayer and service to all alumni and work closely with alumni and their families who are experiencing loss and grief.

Rick Bee
(‘79, M.A. ’90, Ph.D. ’01)
Senior Director of Alumni and Friends Development

E-mail us at alumni@biola.edu or call (562) 903-4728.
Alumni Events Offer World-Class Fun in L.A. and Beyond

After a summer season in which alumni have enjoyed everything from dinner and a concert at the Hollywood Bowl to dinner and a ballgame at Angel stadium — not to mention a production of “Wicked” and Student Send-off events in 11 different cities — there have been plenty of opportunities for alumni to reconnect with other alumni and with the University.

The fall promises to be just as exciting, with a calendar of events that offers something for everyone. We’ll tour the Norton Simon Museum in Pasadena for a special exhibit by Marcel Duchamp in October, followed by another performance of “Wicked” in Los Angeles in November. Midnight Madness will inaugurate the basketball season on Nov. 9, and we’ll usher in the Christmas season with the annual Christmas tree lighting on Dec. 5 — both events on Biola’s campus.

If you live in the Southern California area or have plans to travel this direction, we’d be delighted to welcome you at any of these great events. And even if you hail from some other part of the country, we hope you’ll consider that many alumni will head “home” to Biola for some very special reunions and our first-ever Sweetheart Banquet, where the focus will be on couples who met at Biola. We’ll also honor the “Golden Eagles,” our 50-year grads from 1959. Save the dates now: Feb. 20–22, 2009.

Then, June 5–15, 2009, we’ll offer what we believe could be the trip of a lifetime: Israel with President Barry H. Corey. Scripture will truly come alive as you see the settings of so much of the biblical narrative, and we’ll have Biola faculty on hand to help make the most of each day’s touring. Biola is partnering with Inspiration Cruises and Tours — seasoned experts when it comes to travel in Israel — to make the most of this opportunity to see the land of the Bible from a perspective that is both scholarly and devotional. If you’ve always wanted to see the land of Israel, there really is no better time than now! — Sue Kimber

For information on any of these events, you may visit our Web site at www.biola.edu/alumni, write to alumni@biola.edu or call (562) 903-4728.

One of the many alumni events slated for this year is a performance of the popular musical “Wicked” — pictured above — at the famous Pantages Theater in Los Angeles in November.
Where Are They Now?

Earning Teaching Accolades

Dennis Plies (’66) was the 2008 recipient of the Kendall Award for Excellence in Scholarship at Warner Pacific College in Portland, Ore. A professor of music at Warner Pacific since 1981, Plies was presented with the award at the school’s commencement ceremony on May 10. The award recognizes — among other things — Plies’ musical recordings on marimba and vibraphone, numerous concerts in classical and jazz formats, innovations in pedagogy and a writing titled “Teaching for Excellence.” In his 27 years at Warner Pacific, Plies has taught many classes, including Pedagogy of Music, Teaching Aural Skills, Jazz Band and Humanities Colloquy: Faith, Living and Learning. Currently, Plies is working on the development of a workbook for small groups. Tentatively titled “Improvisational Processes and Faith: How Faith Affects Life,” the workbook will, according to Plies, “pit the two extremes of ‘control’ and ‘letting go’” in showing how the musical concept of improvisation can be integrated with faith practice. Plies and his wife, Barbara, have four grown children and are long-time members of West Hills Covenant Church, where Plies serves as a small-group leader and informal mentor to several groups. dplies@warnerpacific.edu

Fighting Global Poverty

Revs. Jim (’89) and Pati (’89) Toole recently launched CAUSEdepot, an organization aimed at helping nonprofit and cause-related enterprises worldwide showcase their products. Jim and Pati, who are both ordained ministers and on staff at San Clemente Presbyterian Church, founded CAUSEdepot to broaden the reach of nonprofit organizations that are fighting poverty in creative ways. At www.causedepot.com, consumers can “recycle their buying power” by purchasing everyday items (coffee, gifts) from groups who use profits to sustain their cause. The site sells everything from soaps made by sheltered women in Chicago to baskets woven by refugees in Darfur, helping to finance nonprofits while also raising awareness about global poverty, especially within the faith community. The idea came after Pati’s three-year battle with breast cancer, which left the Tooles wanting “to make every bit of our lives count for the Kingdom,” said Jim. Jim received a bachelor’s degree in cultural anthropology at Biola, while Pati graduated with a bachelor’s in Christian education. They both received Master of Divinity degrees at Fuller Theological Seminary. Today, the Tooles have two sons, Jake and Connor. At San Clemente Presbyterian, Pati serves as associate pastor of global mission partners, while Jim is the associate pastor of discipleship and family ministries. jimtoole.mac@mac.com.

