

MAGAZINE

biola

the magazine of biola university

FREE!

how BIOLA is
→ LEADING →
a MOVEMENT to **GIVE**
AWAY THOUSANDS
of **Educational**
RESOURCES



- p 9 **Still Up and Coming**
For a third straight year, U.S. News names Biola one of nation's 'most promising and innovative' schools
- p 26 **Roe v. Wade, 40 Years Later**
Ethicist Scott Rae reflects on the cultural impact of the landmark Supreme Court ruling



Christmas is a Season of Giving

*Would you consider adding one more
person to your gift list this year?*



For 84% of our students, a Biola education is only possible with the help of scholarship support. That support is funded largely through the generosity of donors like you: parents, alumni and friends of Biola. Inside this issue of Biola Magazine is a special opportunity in the form of an envelope. Any gift sent to Biola using this envelope will be used for student scholarships.

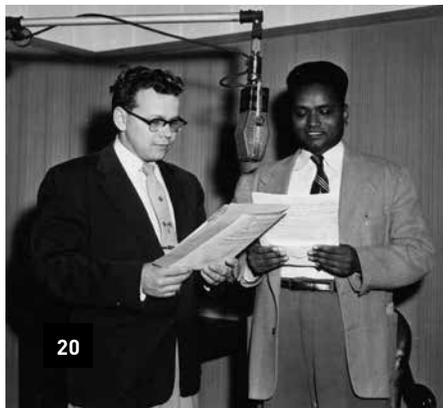
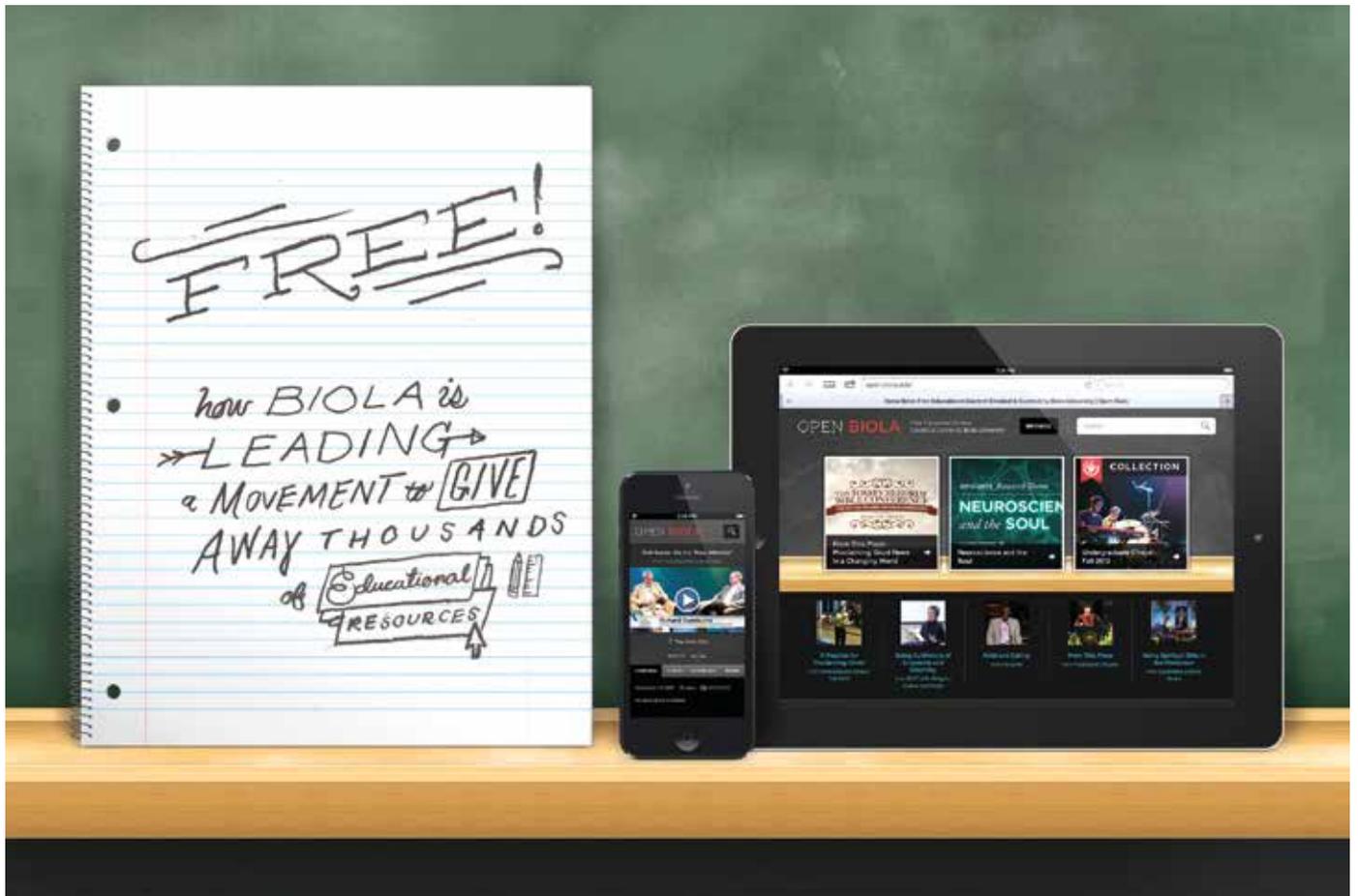
The need is great. Your gift this Christmas season will be the answer to a student's prayer.

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- Send your gift in the envelope enclosed in this issue of Biola Magazine.
- Call Biola at 1.800.632.4652
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THE *biola* FUND



FEATURES

- 16 Free!**
With the launch of Open Biola — an innovative website filled with classes, lectures and articles — Biola is leading a movement to give away thousands of educational resources online.
- 20 The History of Free**
From its earliest days, Biola has sought to share its biblical resources with the world. Here's a look back at *The Fundamentals*, the Biola Hour and other forerunners to Open Biola.
- 22 There and Back Again**
After four decades, Doug Pennoyer, dean of Biola's Cook School of Intercultural Studies, returns to the jungle village where his anthropology career got its start, finding dramatic changes.



DEPARTMENTS

- 5 Reader Mail**
- 6 The Big Picture**
- 8 President's Perspective**
- 9 The Red Report**
- 26 Ask An Expert**
- 28 Defend Your Faith**
- 29 Books by Biolans**
- 30 Alumni News**
- 39 The Last Word**

Free For All

On a weeknight about four years ago, I walked down the pathway that runs past Biola's Bell Tower, climbed into my car and let out an audible, "Thank you, Lord."

I had just finished the first night of "Hermeneutics and Bible Study Methods" with professor Ben Shin — the first class in my master's program at Talbot School of Theology — and I was filled with deep gratitude. Even from that first three-hour session, I knew God was going to use the semester (and the many others to follow) to profoundly grow my faith and my ability to understand, apply and share his Word. Over the ensuing weeks, I found myself wishing that *everyone* could have a chance to sit where I sat and listen to Shin's clear, memorable lectures.

Today, the wonderful news is that they can, completely for free.

Through a groundbreaking new website called Open Biola — the focus of this issue's cover story — visitors from anywhere in the world can now watch the full video recordings not only of Shin's class, but of more than 1,500 individual class lectures, chapel messages, conference sessions and more. The classes don't come with degree credit (or homework assignments, reading, exams or tuition, for that matter), but they are rich resources for people who want to learn from some of Biola's best and brightest scholars.

It's all found at open.biola.edu, which — I can say without any bias — is one of the most innovative, excitement-worthy websites I've seen Biola or any other university launch.

Here's what the site might mean for you:

- ▶ For alumni, it's a chance to "audit" a class that you would have liked to take while you were a student.
- ▶ For parents and prospective students, it's a chance to see firsthand what the Biola experience is all about, including how faith enters into a psychology or art class.
- ▶ For current students, it's a chance to scope out which professors and classes you won't want to miss in coming semesters — or catch up on lectures from a class you're currently taking.
- ▶ For supporters, it's a chance to see your donations and prayers at work.
- ▶ For audiences around the world, it's a chance to grow in knowledge on a whole range of issues, particularly as they relate to a Christian worldview.

If you're ready to learn more, just flip over to page 16. And when you're done there, be sure to explore Open Biola online. It might just inspire you to say, "Thank you, Lord."



Jason Newell ('02)
Editor

biola

MAGAZINE

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

SHOW AND SHARE



I've never met Brett McCracken, but as far as I'm concerned, he's a tribute to our name! His article is spot on ("Spread the Good News," Fall 2012). As a pastor for 32 years (the last 19 in Portland, Ore.), I have seen a serious shift in our presentation of the gospel to where today, many churches have exchanged sharing the gospel for serving. The problem is that when we "show" the gospel but don't "share" the gospel, we are little more than a relief agency or, as I first heard at Talbot long ago, "We inoculate people from the true gospel." I don't believe it's intentional, but because the gospel is inherently offensive (If you don't buy that then reread Ephesians 2:1-9 ... bad news precedes good news), many efforts have been employed today to remove the offense, and the results are the gospel's impact is muted. I don't know if St. Francis actually said, "Share the gospel always. Use words if you must," but it is clear ... you must! If we don't merge word and deed, verbalize with visualize, communicate with demonstrate, show and share, then we shouldn't be surprised when a message meant to change everything is changing nothing. As Dr. Phil would inquire: How's that working for us? Our answer should upset us!

Steve McCracken (M.A. '82)
Via the website

Congratulations on another excellent issue of *Biola Magazine*. It seems that you never settle for mediocrity in the production of your magazine. I especially appreciate the Fall 2012 edition featuring personal evangelism where you put to rest the popular misconception (credited to St. Francis) that the gospel can be proclaimed without using words. Over 50 years as a pastor and foreign missionary, my greatest joy in ministry continues to be found in introducing someone to Jesus. Your magazine encourages me to continue doing so.

Ken Bemis ('54)
Placentia, Calif.

FINE PRINT

Maybe I'm just getting too old, or I haven't been paying enough attention in the past, but it seems that it is getting harder to read the magazine. Is the font getting smaller, or is that just my imagination? But what has really made reading difficult for some articles is the artsy use of white print on a darker color, such as blue. Maybe I'm the only one who dislikes the toil that is necessary to read such printing, but if not, you may need to consider your senior readership more seriously when determining page design.

Enough criticism. I appreciate getting the magazine and look forward to the content every issue. The notice of books particularly is profitable. After a full career in education, I still read a lot (if the print is not too fine!), and I have found good reading material mentioned in your magazine. So keep up the good work, but, if possible, try to make it less work for some of us to read. Thanks.

J. Ray Doerksen ('59)
West Palm Beach, Fla.

EDITOR'S NOTE: Thanks for the encouragement and the great reminder, Ray. It does no good to produce a magazine if people can't read it! To answer your question, the font size has been the same for about the past two years (aside from a sidebar here or a caption there). But we'll work on the readability concerns!

FOUND IT!

I just got my *Biola Magazine* and am looking at the aerial view of Biola ("Sky High," Fall 2012). Wow! Things have changed since I graduated in 1995. It looks like the new shuttle is located next to the pool, across from what looks like a parking structure. Am I right?

Dave Saline ('95)
Redlands, Calif.

I'm probably late to the party, but the shuttle is sitting smack in front of the walking ramp that leads to the soccer field; it's just south of the swimming pool. I used to bomb through there on my BMX in 2008. This photo brings back a lot of good memories. ... I loved "Where's Waldo" as a kid, and I've always loved aerial maps as well!

Taylor Fosmire
Los Alamos, Calif.

EDITOR'S NOTE: Thanks to everyone who scoured our aerial photo of campus in search of the new Biola Shuttle, which was indeed next to the swimming pool. More than 100 readers emailed us with the correct answer in hopes of getting a free Biola T-shirt. Keep your eyes open for more contests in future issues!

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.







Seoul Singers

The King's Men — the *a capella* sextet from Biola's Conservatory of Music — traveled to Seoul, South Korea, in October, joining President Barry H. Corey for a jam-packed week of events. Hosted by the Far East Broadcasting Company and its chairman, evangelist Billy Kim, the tour included prayer rallies at stadiums in Pohang and Changwon, a visit to Busan University of Foreign Studies — where President Corey was awarded an honorary doctorate — and visits to evangelical churches like Seoul's Sarang Community Church (pictured here), where Talbot alumnus John Oh (*M.Div.* '86) is senior pastor.

From 'Glad Tidings' to 'Good News'

My journey began in a blue-collar hard-scrabble community south of Boston. There my father was a preacher in a local church where people came to get the Word of God empowered by the Spirit of God.

The broken came on Sundays to the congregation my father shepherded. The church was called Glad Tidings. The “tidings” part took a while for me to understand, though we said the word frequently. The “glad” part I figured out. People who were sad got glad when they came to this downtown church and experienced the living Christ. On Sunday nights, my father invited to the altar those with woes. The altar was lined with Kleenex boxes.

I remember sad people coming forward at my father's beckoning to kneel at the altar for “the anointing.” Without fail, each Sunday night I'd join my father as he laid his hands on these humbled parishioners and prayed Jesus over them. Fishermen and ship builders. Unemployed and aged. An occasional engineer or physician. Lonely men and mothers with children born “out of wedlock” — those words we said in hushed tones to keep things on the

level of prayer and not gossip.

As they kneeled by the dozens at the altar, I would follow my father the preacher as he prayed fervently over each bowed head. *He* looked at their prayer-contorted, tear-moistened faces. I looked at their bent legs, careful to step over their calves as I followed him from sinner to sinner, each in God's eyes a saint. *God* looked at their souls.

Early on I saw others whose life was hard until at the altar sadness became gladness. Slowly, I began to understand what “glad tidings” meant. There, at a church called “Glad Tidings” and with the gospel message proclaimed from the pulpit, people came to the altar to unburden their travails and find comfort and salvation while stooping to kneel.

I was a firsthand witness, even in kindergarten, to the gospel at work. In a Jesus way, my father saw the crowds and had compassion on them. And then the good reverend would give the redeemed a challenge out of Matthew 9, in the King James tongue. He was bilingual. “The harvest truly is plenteous, but the labourers are few,” Jesus said. “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

Fast forward four and a half decades and light years of progress.

This text is still the same, though I quote it to our students from another version. “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.” The translations have multiplied. The methods have changed. Technology has exploded. But brokenness remains. As do the Glad Tidings, a synonym for Good News.

What excites me as we are halfway through this academic year with our theme “From This Place: Proclaiming Good News in a Changing World,” is that our students are doing just that: proclaiming and serving Christ in their deeds and their words.

Biola students are not afraid to set loose their creativity and imagination on how God might use them to repair the breaches, as Isaiah

writes. They don't have to rely on the methods of the previous generation. They don't worry if others criticize them for being outside the box. And they have eyes to see new helpless crowds on whom they'll have compassion ... crowds maybe others have overlooked.

And they do this through art or music or film or writing or in a new business venture. They proclaim the gospel through storytelling or scientific discovery, through apologetics and sound reason. They do this best through relationships, talking honestly with those who have yet to find the Way. Sometimes they're unconventional and even provocative in their gospel witness.

Flannery O'Connor, the 20th century American author, was asked why she was so graphic in her accounts of sin and the Fall or so spectacular in her stories of grace and redemption. Here's what she said:

When you can assume that your audience holds the same beliefs you do, you can relax a little and use more normal ways of talking to it; when you have to assume that it does not, then you have to make your vision apparent by shock — to the hard of hearing you shout, and for the almost blind you draw large and startling figures.

I've told our students several times this year, “Don't be afraid to shake things up a little bit to make people aware of their need for Jesus, for the sake of the gospel.”

As a university, if we are intrinsically Christ-centered we must be intentionally Christ-proclaiming. We must think seriously about being — like Jesus — a voice of redemption in the middle of a crowded, needy, wounded world broken by sin. Jesus saw the crowds and had compassion on them.

Then he turned to his disciples who were looking at the same crowds, and he said, in essence, “See them? You are a generation that can change the world by proclaiming Good News.” Jesus is exhorting us with these same words at Biola today, as he has here since 1908. And students are still responding in obedience.



Barry H. Corey is the president of Biola University. Visit his office online at www.biola.edu/president, on Facebook at facebook.com/presidentcorey and on Twitter at twitter.com/presidentcorey.

RED REPORT

■ Biola Named to 'Up and Coming' List for Third Year

For the third year in a row, *U.S. News and World Report* in September named Biola to its list of “up and coming” schools — a recognition given to just 19 national universities this year.

Published as part of *U.S. News*' “Best Colleges 2013” guidebook, the list spotlights the universities “making the most promising and innovative changes in the areas of academics, faculty, student life, campus or facilities.” Among the other “up and comers” are such schools as the University of Southern California, Clemson University and Tulane University.

In addition to the “up and coming” list, Biola also earned a spot on *U.S. News*' overall list of “Best National Universities,” which consists of 281 institutions that “offer a wide range of undergraduate majors as well as master's and doctoral degrees.” Biola and Azusa Pacific were the two schools in the 118-member Council for Christian Colleges & Universities to appear in the first tier of the national list, ranking at No. 174 and No. 179, respectively.



BY THE NUMBERS



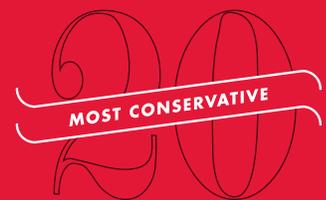
The number of universities in the United States, including Biola, recognized as “up and coming” national universities by *U.S. News*. The list spotlights schools making the most “promising and innovative changes.”



The number of universities in the United States, including Biola, named to *The Chronicle of Higher Education*'s “Great Colleges to Work For” Honor Roll, released in August.



Biola's position on the list of the nation's fastest-growing private research universities from 2000 to 2010, published by *The Chronicle of Higher Education* in August.



Biola's position on *Newsweek/The Daily Beast*'s list of 25 “Most Conservative Colleges,” published in August. Previously, in both 2011 and 2010, *Newsweek* recognized Biola as one of “25 Great Schools With Great Weather.”

Theologians on Deck

Alumnus launches line of 'Theologian Trading Cards'

Looking for something to give a seminary student or theology buff this holiday season? Norman Jeune III ('05, M.A. '07) may have conceived the perfect idea for you: a box set of "Theologian Trading Cards," released by Zondervan last month.

The set includes 288 cards, each highlighting an important figure in church history with "stats" about the theologian on the back of the card: where and when they lived, their contribution to the church and their enduring significance. Amusingly, the cards — patterned after the all-American baseball card — are categorized by "team," with each theologian appearing on the roster of one of 15 theological or historical teams, such as the Orthodoxy Dodgers (heretics), St. James Padres (church fathers), Wittenberg Whistle-blowers (early Reformers and later Lutherans) or St. Pius Cardinals (Roman Catholics, primarily post-Reformation).

The theologians featured in the set are a diverse lot, ranging from John Cassian and Benedict of Nursa (part of the monastic/mystic themed "Munich Monks") to Arminius and Zwingli (part of the "Geneva Sovereigns") to contemporary scholars like Kevin Vanhoozer (part of the "Jerusalem Resourcers") and Kallistos Ware ("Constantinople Hesychasts"). Biola's own R.A. Torrey shows up in the deck with his own card, as part of the "Los Angeles Knights," a team of evangelicals/

fundamentalists that also includes D.L. Moody and John Gresham Machen.

Jeune first got the idea for creating the cards while he was a student at Talbot School of Theology in 2006.

"I was sitting in the student lounge and I overheard some friends talking theology, and I thought to myself, 'We talk about theologians like they're baseball players with stats,'" he said. "I laughed to myself that it would be funny to have cards for theologians that were like baseball cards."

Jeune was a teaching assistant for Bible professor Jonathan Lunde at the time, and showed the idea to him. Lunde encouraged him to pursue the idea and connected him with an editor at Zondervan, who loved the concept.

Over the course of working on the project, Jeune was aided by some friends from Biola/Talbot who wrote a few of the cards: Brian Asbill ('04, M.A. '06) wrote the Karl Barth card; Matthew Wilcoxon ('08, M.A. '10) wrote the cards for Aristotle, Plato, Plotinus, Heidegger and Kierkegaard; and John Dunne ('08, M.A. '10, M.A. '11) wrote the card for N.T. Wright (a member of the "Canterbury Monarchs" team).

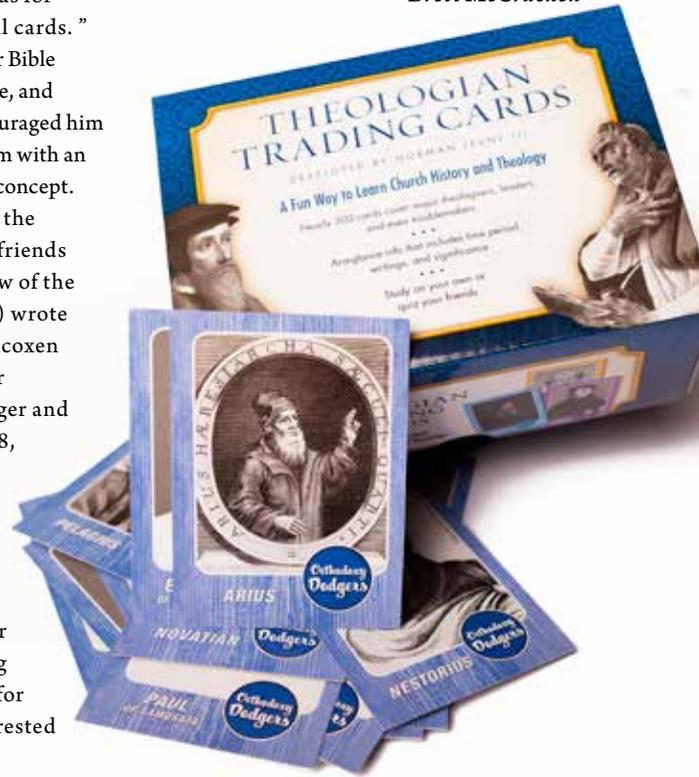
The goal for the cards is that they become a helpful resource for students of church history seeking a memorable study aid, as well as for non-students who are simply interested

in learning more about the key players in historical theology.