Running a Successful Business

Steven Scott (’72) is the founder and president of Swan Financial and Insurance Services, LLC (formerly Benchmark Financial), an Orange County-based financial planning firm specializing in senior needs. Scott’s success in business dates back to his time at Biola in 1968–72, when he was part owner of a janitorial/maintenance company called Environment Control, founded by Daryl Kraft (’65). While a student, Scott, who was in charge of sales for the company, helped expand the business to about 50 franchises throughout the western United States. By the time he was 27, Scott semi-retired, selling his interests for about a half-million dollars. After taking two years off (and buying a yacht), Scott began his career as a financial planner, eventually starting his own firm. Swan, which stands for “Sleep Well At Night,” is a “holistic” practice that provides everything a senior would need, from estate planning to geriatric care management. “It’s much more than just managing people’s money and their futures,” said Scott. “It’s really a ministry.” Scott, who lives in Newport Coast, Calif., with his wife Deborah and attends Mariners Church in Irvine, is passionate about philanthropy and involved in numerous charities. He is grateful for his time at Biola and particularly his friendships with mentors like Clyde Cook and Ron Hafer, who both had a major impact on his life.

Serving in New York City and Israel

Vincent (’69) and Maryam (Coleman, ’70) Morgan are serving in New York City with Missions Door in a Russian/Jewish ministry. They have founded two Russian-speaking congregations in New York, with the goal of turning over the leadership to both native Russian-speakers. The Morgans also oversee four ministries in Israel for the Messianic Hebrew-Christian Fellowship, and travel to Israel at least once a year to oversee the work. They lead mission trips in Israel and provide opportunities for people to volunteer for short- and long-term work with the ministries. The best part of what they do, said Vincent, is watching people come to faith, grow and become leaders, pastors and Bible teachers. “My goal is to work myself out of a job,” he said. The Morgans started ministry in New York City shortly after graduating from Biola, where they met in chapel. They worked for many years with the Jewish community in New York City and later started working with refugees and immigrants from the former Soviet Union as well. They have two grown sons, Ben and Joel. Joel occasionally travels with his parents to Israel and has made a video of the ministry and persecution of believers in Israel, which can be found on YouTube by searching for “Arad, Israel.” vincentwmorgan@gmail.com

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

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Christina Ochoa (’07) was married to Jason Boucher on March 9 in Santa Ana, Calif. Fellow Biolan Carrie Hopson (’08) was the maid of honor. The Bouchers spent their honeymoon in beautiful Yosemite National Park and are now living in Tustin, Calif.

Births

Jonathan and Renee (Rinkel, ’93) Harris welcome the birth of their seventh child, Ezra David Harris, born June 1, 2008, in Redding, Calif. He joins his siblings, Jonathan Jr., 10, Caleb, 8, Nicholas and Noelle, both 6, Gideon, 4, and Simeon, 2.

Brian and Tricia (Littau, ’94) McDaris announce the birth of their fourth child, Cadenne Hope, on Dec. 6, 2007. Cadenne was born with congenital diaphragmatic hernia (CDH), meaning she had a hole in her diaphragm. Her stomach, intestines, spleen and liver were in her chest, preventing her lungs from developing and functioning properly. After being given a 50 percent chance of surviving, she was eventually able to come home at 12 weeks old. Cadenne’s name means “fighter” or “spirit of the battle,” and fight is what she did! Though this has been a very difficult time for the family, Tricia said they also treasure it, because they were able to — more than ever before — see the hand of God work in their lives in tangible, amazing ways. Cadenne’s full story can be read at the family blog: kariabi.blogspot.com.