A large portion of the royalties earned by the cards will be donated to Biola's Torrey Honors institute, said Jeune, who was a Torrey student and received much encouragement from Torrey professors as he pursued the trading cards idea.

"I want to give back to the university that gave me so much," said Jeune.

— Brett McCracken



MEET THE ORTHODOXY DODGERS

This gang of heretics is just one of 15 teams you'll find in the Theologian Trading Cards.

Apollinaris of Laodicea (310–390)

Arius (256–336)

Donatus Magnus (d. 355)

Eutyches of Constantinople (380–456)

Marcion (85–160)

Nestorius (386–451)

Noetus (130–200)

Novatian (200–258)

Paul of Samosata (200–275)

Pelagius (360–420)

Praxeas (late 2nd–early 3rd c.)

Sabellius (3rd c.)

Servetus, Michael (1511–53)

Severus of Antioch (465–538)

Socinus, Faustus (1539–1604)

Theodore of Mopsuestia (350–428)

Valentinus (100–160)



To learn more about the Theologian Trading Cards or to purchase them, search for them at Zondervan.com or Amazon.com.

“ I adopted Michelangelo’s motto several years ago. He said, ‘Criticize by creating.’ I get frustrated when I see the church criticizing by criticizing. Why don’t we make better movies? Why don’t we write better books? Why don’t we start better businesses? Why don’t we criticize by creating? I just think we ought to be more known for what we’re for than what we’re against. We ought to beat the enemy at his own game, and that means we ought to be shrewd as snakes. ”

– **Mark Batterson**, pastor of National Community Church in Washington, D.C., speaking at Biola’s 77th Torrey Memorial Bible Conference on Matthew 10:16: “Shrewd as Snakes and Innocent as Doves.” This year’s conference theme was “From This Place: Proclaiming Good News in a Changing World.”



Theology Comes West

First annual Los Angeles Theology Conference to debut at Biola

On the list of things Los Angeles is known for, theology isn’t exactly near the top. But with the launch of a new conference at Biola in January, some of L.A.’s theologians are determined to help boost the city’s theological reputation.

The Los Angeles Theology Conference, spearheaded by Biola professor Fred Sanders and Fuller Theological Seminary professor Oliver Crisp, will mark the first annual gathering of prominent academic theologians in Southern California.

Sanders said the idea to start a quality theology conference in Los Angeles came after years of having to fly east of the Mississippi River to get to any renowned academic theology conferences.

“I think the American West and Southwest are great,” Sanders said. “We have the population density, we have lots of theologians, we deserve to have the life of the mind going on out here. It’s a little bit of California boosterism and a little bit of Los Angeles pride to think that a city this great and with this many theologians working in it deserves a conference.”

When Sanders met Crisp at a conference in Point Loma, the two discussed the lack of academic theology conferences in Southern California and decided they’d rather do something constructive than continue bemoaning the situation.

At that point, Zondervan was brought in on the idea. It turned out the Christian publishing company had been eagerly waiting for someone to propose such a gathering and

in a year’s time the conference was planned.

“They too recognized this region desperately needs a theological gathering point,” Sanders said.

Sanders, Crisp and Katya Covrett, senior acquisitions editor for Zondervan, teamed up to draft a “dream list” of speakers they’d want to present on the theme of Christology, keeping in line with the ecumenical nature of the conference. Five theologians — George Hunsinger, Peter Leithart, Katherine Sonderegger and Alan Torrance, in addition to Crisp — accepted the invitation to present at the inaugural conference.

So far, the academic conference has gained support from theology blogs and journals; Zondervan alone has sent out over 70,000 promotional posters to their subscribers. However, the sign of success will come with the overall turnout, Sanders said.

“When you tell people you’re going to have an academic theology conference in L.A., it’s often greeted with laughter,” he said. “Everyone has been really positive and very polite, but there’s kind of this sense that L.A. is not really smart, as if we don’t have a cluster of world-class universities here We clearly do, and we have lots of theological schools working here.”

Though Biola is host to the first conference, it is a freestanding event and will move every year between Biola and Fuller. As attendance grows, Sanders said the conference is open to moving to other universities and venues.

– **Amber Amaya**



CHRISTOLOGY, ANCIENT & MODERN: EXPLORATIONS IN CONSTRUCTIVE THEOLOGY

Jan. 17–18, 2013 | Biola University

latheology.com

Individual rate: \$100; Student rate: \$80;

Group rate (10 or more): \$85 per person

LOS ANGELES: LAURELDALLE

CRASH COURSE

A look inside an interesting class offered at Biola this semester

COURSE TITLE

Artificial Intelligence

INSTRUCTOR

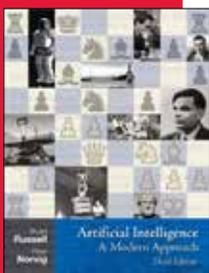
Shieu-Hong Lin

DESCRIPTION

Students learn basic computer programs and get hands-on experience through software and programming assignments, giving them a general understanding of artificial intelligence research and how it applies to subjects like machine learning and automatic reasoning.

REQUIRED TEXTBOOKS

- *Artificial Intelligence: A Modern Approach* by Stuart Russell and Peter Norvig
- *Data Mining: Practical Machine Learning Tools and Techniques* by Ian Witten and Eibe Frank



SAMPLE ASSIGNMENTS

- Watch videos on Honda Asimo humanoid robot and on computer-controlled vehicles like DARPA and the Google car.
- Observe man-machine interactions by researching Apple's Siri, a personal assistant on iPhone 4S and iPhone 5.
- Design and implement a 2D graphics game using C++.

■ Grub on the Go

Biola adds new dining option with launch of food truck



In cities across America, food trucks have been all the rage in recent years. Specializing in ethnic, artisan and fusion cuisine (Mexican-Korean barbecue, Japanese-Peruvian, high-end grilled cheese) and utilizing social media to inform customers of the truck's ever-changing location, today's trendy food trucks have taken the urban food scene by storm.

Now, Biola University has a food truck of its own. In November, Biola's food management company, Bon Appétit, launched "Soaring Eagle," a mobile eatery offering the Biola community a diverse array of funky fare for on-the-go dining: things like Irish cheddar-stuffed turkey burgers, shrimp spring rolls and Banh Mi sandwiches.

Bon Appétit involved Biola students in both the naming and the design of the new truck. Sophomore Courtney Coker submitted the winning design of the truck, winning a \$1,000 scholarship, while sophomores Josh Nordstrom, Eva Kong, Cameron Henry and Locy Durant submitted the winning name, "Soaring Eagle."

Biola's truck is the latest in a growing trend of university food trucks. Today there are nearly 100 university-run food trucks across North America, compared with only a dozen five years ago, according

to the National Association of College and University Food Services. This fall, Bon Appétit added five new college food trucks, including "Soaring Eagle" at Biola. Food trucks are increasingly a popular option for colleges because they can serve more remote areas of campus and offer late-night dining options.

At Biola, the new eatery-on-wheels can be followed on Twitter (@BUSoaringEagle) or through Facebook. Check out a sample listing of the menu below.

"SOARING EAGLE" SAMPLE MENU

Pan-seared Wild Salmon Burger	\$6.75
<i>Pickled mango salsa and dilled aioli spread on toasted brioche bun.</i>	
Cabo Fish Tacos	\$2.50 each
<i>Cabo fish (cooked with tomatoes and onions), Mexican crema, cilantro, cabbage and scallions.</i>	
Lumpia	\$5.50
<i>Filipino eggroll with pork, onions, carrots, scallions and shredded cabbage with sweet chili dipping sauce.</i>	



Q&A

- Q.** What does Biola adjunct English professor Carrie Arcos have in common with bestselling authors Dave Eggers and Junot Díaz?
- A.** All were 2012 finalists for the National Book Awards. Arcos' first novel, *Out of Reach*, was a finalist for the prestigious award in the "Young People's Literature" category.

■ Get to Know

Matt Cruzen, burger-loving microbiologist

Cloning genes and studying worms comes naturally to Matt Cruzen, a man with a fascination for how life works, even at the molecular level.

Cruzen, chair of Biola's biological sciences department, is finishing up his 10th year of teaching at Biola and is still passionate about instilling in students a wonder for the world and equipping them with the knowledge and skills they need for successful careers in science and health.

And as the university's self-proclaimed "burger go-to guy," Cruzen is also excited to help his new students find the best hamburger in the area.

"I have a whole presentation on [burgers] and I show it on the first day of first year seminar," he says. "You're in a new place and you think, 'Hey, where can I get a good burger?' and I say, 'Well let me help you, I have a whole presentation on it.'"

Here's your chance to get to know him.

Burger Quest

On a mission to find the area's best burger, Cruzen held weekly trips to burger joints near Biola with faculty members and students. They rated each burger on a scale of palatability, value, proximity and overall quality, and then photographed all the burgers along the way — ultimately giving the crown to G-Burger in La Habra.

Life of a Worm

Cruzen studies and documents the lifespans of worms by looking for "worm wrinkles," which are indicators of chronological, physiological and morphological aging. He and select students observe worms' eating and reproductive habits to document changes in the worms using electron microscopes.

Struck by Lightning

During his first year of college at San Diego State University, Cruzen jumped on the Chargers bandwagon. "They love their Chargers in San Diego, so I got caught up in all that."

Calling on Angels

As an avid Los Angeles Angels of Anaheim fan, Cruzen welcomed President Barry H. Corey in head-to-toe Angels gear when Corey arrived from Boston five years ago. Knowing Corey was a lifelong Red Sox fan, Cruzen bought him his own Angels jersey as part of what Cruzen calls the "conversion process."

Going the Distance

After running the Orange County Marathon in May 2011, Cruzen said he was bit by the running bug. Last year he ran in the LA Marathon in March and is training to run the next one in the spring. Cruzen said given the fact he just turned 50, running marathons is something he can brag about to his kids.

Acting Up

A member of Voyagers Bible Church in Irvine, Cruzen said he enjoys organizing plays with a ministry drama team and being involved in his church's Bible studies.

Seeing Double

While earning a Ph.D. in biological chemistry at the University of California, Irvine, Cruzen had the opportunity to clone and characterize human genes. Cruzen said during that time everyone was cloning genes and he was just another "clone jockey," but now it's all done through the Human Genome Project.



■ Biola to Launch Center for Christianity, Culture and the Arts

\$750K grant from Fieldstead and Company will establish new center next year

Biola University has received a \$750,000 grant to establish a new Center for Christianity, Culture and the Arts, a significant initiative that will host events, support artists and seek to promote rich thinking about faith and art.

The grant, awarded by Fieldstead and Company in October, will help to launch the center during the 2013–14 school year and fund the center’s operations and activities for its first three years.

“The Center for Christianity, Culture and the Arts will allow us to engage in a neglected but historically vital endeavor: thinking



deeply about what it means to be Christians and a Christian institution in the midst of a rapidly changing culture that can be both corrosive and beautiful,” said David P. Nystrom, Biola’s provost and senior vice president.

“This new center will seek to celebrate the role and promise of the arts in understanding our world and in representing a version of truth and beauty to a world that stands in need of a reminder.”

As part of its mission to bring a deeper understanding of the arts and equip Christians to thoughtfully engage culture, the center will host:

- ▶ A yearly arts symposium that brings artists and academics together from around the world for paper presentations, artist lectures, panel discussions and exhibitions;
- ▶ A regional art conference to enable artists to discuss their work, their artistic process and how they can influence culture;
- ▶ Summer workshops for faculty from other Christian colleges, giving Chris-

tian academics the chance to discuss how their own schools might contribute to culture through the arts; and

- ▶ An annual artist-in-residence who will create new pieces, interact with students and supervise emerging artists.

Fieldstead and Company, which is funding the center, was founded by Howard F. Ahmanson Jr. and his wife, Roberta Green Ahmanson, longtime Biola supporters who guided the university’s Year of the Arts in 2011–12. Roberta Ahmanson served as “visionary in residence” for the yearlong celebration, which included dozens of events, lectures and exhibitions centering around the theme of “Sanctuary and Sacred Space.”

The Center for Christianity, Culture and the Arts is the second of three major academic centers that Biola has been planning to establish in recent years; the Biola University Center for Christian Thought opened in February 2012 and a new Center for Christianity, Society and Public Policy is currently in planning stages.

– Jason Newell



Need a Reason to Visit Campus?

Whatever your interest area, there’s a conference for you at Biola in coming months.

- **Jan. 17–18**
The 1st Annual Los Angeles Theology Conference
latheology.com
- **March 16**
Justice, Spirituality and Education Conference: “Grounded Action”
education.biola.edu/jseconf
- **March 13–15**
Missions Conference
smu.biola.edu
- **May 3**
National Ministry Conference: “Defying Gravity: Discipleship In An Indulgent Culture”
- **May 4**
Biola Media Conference at CBS Studios
biolamedia.com
- **May 10–11**
Biola University Center for Christian Thought Conference: “Neuroscience and the Soul”
cct.biola.edu/events
- **June 4–6**
Biola Digital Ministry Conference
biola.edu/bioladigital

Fall Sports Highlights

CROSS COUNTRY

The women's cross country team won its second Golden State Athletic Conference title in the past three years on Nov. 3 at the GSAC Championship Meet, while the men's team placed fifth in the meet in an incredibly close race.

The women later went on to finish 10th in the nation at the NAIA National Cross Country Championships on Nov. 17 in Vancouver, Wash., where freshman Kellian Hunt earned NAIA All-America honors with a 15th place finish and teammates Neysa Mains and Ilima Kung finished 55th and 98th, respectively. The top-10 finish for the women's team made it six straight seasons in which they have finished in the top 12 in the nation. In addition to the women's solid showing, Biola's men's team was represented by junior Danny Ledesma, who qualified as an individual and finished 114th overall.

WOMEN'S VOLLEYBALL



The women's volleyball team closed out the regular season on Nov. 13 with a 27-4 record and a ranking of No. 4 in the final regular season national poll — earning the team its sixth-straight trip to the NAIA national championship tournament. (The tournament was scheduled to begin in Sioux City, Iowa, on Nov. 27, after the magazine

went to press.) Biola is 42-21 all-time in the NAIA tournament and has reached at least the quarterfinal round in 10 of its previous 11 appearances.

Senior Christine Douglas, juniors Chelsea Arnitz and Gracee Gallarda and sophomore Amy Weststeyn were all selected for the All-Golden State Athletic Conference team in November — the most Biola players to appear on the All-GSAC team since placing four on the team in 1998.

WOMEN'S SOCCER

An impressive run through the GSAC tournament came to an end on Nov. 9 as the Eagles battled hard but fell 2-1 in the tournament final against Vanguard University. The game snapped a six-game winning streak, ending the team's season with a record of 12-7-1 — the third-highest victory total in program history. It was the team's first-ever appearance in the GSAC tournament final.



MEN'S SOCCER

An exciting season ended with a close match in November as the men's soccer team fell just short in the semifinal round of the GSAC tournament. After beating The Master's College in the tournament's opening round, the men fell 2-1 to San Diego Christian College, ending their season with an overall record of 11-7-1.

SWIMMING

In October, freshman Abby Blake started out her Biola career by breaking a 13-year-old school record in the 500-meter freestyle race with a time of 5:13.38. The following month, Blake took first place in the 1650-meter freestyle in a meet at Biola, breaking a 12-year-old school record with a time of 18:01.57.

At the Orange County Invitational in November, sophomore Christine Tixier broke her own school record in the 200-meter butterfly with a time of 2:06.33. She followed that up with a win in the 100-meter butterfly (56.80) and the 200 breaststroke (2:24.78), both of which were meet records.



GOLF

In October, freshman Ava Lourenco became Biola's first individual medalist in the women's golf program's history by winning the Cal State San Marcos Co-Ed Invitational. The victory helped lead the women's team to a second-place finish overall at the Twin Oaks Golf Course — the best finish in the team's short history.

For scores, schedules, videos, recaps and more, visit the newly redesigned Biola Athletics website at athletics.biola.edu.



Get in the Game! For all the latest news on Biola's student-athletes — including live updates during the games — follow Biola Athletics on Twitter: @BiolaAthletics.



FREE
FREE!
FREE
nada zILCH

how BIOLA is
LEADING
a MOVEMENT to GIVE
AWAY THOUSANDS
of Educational RESOURCES

by Jason Newell

On a Wednesday back in August, professor Joanne Jung paced across a computer screen in Indonesia, leading a class discussion on personality types and spiritual formation. About 3,200 miles to the southeast, professor Doug Geivett delivered a video lecture about worldviews and movies to a viewer in Melbourne, Australia. And up in Belfast, Northern Ireland, someone with an apparent interest in creation care watched professor Garry DeWeese teach a class on environmental ethics.

Three Biola professors offering biblical teaching on three different continents — all for free.

Welcome the world of Open Biola, a groundbreaking new website that offers hundreds of prerecorded Biola classes, lectures, articles and other educational resources, without payment or registration. Found at open.biola.edu, the site allows visitors from anywhere in the world to easily search, stream, download and share videos and other learning materials that engage academic topics from a Christian perspective.

The site is a major milestone for Biola — the next step in a significant effort to serve the global learning community, particularly those who may not otherwise have access to such biblical resources, said Biola President Barry H. Corey.

“Open Biola represents Biola’s commitment to make our most beneficial educational resources widely available to anyone who has access to a computer or a mobile device,” Corey said when the site launched in August. “As a source of thoughtful Christian perspectives on topics ranging from business and science to philosophy and theology, it is our hope that Open Biola will serve the needs of Christian and secular audiences around the world by helping to articulate and foster a biblically centered worldview.”

Biola For Everyone

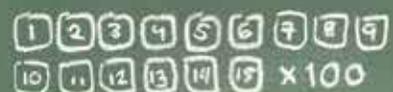
Offering free resources is nothing new for Biola. Even from its earliest days, the Bible Institute of Los Angeles sought to equip believers with books and training for little or no charge (as professor Fred Sanders recounts on page 20).

In recent years, the university has made a push to get more of its offerings online, particularly as it has joined other universities in sharing hundreds of free class videos and audio files on both iTunes U and YouTube. Over the past few years, Biola has built up one of the 100 most-viewed university channels on YouTube, and until recently was also recognized as one of 42 “featured providers” on iTunes U, spotlighted alongside such schools as Cambridge, Cornell, Harvard, MIT and UCLA.

Now, Open Biola — an idea several years in the making — seeks to expand greatly on the impact of those resources. While the site offers much of the same content that has previously been available (and will continue to be available) on YouTube and iTunes U, it also includes several distinct features designed to enhance visitors’ experiences and simplify the search for information. Specifically, Open Biola allows visitors to:

- ▶ browse content by topic, author, collection or academic department;
- ▶ download or stream content in the format of their choice — including HD video, standard video or audio;
- ▶ comment on and discuss content with others;
- ▶ share content via social media, including Facebook, Google+ and Twitter;
- ▶ explore author profiles, which link to each author’s videos, publications and biography; and experience an optimized site design for each device, whether desktop computer, laptop, tablet or smartphone.

OPEN BIOLA stats



1,500+
RESOURCES



SINCE AUGUST 2012
LAUNCH OPEN BIOLA
HAS ATTRACTED

12,000+
UNIQUE VISITS from



All told, the site is one-of-a-kind in Christian higher education. As of November, Open Biola had more than 1,500 individual resources, including more than 829 hours of video and audio, from 470 different Biola professors and guest contributors. And more content is being added continually.

David Nystrom, Biola's provost and senior vice president, said Open Biola can be thought of as the university's tithe to the world — a way of giving from its resources to serve the global cause of Christ.

"We are doing this because we think that there's material here that could be of benefit for God's work worldwide," he told *Christianity Today* in October, adding that the site embodies Jesus' teaching of giving without expecting anything in return.

That's not to say that all of Biola's online resources will be free. The university continues to charge tuition for its numerous for-credit online degree programs and classes, and is working to expand the number and reach of these paid online programs in coming years. Open Biola, while offering the full recordings of dozens of classes, doesn't involve enrolling or certification for those who view classes on the site.

But together, between the tuition-charging programs and the free resources,

university leaders hope to help meet a growing need for theologically conservative thinking across the globe. This commitment is outlined prominently in Biola's newly released University Plan (biola.edu/plan), which identifies seven aspirations that will guide Biola forward over the next decade — including a desire to extend Biola's educational reach throughout the world.

Open Biola is one of the plan's first major accomplishments, and so far, it appears to be making a significant impact.

Reaching the World

Already, Open Biola has generated a strong following. Since its launch in August, the site has attracted more than 12,000 unique visitors from 128 countries. About 17 percent of the total traffic has been international, coming from such far-off countries as India, Brazil, China and Saudi Arabia.

And with more than 52 days of content viewed so far, the site's analytics show that on average, someone in the world is now watching free content on Open Biola at any given moment of the day.

Chris Grace, Biola's vice president for student development and university planning, said he's been amazed by the impact of the courses, whether on Open Biola, iTunes U or YouTube. Grace, who is also a psychology professor, said he gets a new email at least once every few weeks from a viewer who has tracked down his contact information to thank him for his Intro to Psychology lectures. They come from all backgrounds: a 50-year-old man in Bahrain, a university professor in Switzerland, a young woman in Puerto Rico. Some of the most entertaining notes are from students at other universities.

"My prof is useless, but after watching your lecture, things just stuck more," one read. "You presented it in a fun, engaging

manner, and I just have to tip my hat to you."

Professor Erik Thoennes — whose Theology 1 and Character of God classes are popular resource on iTunes U and who now has more than 50 videos on Open Biola — said it's been encouraging to get notes from people around the world who have reported growing in their passion for Christ as a result of watching the online courses. It's particularly touching to hear from those who aren't able to enroll at Biola because of finances, location or other life circumstances.