Craig and Kelly (Carver, ’95) Herring joyfully announce the arrival of their son, Cole Everett, born Nov. 29, 2007. He is welcomed by his big sister, Camryn Elizabeth, who is 2. Craig and Kelly reside in Fishers, Ind., where Craig is a computer consultant and Kelly is a stay-at-home mom to their two kids. herringinindy@yahoo.com

Adam (’96) and Lena Dorsey announce the birth of their daughter, Miriam Nyla, born on Feb. 26. The couple also has a son, Danny, who is 2 years old. Adam works as an ICU nurse and Lena teaches second grade. The family lives in San Jose, Calif. adamdorsey@att.net

Dan (’96) and Trixie (Jennewein, ’97) Howden were blessed with a second daughter on Dec. 8, 2007. Cosette Elise was welcomed by big brother Thatcher Freeman, 5, and big sister, Liesl Juliet, 3, who can’t get enough of kissing and holding their new little sister. The Howdens reside in Harbor City, Calif., where Trixie is a stay-at-home mom and Dan is a chemical engineer for Chevron in El Segundo.

Suzanne (Melotti, ’97) Kearney and her husband, Shannon, are pleased to announce the birth of their son, Isaiah Richard, born on Jan. 16. The family lives in Lakewood, Calif.

Daniel (’98) and Allison (Shapiro, ’99) Felton are pleased to announce the birth of their newest son, Quinn Ash Felton, on Oct. 23, 2007. He joins big brother, Ryder, 4, and big sister, Faith, 2. The Felton family is currently living in a small coastal village in southeast Alaska. Daniel is a national staff member of Christian Surfers United States. Allison is a stay-at-home mom. fabfeltonfam@hotmail.com

Andy (’99) and Lana (Schroyer, ’01) Wahlquist welcomed their first son, Peer John Wahlquist, on Oct. 23, 2007. He joins his big brother, Ryder, 4, and big sister, Faith, 2. The Wahlquist family is currently living in a small coastal village in southeast Alaska. Daniel is a national staff member of Christian Surfers United States. Allison is a stay-at-home mom. fabfeltonfam@hotmail.com

Mark (’00) and Brandy (Malone, ’02) Baesel have been blessed with the birth of a daughter, their first child. Ayla Jayne Baesel was born on June 21, 2008, weighing 7 pounds, 9 ounces, and measuring 19 inches long. The Baesels live in Escondido, Calif. Mark is working as a financial service representative with San Diego County Credit Union and Brandy is working as an assistant manager with ConAm properties.

Dominic (’01) and Kimberly (Hansecom, ’00) Brown joyfully announce the birth of their sec-

Continued on page 36
To help his elementary school students learn their three Rs — reading, ’riting and ’rithmetic — Biola graduate Tim Bedley (’87) recently decided to add a couple more Rs to the mix: Rock and roll. The result is Rockin’ the Standards, a rock band whose tunes aim to help children learn California’s academic standards. The trio, which features Bedley as drummer and lyricist, put out their first album — a collection of math songs — in March.

Highlights include original tunes such as “Mean Mode Median” and repurposed melodies such as “The Quadrilateral Dance,” sung to the tune of “Father Abraham.” (A sample lyric: “Quadrilateral has many shapes / Many shapes has quadrilateral / A square is one of them / Congruent sides / And four right angles too.”)

Bedley, who teaches at Wildomar Elementary School in Wildomar, Calif., shared his story with Biola Magazine.

Rockin’ the Standards is a brand new concept in rock bands. We play real rock music but our lyrics are state academic standards. Our songs help students remember easily forgotten elementary school concepts.

I began writing songs to help my students back in 2002. I discovered the power of music to help kids instantly recall skip counting patterns, i.e. 4, 8, 12, 16, etc. I figured that if it worked for this, I needed to write songs for everything the children were forgetting. I’m not there yet, but maybe eventually I’ll have a song for every standard.

My students love singing. You would think it would be too “babyish” for 11-year-olds. Since the songs have such good beats, the kids beg to sing, dance and learn Rockin’ the Standards. And of course, my kids rarely forget any of the concepts in the songs. Their scores on the song concepts are always exceptional.

My favorite song has to be “The Quadrilateral Dance.” I love how Ben Jacobs, my musical partner, recorded that song. It is very thick musically and lyrically. The guitar line is extremely catchy, and it just feels good.

I write all the lyrics for the band. I’m the only teacher in the group so I feel it’s vital that the songs’ lyrics are academically accurate and that the vocabulary is accessible to the kids.

Most of the songs are old standard children’s songs with the lyrics changed. Our newer stuff is completely original. On these songs I write some poetic lyrics to address a relevant standard. I try the lyrics out with the kids as a chant, get some feedback from them, do some revisions, and then get the lyrics to Ben so he can add music and record the song.

The reaction from parents and teachers has been overwhelmingly positive. They love the music. It’s pretty obvious to people who have experience working with kids that this sort of thing works.

Our CD went to No. 1 on digstation.com, a Web site that sells song downloads, so that’s a pretty good indication of what people are thinking of the music.

I love teaching! I have been at it professionally for 20 years, but I began teaching when I was only 16; I taught private drum lessons.

One of my favorite verses is Philippians 2:3: “Do nothing from rivalry or conceit, but in humility count others more significant than yourselves.” I keep going back to that verse because everything in my flesh just hates that verse.

When I’m not teaching or rocking out, I enjoy spending time with my family, teaching a home Bible study and cheering for the Lakers and Angels.

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Tim Bedley At A Glance

Residence: Murrieta, Calif.

Family: Wife: Mary; Four children: Jordan, 17; Mollie, 15; Blake, 13; and Taylor, 5.

Education: Bachelor’s degree in marketing, Biola; teaching credential, University of California, Irvine; master’s degree in educational technology, Azusa Pacific University.


Web site: www.rockinthestandards.com
second child, Lincoln Daniel, on May 18. Lincoln’s older brother, Dominic Junior, went home to be with Jesus at birth on Feb. 5, 2007. The Browns live in Bakersfield, Calif., where Dominic is a CPA at an accounting firm and Kimberly retired from teaching to stay home with Lincoln.

**Nick (’01)** and **Becky (Polk, ’00) Fisher** welcomed their second child, Reese Scarlet, on Dec. 28. She was welcomed by her big sister, Reagan, 2. The Fishers live in Huntington Beach, Calif., where Nick is a youth pastor. beckyfisherphotography.com /fisher.

Anthony and **Rebecca Blanchard (’01)** rejoice at the arrival of a third son, Silas, 4, and Dorian, 2, are keeping their stay-at-home mommy very busy, while Tony is a car salesman in Camarillo, Calif.

Nathan and **Mindy (Pierce, ’01, M.A. ’07) Dunn** joyfully announce the birth of their second son, Luke Elijah, born on Feb. 20. Luke joins his older brother, Caleb Nathanael, 1. The family lives in Downey, Calif., where Nathan enjoys teaching science at Downey High School and Mindy stays at home with the boys.

**Andrew (’02)** and **Kelly (Brandes, ’02) Hartman** joyfully announce the birth of their daughter, Emma Grace, born on Feb. 25. The Hartmans live in Irvine, Calif. Andrew is a project director and Kelly works part time in marketing for Caliber Media Group, an interactive agency in Newport Beach.

**Aristotle and Charlotte (Kouttjie, ’03) Bondoc** announce the birth of their son, Jonah Antonio, on Jan. 31. He joins his big sister, Kayla Charisse, who is 3. Charlotte stays at home with the children while Aris supports the family working in downtown Los Angeles as a civil engineer. They live in Chino Hills, Calif.

Chris and **Lesley (Thomas, ’03) Hedrick** were thrilled to receive the call, ”Do you want a baby?” and their adopted baby boy, Charlie Allen, was born just four days later. He is healthy, adorable and such a testimony to God’s faithfulness. His adoption was finalized on Nov. 17, 2007. The Hedricks live in Arizona, where Chris is a children’s pastor at Chandler Christian Church and Lesley works as a pediatric oncology nurse one day a week, so she can spend most of her time with Charlie. www.teamhedrick.blogspot.com.