"Thanks so much for your passion for Jesus," one person wrote. "Thanks to the miracle of technology, I am being deeply affected by it, years after you recorded it. Awesome!"

And it isn't just Christians who are viewing the content. Grace said he knows that many of the people who view his online lectures are not believers, and he hopes that the Christian perspectives that are integrated into Biola's classes are able to plant seeds, however small.

One such example recently came in the form of an email from a professing atheist who had come across videos of a Biola art class, and admitted that he was expecting to be subjected to the "rantings of some preachy, benighted, Bible-thumping philistine." Instead, he was pleased to find the stereotypes proven wrong by the course's rigor and sophistication, he wrote.

"That person's perception of a Christian institution and a Christian intellectual just changed," Grace said. "That is just one more person who is now less likely to say, 'Why would you go to a Christian university?' That is awesome. I'm just continually amazed at the untold impact these courses are having." **B**

"Open Biola represents Biola's commitment to make our most beneficial educational resources widely available to anyone."

Explore For Yourself

To explore Open Biola and its growing collection of more than 1,500 free educational resources, just visit <http://open.biola.edu>. Here are three popular ways to browse the site and find something that interests you.

Browse by Collection

Open Biola has more than 100 “collections” of content, which organize related videos into a single group. This option makes it easy to find all of the videos from a semester-long class, an academic conference or a chapel series.

SUGGESTED COLLECTIONS:



Browse by Topic

Each item on Open Biola has been classified according to its subject matter, making it easy to find a resource you're interested in. For example, clicking on “ethics” from the home page’s topic list leads to more than 100 resources. From there, you can search deeper within the results by clicking a second topic, such as “politics.”

SUGGESTED TOPICS:

EVANGELISM ART LEADERSHIP BUSINESS

Browse by Author

Each of the 470 people who have contributed content to Open Biola — whether classes, conference lectures, chapel messages, articles or something else — has a profile page. There, you'll find the author's brief biography, social media accounts, links to published books and the full directory of the author's Open Biola content.

SUGGESTED AUTHORS:



Erik Thoennes
Professor of Biblical and Theological Studies



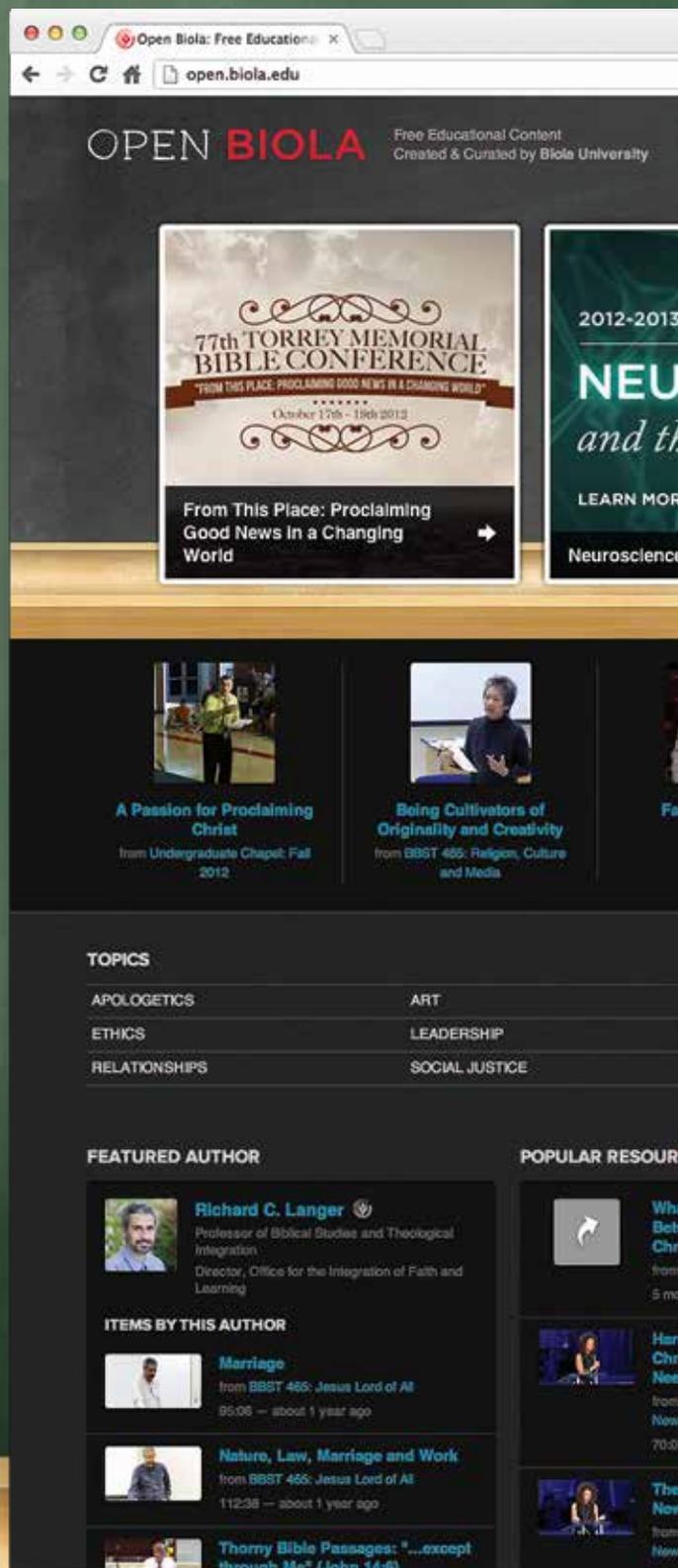
Joanne Jung
Associate Professor of Biblical and Theological Studies

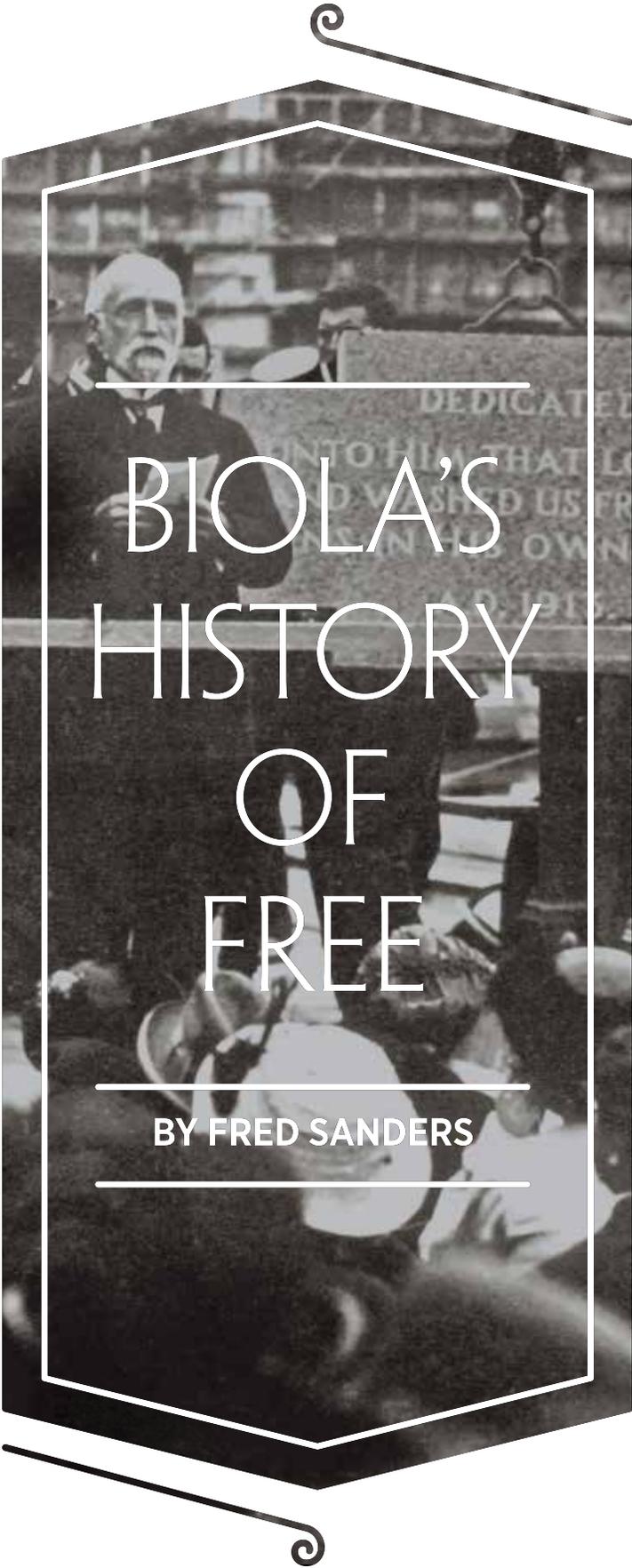


Tim Muehlhoff
Associate Professor of Communication



Dallas Willard
Professor of Philosophy, University of Southern California





BIOLA'S HISTORY OF FREE

BY FRED SANDERS

AT BIOLA, FREE GOES ALL THE WAY BACK: IN FACT, BIOLA HAS BEEN GIVING THINGS AWAY SINCE BEFORE THERE WAS A BIOLA. THE SCHOOL OFFICIALLY CAME INTO EXISTENCE IN 1908, BUT IN THE YEARS BEFORE THAT, OUR FOUNDERS WERE ALREADY COMMITTED TO DISTRIBUTING BIBLICAL TEACHING AT NO CHARGE.

Our first president was Lyman Stewart, the Christian businessman and philanthropist who helped found the Union Rescue Mission as early as 1891. Stewart was also the visionary behind the Los Angeles Bible House, a missionary publishing foundation that printed millions of copies of Bibles and tracts, with a special focus on distribution in Latin America. Stewart was already in the free business, and starting the Bible Institute of Los Angeles in 1908 was really his way of distributing more Bible knowledge, more effectively, from the most strategic location.



THE FUNDAMENTALS

The most spectacular stunt of mass educational generosity in Biola's history was the publication of *The Fundamentals*. Published serially from 1910 to 1915, *The Fundamentals* were a series of 12 paperback books, totaling 90 chapters in all. These chapters argued in defense of a wide range of traditional Christian beliefs, emphasizing the historical reliability of the Bible and the classic Protestant teaching about salvation. They were printed and mailed at no charge to any pastor, teacher or missionary who requested them by postcard. In the final volume, an editorial noted that they were being sent to a "mailing list of 100,000 addresses of Christian workers, all of whom have asked for *The Fundamentals*."

By the end of the project, 3 million copies had been given away, one third of them overseas. The whole set was anonymously sponsored by "Two Christian Laymen," who in fact turned out to be Lyman Stewart and his brother Milton. The final editor of the series was R.A. Torrey, Biola's first academic dean. Historian George Marsden notes that Stewart and his editors had assembled "a rather formidable array of conservative American and British scholars, as well as a number of popular writers." *The Fundamentals* were deeply encouraging to conservatives and had a large influence on the churches for decades.

NO TUITION!