**Phil (’05)** and **Alisha (Broach, ’04) Hagelberg** are excited to announce the birth of their first son, Noah Obadiah Augustine Hagelberg. Noah was born on Christmas morning 2007 and was definitely the family’s best Christmas present ever. He weighed in at 8 pounds, 12 ounces, and was 21.5 inches long. The Hagelbergs are now residing in Seattle, Wash., where Phil works as a software engineer and Alisha is a stay-at-home mom. philisha.net, noah.hagelb.org.

**Aaron (’05, M.A. ’07, M.A. ’08)** and **Kristin (’07) Sellars** are pleased to announce the birth of their first child, a beautiful daughter, Mackenzie Grace, born on Dec. 3. Mackenzie’s lives are exceedingly blessed by her each and every day. Aaron works at the Village Church in Irvine, Calif., and Kristin works harder at home every day with Mackenzie. www.mackenziesellars.com.

**Deaths**

**Edith Adelgunde Giesbrecht (’26) Klempel** died at Ukiah Convalescent Hospital in Ukiah, Calif., on April 12, 2008 — just 10 days after her 105th birthday. Born to German immigrants in Paso Robles, Calif., Klempel was the youngest of 14 children. Though she had learned English when she went to public school, when she got to the Bible Institute of Los Angeles, she had to re-memorize all the Bible verses in English, having learned them in German. Biola’s first dean, R.A. Torrey, taught one of Klempel’s classes in her first
Baby Biolans

01) Ayla Jayne Baesel
02) Cadenne Hope McDaris
03) Charlie Allen Hedrick
04) Cole Herring
05) Emma Hartman
06) Peer John Wahlquist
07) Jonah Bondoc
08) Lincoln Daniel Brown
09) Cosette Elise Howden
10) Mackenzie Sellars
11) Noah Hagelberg
12) Isaiah Richard Kearney
13) Miriam Dorsey
14) Luke Elijah Dunn
15) Reese Scarlet Fisher
16) Roman Blanchard
17) Quinn Felton
Biola Honored By ‘Oscars of the Internet’

Biola’s Web site for prospective undergraduate students has stirred up considerable buzz and earned the University a slew of design awards over the past year.

One of the most prestigious honors came this spring from the Webby Awards, which have been called the “Oscars of the Internet” by the *New York Times*.

The University was one of 13 schools in the nation to have a Web site selected in the 12th annual Webby Awards as an “Official Honoree,” a distinction that recognizes work exhibiting remarkable achievement. The awards were handed out in June at a star-studded ceremony in New York City.

Further accolades for Biola’s site came when the first annual eduStyle Higher-Ed Web Awards were handed out in Atlantic City in July. Biola won an impressive seven awards and received high praise from the judges.

“Tis an amazing piece of work,” one judge said. “I’ve never seen so much personality from a university,” another commented.

Biola received the judged and people’s choice award for best redesign of the school’s main Web site, beating out fellow nominees Notre Dame, Ball State, Louisville and Rice. Judges commented that Biola’s Web site redesign was “perfectly executed” and “a perfect example of higher education redesign.”

Biola also received five other awards: Best Visual Design (people’s choice), for the undergraduate admissions site; Most Innovative (people’s choice), for the graduate site; Best Use of Typography (people’s choice), for the undergraduate site; and Best Prospective/Future Students or Admissions (judged). Biola won awards in every category it was nominated.

Biola’s undergraduate site, which features several videos, a virtual tour and whimsical artwork, was designed in-house by Integrated Marketing Communications. The majority of the other award-winning university Web sites utilized outside marketing firms for their designs.

Biola’s undergraduate Web site has been honored elsewhere by CASE (Council for the Advancement and Support of Education), Admissions Marketing Report, UCDA (University and College Designers Association) and dozens of Web design showcase sites since it was launched in late 2006.

Visit the main site at www.biola.edu and the prospective undergraduate site at www.biola.edu/undergrad.

Learn more about the eduStyle awards at www.edustyle.com/awards.

David Rollin Crane (’54) died on Nov. 8. A memorial service was held at First Evangelical Free Church of Fullerton on Nov. 16, where Crane’s son, Dan (’79), is missions pastor. While at Biola, David worked in the radio room as an engineer for the Biola Hour broadcast, Messianic Hour and Accent on Youth, among other programs. He and his wife of 54 years, Elaine (Violet Lange, ’53), met at Biola and served as missionaries in Trinidad for 31 years, helping develop 19 churches and a Bible school, as well as a camp and conference center financed through offerings given by Biola students. At age 64, rather than retiring, David moved to China, where as a boy he lived with his missionary parents, Rollin and Marie Crane. During their seven-year stint in China, David and Elaine received government permission to renovate and reopen the original village church built by David’s parents in the early 1920s. For 40 years it had been used by the Communist government as a chicken hatchery and fertilizer plant, but now it is used to spread the gospel and train missionaries. David remained faithful to his missionary calling up until his final days. Just two months before his death, he and Elaine returned to China one last time to encourage the Christians there. David is survived by Elaine and his children Sally, Dan, Cindy and Sandra, as well as nine grandchildren.
About five years ago, Biola professor J.P. Moreland touched down in Tennessee for a brainstorming session with some of the nation’s leading Christian thinkers.

Their goal: to put together a list of some of the toughest and most important questions facing Christianity and the Bible, and to give Christians a resource that offered the answers.

The result is The Apologetics Study Bible, a new tool that features articles, notes and commentary from dozens of noted Christian apologists — many of whom teach or studied at Biola — all aimed at defending the faith.

“It’s not just another study Bible that is commenting on the biblical text,” said Moreland, distinguished professor of philosophy at Biola’s seminary, Talbot School of Theology. “It is a study Bible whose sole focus is answering questions that surface from the text. It really does have to do with answering questions about the reliability of Scripture, the truth of Christianity and the reality of God.”

As one of five editors on the project, Moreland generated article topics, authored several of them himself and solicited contributions of articles and biblical commentary from others. Nearly 20 Biola professors and alumni — one-fifth of the total number of contributors — ultimately played a role in the effort.

Together, they wrote brief articles that are sprinkled throughout the pages of the Bible, answering such questions as “Aren’t all religions basically the same?” “Does the existence of the mind provide evidence for God?” and “How can the Bible affirm both divine sovereignty and human freedom?” Several Talbot professors also wrote introductions to books of the Bible and notes commenting on individual verses.

Thomas Finley, chair of Talbot’s Old Testament and Semitics department, wrote the introductions and commentary notes for each of the minor prophets — 12 books in all.

“They wanted us to deal with specific questions that somebody might have, especially of an apologetic nature, but they could be more of an explanatory nature too,” Finley said. “I had to think, ‘How would a skeptic think about this?’”

Finley said he researched criticisms of the Bible, looking for supposed errors or inconsistencies with the biblical texts that he could help to refute or explain.

Jonah, for example, is often accused of being a false prophet because he said Ninevah was going to be overthrown after 40 days, and it wasn’t. Finley said. In his commentary, Finley noted that some argue the Hebrew word for “overthrow” is ambiguous, and could simply mean “turn around” or “be changed” — which certainly happened when the city’s people repented. But a better explanation, he said, was that God intended for Jonah’s prophecy to be conditional on the reaction of the people.

Finley said the Bible project, and Biola’s strong involvement with it, reinforces the University’s standing as a leader in biblically centered education.

“It shows that we have a strong emphasis on reaching out to the lost, reaching out to the world,” Finley said. “And also that we have a very robust faith, and that we’re not just shutting off our mind. We’re using our minds to delve into areas that are pretty significant today.”

Moreland, a prolific author who has written extensively about the development of the Christian mind, said he hopes the study Bible will help Christians answer their own questions and doubts as well as enable them to present Christianity more effectively to others — especially in the face of ever-more-vitriolic attacks from the so-called “new atheists.”

Understanding what the Bible teaches and knowing the evidence for its truth is a part of the biblical command to love God with the mind, he said. It’s also a way to build courage and effectiveness in evangelism, he said.

And while some criticize the field of apologetics for being too argumentative or focused on simply winning debates with critics, Moreland said it’s really all about helping people to overcome barriers to faith.

“At the end of the day, people can’t believe things that they think don’t make sense,” he said. “If a person legitimately has questions, they deserve answers to those questions, and that’s really all that apologetics is.” — Jason Newell
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