Current students and parents may be surprised to learn that there was originally no charge at all for tuition at the Bible Institute. The entire business model was designed to make free instruction possible, with students paying only for the costs of delivery. Day and night classes were offered at no charge, and a correspondence school was also available "at a trifling cost."

A typical advertisement (from the December 1917 issue of *The King's Business*) leads with the key word: "Free training of consecrated young men and young women, to make them efficient Bible workers, prepared for any field of Christian endeavor, is the sole object sought by the Bible Institute of Los Angeles." The advertisement was an appeal to donors, asking them to give financially to support Biola's mission of free Bible education. As it explained, "The greater the number of students, the more necessary the generous co-operation of Christian men and women in carrying on this unselfish work, for, be it known, the student pays only actual cost for board and gets all training in the school absolutely FREE." After all, it concluded, "It doesn't take a mathematician to figure out that a large faculty, the heavy running expenses and the interest-bearing indebtedness, must be met from voluntary sources." The Bible teaching was intended to be free, but Biola was always realistic about the hefty cost of doing business downtown. Somebody had to pay for all that free learning. As a 1918 ad to prospective students stated, "Here's the Key: Free to You."

ON THE AIR

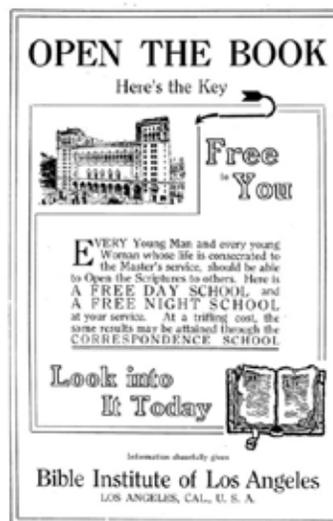
With a clear understanding of its mission, Biola was alert to the opportunities created by new media and emerging technology. In the 1920s that meant radio. The first AM radio station in America was licensed in 1921, and by 1922 Biola was already on the air in Los Angeles. Soon the school acquired the call letters KTBI, standing for The Bible Institute, and had 750 watts of free Bible teaching emanating from the most powerful broadcast tower west of the Mississippi. What went out on the air through those early shows was exactly the same content as was taught in the classrooms at the Institute. New technology had significantly lowered the cost of delivering the teaching to a much wider audience. Over the decades, Biola adopted different strategies toward radio, selling its station after the stock market crash of 1929 but redoubling its commitment to good programming. The chairman of Biola's board, Charles Fuller, hosted "The Pilgrim's Hour" and "The Old Fashioned Revival Hour," and later president Louis Talbot made "The Biola Hour" a high-rated fixture on West Coast radio. Other famous teachers like Al Sanders and Lehman Strauss were also staples of Biola's radio ministry.

FREE TODAY

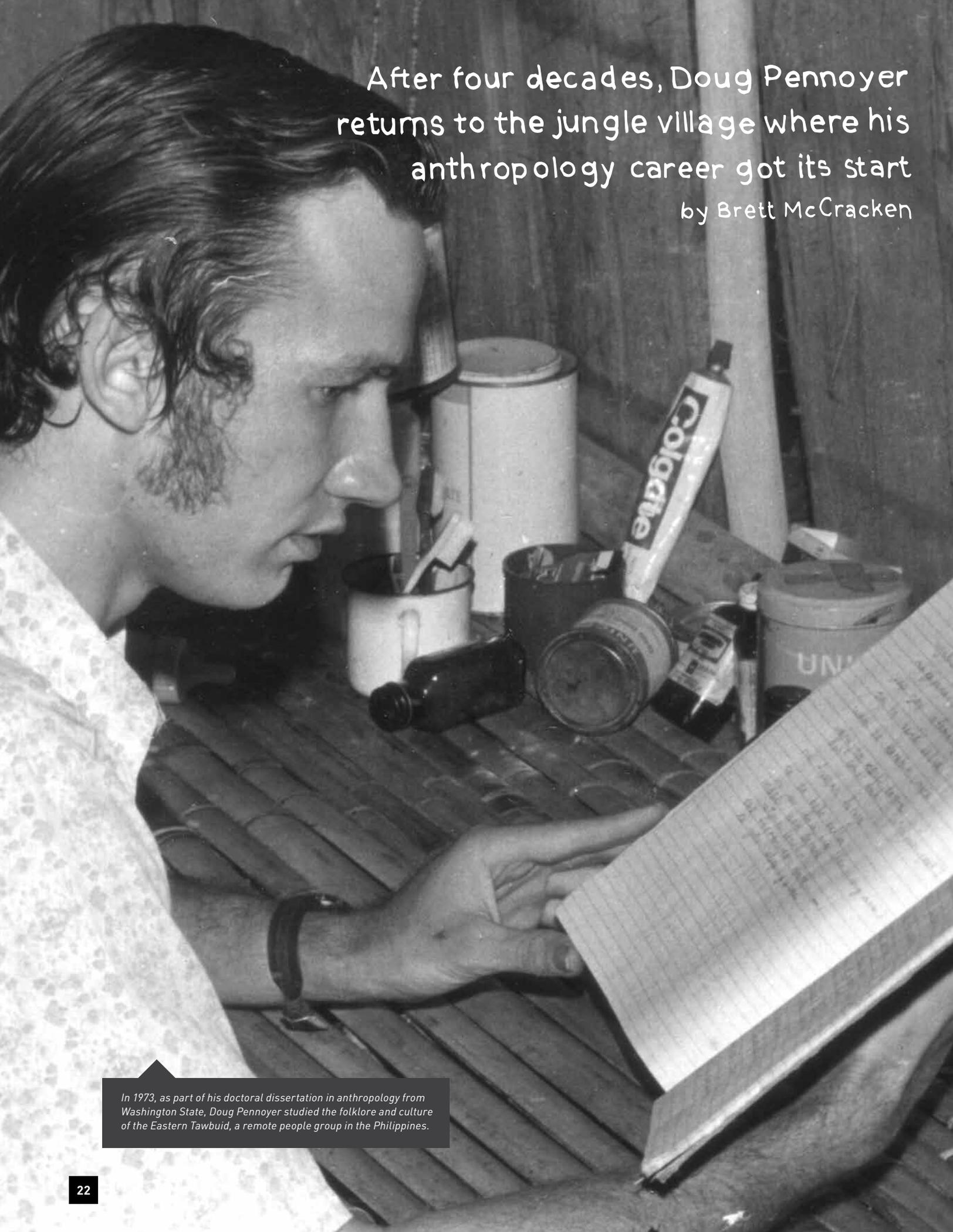
As Biola grew into its current institutional profile as a full liberal arts university with a range of majors and graduate programs, it became more difficult to carry out the founders' vision of free Bible education. Lyman Stewart prayed that "from this place, streams of influence" would radiate outward, and he obviously intended that whenever possible, Bible teaching would be free, or as affordable as possible. And wherever possible, free teaching still happens: in professors from the seminary guest preaching in various churches ("pulpit supply"), in tours of musical groups, in volunteer ministries

downtown, in a wide variety of mission trips, and — now — in online resources like Open Biola.

The high cost of doing business in higher education has been a major challenge to Biola's abiding commitment to give away as much Bible instruction as possible. But free is in our DNA, and the school remains vigilant in its quest to utilize any new technology that enables us to spread the word while meeting our expenses — anything that sets us free to be free. ■



Fred Sanders is a systematic theologian, associate professor at Biola's Torrey Honors Institute, and one of Biola's resident historians. Follow him on Twitter at @FredFredSanders.



After four decades, Doug Pennoyer
returns to the jungle village where his
anthropology career got its start

by Brett McCracken

In 1973, as part of his doctoral dissertation in anthropology from Washington State, Doug Pennoyer studied the folklore and culture of the Eastern Tawbuid, a remote people group in the Philippines.

THERE & BACK AGAIN

Chances are good that very few Biolans have ever heard of the Tawbuid — a small indigenous tribe in Mindoro, an island in the Philippines. But among some Tawbuid, “Biola” is a word that is surprisingly familiar, thanks to the work of one professor who has devoted much of his academic life to studying and recording their culture.

Doug Pennoyer, anthropologist and dean of Biola’s Cook School of Intercultural Studies, did his doctoral research among the eastern Tawbuid back in 1973, recording hours of oral history and tribal chants and doing an ethnobotany analysis of the culture.

Last March and April, 2012, nearly 40 years after his initial encounter with the Tawbuid, Pennoyer returned, reconnecting with the people group that decades earlier had captured his heart and inspired his academic pursuits.

1973

As a young anthropologist working on his doctorate at Washington State in 1973, Pennoyer — who grew up in the Philippines as a missionary kid — went to Mindoro hoping to crack the culture of the most isolated, primitive tribes of Tawbuid in the island’s interior.

“OVER THE COURSE OF HIS RESEARCH, PENNOYER FORGED A LASTING BOND WITH THE COMMUNITY”

Like a scene out of *Indiana Jones*, Pennoyer — then 27 — hacked his way through the jungle to reach the interior Tawbuid, but did not receive the welcome he had hoped for. When he arrived, terrified women and children ran in the opposite direction. The men in the tribe cursed him, threatened him with fish spears and threw him out of their villages. In one village he was allowed to stay, though the abandoned hut where he was housed — bamboo floor, bark walls, grass rugs — was teeming with cockroaches.

When Pennoyer looked out from a hole in

the hut’s walls and saw the shaman and a group of torch-wielding tribesman approaching, shouting seven-syllable rhyming chants and curses, he could feel the demonic forces around him. It was time to go.

Pennoyer decided to give up on the hostile interior tribes and instead conduct his field research with a group of 70 Tawbuid

who were recently Christianized, thanks to a pair of Overseas Missionary Fellowship missionaries who had brought the gospel to the tribe a decade earlier.

This group of Tawbuid, who had a church and elders, were much more welcoming to Pennoyer. They helped him understand why the interior tribes were so fearful of him. Over the course of his ethnographic research there, Pennoyer forged a lasting bond with the community. He became the “keeper of voices” for the tribe, recording over 50 hours of oral

1973



During his sabbatical from Biola in 2012, Doug Pennoyer reconnected with the Tawbuid villages he had studied 40 years earlier. He shared photos, videos and audio clips with the villagers, offering glimpses of the past few of them has ever seen.



literature, songs and spirit chants.

Pennoyer's time with the Christianized Tawbuid was crucial to his doctoral dissertation and helped launch his academic career as the only anthropologist to ever work with the eastern Tawbuid.

2012

Ten years after his initial encounter with the Tawbuid, Pennoyer returned in 1983 for a brief visit to the same Christianized group he had worked with as a doctoral student. But that was the last time he saw them until this year's sabbatical trip in March and April.

Nearly 30 years had passed since Pennoyer had last interacted with the Tawbuid community, and much had changed. The community that was only newly Christianized in 1973 had now grown into a thriving community of faith, complete with multiple church buildings and worship services held twice a day (mimicking the Tawbuid's pre-Christian routine of chanting to ancestors and evil spirits twice a day). The New Testament had been fully translated,

pastors had been trained, and education and literacy were being achieved. The village had also built a cement drainage system and had clean water.

In spite of all these changes, many in the village recognized Pennoyer and recalled stories of his visit there in 1973 and 1983. Pennoyer was surprised to find that there were kids in the village who had been named "Doug" after him.

"PENNOYER WAS SURPRISED TO FIND THAT THERE WERE KIDS IN THE VILLAGE WHO HAD BEEN NAMED 'DOUG' AFTER HIM."

Pennoyer enjoyed seeing familiar faces — much older now — and meeting the children and grandchildren of some of the original Tawbuid informants and assistants who had helped him with his doctoral research.

"It was this overwhelming sense of gratitude," said Pennoyer, describing the emotions he felt in revisiting the Tawbuid community after all these years. "When I spoke in the church I would begin to tear up, looking around the audience, realizing I

owed these people my professional career."

At nights during his stay, Pennoyer showed a PowerPoint presentation full of pictures, audio of folklore/chants and digitized Super 8 video he had taken in 1973 and 1983. The Tawbuid enjoyed seeing glimpses of how their village used to be, what their parents and grandparents looked and sounded like, and how much had changed.

"I realized I probably possess more

knowledge than most of the people about their old way of life, several generations later," noted Pennoyer. "In a weird sort of way I'm a Tawbuid expert more than some of these young people are, who are so far removed from the darkness of their ancestors."

Pennoyer also trekked through the muddy jungles — rappelling with vines at times — to visit five remote churches in the community. In some of these areas, villagers remarked that Pennoyer was the



first American they'd ever seen. But instead of running from him in fear, they showed him love, wrapping their arms around him "like a hero returned to his home town."

On the day Pennoyer said goodbye, during the last morning church service in the main village, the Tawbuid handed him a guitar and asked him to sing a song. They remembered how in 1973, Pennoyer spent long stretches at night playing and singing songs in his hut.

Pennoyer chose the Irish ballad "Danny Boy," and before singing explained the historical background of the song in Tawbuid. He found that it was actually easy to contextualize the song to Tawbuid culture: Themes of hunger, longing, traveling far away and returning to find a lover dead resonated with the experiences of the Tawbuid.

"[Singing 'Danny Boy'] was for me and for them an interesting way to say goodbye for the time," said Pennoyer. "They had given me so many stories and now I was giving them a story — one that made sense in their culture."

"FROM THIS PLACE"

For Pennoyer, the experience of revisiting the community that had made such an impact on his life was powerful. More powerful, though, was witnessing the life-transforming impact of the gospel among the Tawbuid.

It's a testament to the "from this place" power of gospel proclamation, said Pennoyer, that one determined missionary couple in the post-WWII era could penetrate an unreached people group like the Tawbuid and — over the course of nearly six decades of ministry — help pave the way for so much transformation. One small church had grown to 19 churches among the eastern Tawbuid, the Bible had been translated and a Bible school had even been formed. The fear was gone and demonic worship had vanished. The land was secure and flourishing, and the villages were cooperating in community development planning.

"The end product of proclamation is transformation of an individual life," said Pennoyer, "but in this case it was transformation of a society."

2012

Pennoyer is currently working on his sabbatical report and plans to continue to publish articles and possibly a book about the Tawbuid. For him, the story of this people group is a story of transformation from darkness to light; it's a story he will never tire of telling. **B**

Forty Years After *Roe*, How Should We Think About Abortion?

This January marks the 40th anniversary of *Roe v. Wade*, one of the most polarizing rulings in U.S. Supreme Court history. Handed down on Jan. 22, 1973, the 7-2 decision effectively made abortion legal across the United States, deeming it to be a private decision protected under the constitutional right to due process. In the four decades since the ruling, an estimated 55 million abortions have been performed nationwide, all while the fight over the legality and morality of abortion has continued to rage on.

Biola Magazine recently sat down with professor Scott Rae to discuss the impact of the ruling, the ethics of abortion and the biblical perspective on life. Rae has served as an ethics consultant for several hospitals over the past two decades and has written extensively on beginning-of-life issues and bioethics, including in his books *Moral Choices* and *Outside the Womb: Moral Guidance for Assisted Reproduction*.

Scott, Jan. 22 marks the 40th anniversary of the *Roe v. Wade* ruling. What made this case so significant?

Actually, it was *Roe v. Wade* in conjunction with its companion case, *Doe v. Bolton*, that together essentially legalized abortion on demand at any point in pregnancy. *Roe v. Wade* divided pregnancy into three trimesters, somewhat arbitrarily, because nine is divisible by three. In the first trimester, it basically said abortion on demand is no problem. In the second trimester, it said the state could put some restrictions on the practice for the sake of safety for women. In the third trimester, they argued that the state has a compelling interest in the protection of life unless the mother's life or health is threatened.

The *Doe v. Bolton* decision clarified what is meant by the threat to the mother's health, and so broadened it that virtually anything qualifies, whether it is a threat to her physical, emotional, psychological or familial health — to be decided only by her and her physician. Essentially, it opened the door to abortion on demand for all nine months of pregnancy. People tend to include both of these cases under the same umbrella, but the impact of the *Doe* decision was just as great, if not more so.

How would you describe the long-term cultural impact of these rulings over the past four decades?

Well, the law has a significant educational value. And this one, no doubt, has brought more acceptability to the idea of abortion. At the time, the argument was that if abortion was not legalized, it would just take place in back alleys with unqualified people. But that was a red herring. The reality is that not much of that happened prior to 1973. So, the educational

value of the law has been really substantial in making abortion more acceptable. In the last 10 years, it's been countered by the educational value of technology — with the resolution and the sophistication of ultrasound. It's becoming harder for the average person to look at an ultrasound and say, "It's just a clump of cells" or "It's just a blob of tissue."

Abortion has had an impact on how we view the end of life, too. It came full circle in the late '90s, when the Supreme Court heard two different challenges to laws prohibiting assisted suicide. The challengers basically made the autonomy argument from abortion — "my body, my choice" — and applied that to assisted suicide. Thankfully, the Supreme Court rejected that analogy. But that analogy — that the beginning of life and the end of life are both subject to the same sort of autonomy argument — was affirmed by three different appeals courts before the Supreme Court struck it down.

Biola's official doctrinal position is that life begins at conception. What's the biblical basis for this?

The clearest biblical texts tell us that the unborn child growing in the womb is the object of God's creative, initiative, loving, caring handiwork. Abortion stops the handiwork of God in the womb. The parts of Scripture that speak to this are the passages that basically treat birth and conception interchangeably — a poetic synonymous parallel. (For example, Job 3:3, Jeremiah 1:5, Isaiah 49:1, Psalm 51:5 and Psalm 139:13-16.) And the account of the Incarnation speaks to the fact that you have an image-of-God-bearing person from the very, very earliest points of pregnancy — well before most women are even aware that they're pregnant.



Beyond the biblical case, what philosophical case can be made that personhood begins at conception?

One is our common-sense idea of who we are as a person. We see ourselves as what philosophers call a substance, which is an entity with an immaterial essence that defines and governs its physical development. A person is a substance. And the way we view things like moral responsibility and criminal justice strongly suggest that we view a person as having a continuity of identity all the way through life. If that's true, then obviously that continuity starts at conception. There's really no place along that continuum from conception until birth that you have any non-ad hoc way of drawing any lines.

Some people would say that you are a person when you're able to perform a certain set of baseline functions like self-awareness or self-consciousness. But if that's the standard, then it doesn't make any sense that we would view people in reversible comas or under general anesthesia as persons, which we obviously do. A person is something you are, not something you do. If being a person is something that you do, then it's by definition degreed, which means it's a more-or-less category, not an all-or-nothing category.

How would you convince someone who argues that personhood begins at some other point — such as implantation, or when there is a heartbeat or brain activity, or when the baby is viable to live outside the womb?

With each of those points, there is no morally relevant difference between the day before that point and the day after that point. Birth is just a change of location. So is implantation. The rest of those really have nothing to do with the essence of the person.

What I've found most effective in convincing people about the personhood of the unborn, though, is (1) somebody who cares about the woman giving her support and advice, and (2) something that gives visual effect to her intuitions. Hearing the heartbeat or seeing the ultrasound makes it a lot tougher to say this is just a piece of tissue, sort of like my liver. If we could get most women with unwanted pregnancies to just visit the doctor once, the instances of abortion would go down dramatically.

If personhood begins at conception, is there any circumstance under which abortion is

morally acceptable?

I would say that it's only acceptable when the life of the mother is at stake. In most cases — not all — if you lose the mother, you're going to lose the baby also. And so it's appropriate in those cases to treat the mother and let the chips fall where they will with the baby. If she has an aggressive form of cervical cancer, for example, you do the chemo, pray hard, hope for the best, but let the chips fall where they will. I don't see anything wrong with that, because if the mother dies, the baby is going to die.

Some people accept the position that life begins at conception, but say they are not willing to impose that view on others through the political process. Is that a valid distinction?

When fundamental human rights are involved, I don't think that distinction holds. It's almost like saying, "If you don't like slavery, don't own slaves." Or "I don't believe slavery is right, but I'm not going to impose my views on other people." The reason we impose those views is because fundamental civil rights are at stake, which I think is true here.

The question of when personhood begins doesn't just affect the abortion debate. It's also central to the area of embryonic stem cell research and reproductive technologies. In your writings about reproductive technology, you've expressed significant ethical concerns about in vitro fertilization (IVF). In your view, what should couples know before considering IVF?

Two things: With IVF, there is a risk of embryos being left over. Unless IVF is a total failure, the likelihood is high that you'll have embryos left over, frozen in the lab. I would argue that whether they are in the lab or in the body is irrelevant — it's just a difference of location, and it's irrelevant to their status. The other thing that you have to be aware of is that the process can be too successful, and you can end up with major multiples. You can end up with a litter of children in the womb. So that runs the risk of selective abortion.

Both of those — throwing away embryos and selectively aborting fetuses — are morally the same thing. So I would tell the couple: First, don't implant more embryos than you can safely carry. Second, commit that every embryo you create in a lab gets to be implanted — preferably with you, but putting them up for adoption is also an appropriate thing to

do. Couples who adopt these embryos get the benefit of adopting, but they also get the experience of pregnancy and childbirth, which is very important to lots of women.

To many, being "pro-life" tends to be synonymous with voting a certain way. But beyond advocating for political changes, how can churches be more active in caring for the cause of the unborn?

One is to acknowledge Sanctity of Human Life Sunday. [This year it's Jan. 20, 2013.] Acknowledge and recognize that there are women in our churches who have had abortions, which for them can be very painful, but it's also part of being healing and redemptive. If it's not too painful, have a woman who has had an abortion tell her story. Or a woman who was tempted to go down that road and decided not to. That's just as powerful — especially if she's standing there holding the hand of her 6-year-old daughter.

Second, pastors should talk about this every once in a while. You could go to a lot of churches for a long time and never know that there's anything morally problematic about abortion. It's not that you have to preach on the specific subject of abortion — but there are regular topics where it can be mentioned. Plant seeds when you can.

Third, have a crisis pregnancy center in your phone where you can refer women with unwanted pregnancies. Better yet would be to have a handful of women who could serve as counselors and support for women with unwanted pregnancies. That's a start.

ABOUT THE EXPERT



Scott Rae is chair of the philosophy of religion and ethics department at Biola's Talbot School of Theology. He holds a Ph.D. in social ethics from the University of Southern California. In November, Rae was elected vice president of the Evangelical Theological Society.



THE ART OF REASONING WELL

Sharing our faith is both exhilarating and frustrating. It is exhilarating because when we talk about the reasons why Jesus is the only name by which we are saved, we know lives can be changed and souls redeemed. However, it is frustrating because when people flee from God, they resort to all sorts of folly. And when they do, many of us feel inept as ambassadors of Christ because so many of us know what they are saying is off base, but cannot pinpoint why because we have not been taught to think critically. But if we are to effectively share and defend our faith, it is very helpful if we know something about the art of reasoning well. Here are three simple steps to assist us on our way.

STEP 1:

Clearly define all terms. Meaningful conversations cannot take place if the terms being used have different meanings to the different parties involved. For instance, a Christian using the term “God” means a personal, spiritual being, who is immanent and transcendent, infinite, unchangeable and perfect. However, others may mean an impersonal force, an unfolding flower or the physical-material world. Therefore, to ensure people are not talking past each other, simply ask, “What do you mean by that?” when ambiguous or vague terms are used.

STEP 2:

Become familiar with the three laws of thought. In order for intelligible exchanges to occur, basic rules must be employed to help guide our thinking and eliminate vague, contradictory or ambiguous ideas.

The Law of Identity says that if a statement is true, then it is true. The statement “Christianity might be true for you, but it’s not true for me” defies this law. If Christianity is true, then it is true for me and it is true for you. The Law of Non-Contradiction says that a statement cannot be true and false simultaneously. This means Jesus cannot be Lord and not Lord at the same time and in the same sense. The Law of the Excluded Middle says that a statement must be either true or false and therefore excludes the possibility of the truth falling somewhere in the middle. Thus, the

statement “Jesus is Lord” is either true or false. Jesus is Lord or he is not. There is no middle option.

When having spiritual conversations, if the person with whom you are speaking ignores any of these laws, gently point out the problem. Politely tell the person why it is important that everybody plays by the same rules when trying to discover the truth about a matter.

STEP 3:

Be able to spot fallacies people use in the course of a conversation. When people disagree with you on a point, rather than give logical reasons for why they disagree, they often give unsound reasons or bring up irrelevant information to divert attention away from the topic being discussed.

One such fallacy is called *ad populum*, which is an unhelpful appeal to the majority. The statement “Jesus didn’t do miracles because nobody believes the Bible” is an example. It is claiming that because most people do not believe the Bible, Jesus did not perform miracles. That most people do not believe the Bible, however, does not prove that Jesus did not do miracles.

Another fallacy you are likely to face is called *ad hominem*. This is a verbal attack on a person instead of his argument. The statement “Your reasons for God’s existence are wrong because you’re a moron” is an example because it resorts to name calling instead of stating why the person’s reasons

for God’s existence are flawed. Other fallacies include:

- ▶ **Chronological snobbery:** The belief that the modern world is inherently superior to the ancient world.
- ▶ ***Ad ignorantiam:*** The assumption that something is true because it has not been proven false.
- ▶ ***Tu quoque:*** Dismissing an argument by pointing out discrepancies between the person’s argument and behavior.
- ▶ ***Bulverism:*** Addressing how a person came to hold a position instead of the position itself.
- ▶ ***Ipse dixit:*** Citing an unqualified authority in support of an issue.
- ▶ ***Ad baculum:*** An attempt to move a person’s position by using a threat.

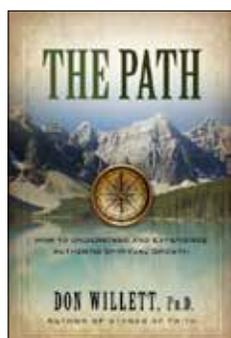
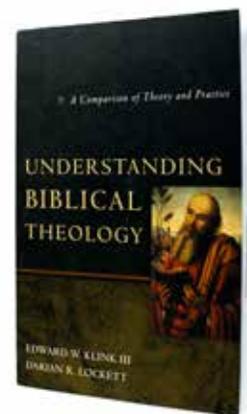
In order to determine if someone has committed a fallacy, ask yourself, “What is this person trying to prove and how is he trying to prove it?” If you determine the reasons given do not actually prove or pertain to the issue at hand, gently point it out and ask your conversation partner to offer some valid reasons in their stead.

In his book *How We Think*, American philosopher John Dewey said, “Until the habit of thinking is well formed, facing the situation to discover the facts requires an effort.” Yes. The question is, “Are we willing to put forth the necessary effort to master the art of reasoning well so we can share and defend our faith in the most effective way?”

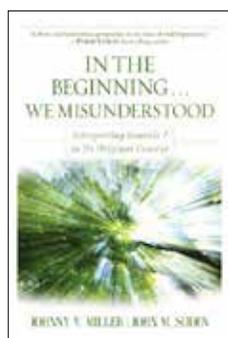
Patty Houser (M.A. ’11) is a writer, teacher, speaker and Christian apologist who has a passion to equip women to share and defend their faith in a culture hostile to Christianity. Find her at pattyhouser.com.

BOOKS BY BIOLANS

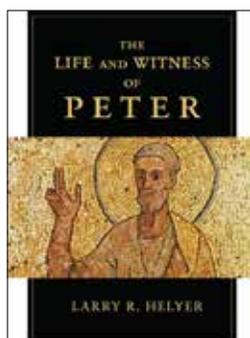
Understanding Biblical Theology: A Comparison of Theory and Practice, by Edward W. Klink III (associate professor of biblical and theological studies) and Darian Lockett (associate professor of biblical and theological studies), Zondervan, November 2012. This book examines the five major schools of thought regarding biblical theology and handles each in turn, defining and giving a brief developmental history for each one, and exploring each method through the lens of one contemporary scholar who champions it. A conclusion suggests how any student of the Bible can learn from these approaches.



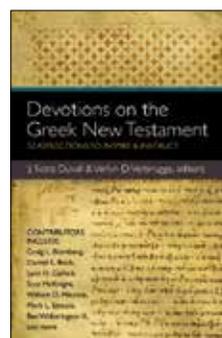
The Path: How To Understand and Experience Authentic Spiritual Growth, by Don Willett ('71, Ph.D. '97), WinePress, July 2012. *The Path* explains three stages of spiritual development — childhood, young adulthood and parenthood — so that we can better understand where we are in the process of transformation and can better cooperate with God as he works in our lives. *The Path* is the companion to *Stages of Faith: 8 Milestones That Mark Your Journey*, a 13-week study for small group and personal use.



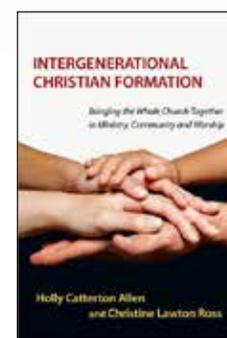
In the Beginning ... We Misunderstood, coauthored by John M. Soden (Ph.D. '78), Kregel Publications, August 2012. This book offers a new approach to interpreting the creation story based on how the original audience would have understood the account. After offering an overview of the past and present issues in interpreting the first chapter of the Bible, the authors explore historical and cultural aspects of the account and challenge audiences to interpret the Bible in its original context instead of trying to fit it into scientific assumptions.



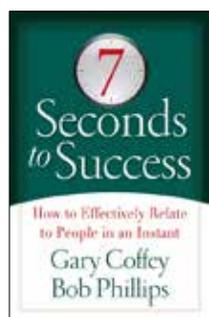
The Life and Witness of Peter, by Larry R. Helyer ('65), IVP Academic, September 2012. For Protestants, the apostle Peter seems caught between two caricatures: the rustic fisherman of Galilee and the author of two lesser New Testament letters. And in both cases he is overshadowed by Paul. In this new book, Helyer reconstructs Peter's life, theology and legacy from evidence in 1 and 2 Peter, the Gospels, Acts, Paul's letters and texts from the early church — seeking to reinstate this neglected and underestimated apostle to his rightful stature.



Devotions on the Greek New Testament: 52 Reflections to Inspire and Instruct, contributions from professors Kenneth Berding, Edward W. Klink III, Michelle Lee-Barnewall, Gary Manning Jr. and Matt Williams, Zondervan, October 2012. Devotions found in this book are based on a close reading of the Greek New Testament rather than the English Bible. Each author employs a variety of exegetical approaches to their devotions, while the book, as a whole, encourages readers to use their Hebrew and Greek Bibles. *Devotions* is a multifunctional book that can be used as a weekly devotional or as a supplemental resource.



Intergenerational Christian Formation, coauthored by Holly Catterton Allen (Ph.D. '02), InterVarsity Press, October 2012. Throughout biblical tradition and the majority of history, communities of faith included people of all ages together in corporate worship, education and ministry. The church was not just multigenerational; it was intergenerational, with the whole church together as one family and people of all ages learning from one another in common life. In this comprehensive text, the authors offer a complete framework for intentional intergenerational Christian formation, giving concrete guidance on how worship, learning, community and service can all be achieved intergenerationally.



SIX-WORD SUMMARY

Make good impressions: read, recognize, relate.

7 Seconds to Success: How to Effectively Relate to People in an Instant, by Gary Coffey ('69) and Bob Phillips ('64), Harvest House Publishers, October 2012.

ALUMNI NEWS

NEWS AND NOTES

Evadene (Johnson, '46) Stranske recently published *Don't Call Me Poor: A Mother Grieves and Grows as her Teenage Son Courageously Fights Cancer*, a book based on her son, Darryl, who died of cancer at the age of 15. The book details how Darryl, sick as he was, ministered to his parents and family.

Ray ('52) and Betty Hanson recently celebrated their 50th wedding anniversary in Shoreline, Wash. During their 50 years together, the Hansons have enjoyed traveling, spending time with their children and grandchildren, golfing, gardening, music and being active members of the First Baptist Church in Port Angeles, Wash.

James Imel ('56, M.Div. '64) recently retired from teaching at Bakersfield College in California at the age of 79. James earned his Th.D. at age 76, and is currently preparing the core of his dissertation for publication, in order to help churches retain new members. He also recently upgraded and combined his first two books into one, titled *Technical Manual for Christians*.

Cecil W. ('72, M.Div. '76, Th.M. '77) and Kathleen **Stalnaker** recently transitioned back to Santa Clarita, Calif., after ministering for 34 years in both Belgium and the Netherlands. However, Cecil will continue as the part-time chairman of the Intercultural Studies and Practical Ministry department at Tyndale Theological Seminary, located near Amsterdam. Cecil and Kathleen will continue to minister with Greater Europe Mission in the Southern California region by recruiting, training and mentoring new missionaries. Cecil will also return to Tyndale to teach courses related to missiology from time to time.

Diane Sellers ('73) is a licensed marriage and family therapist who has her own private practice at King's Counseling Center in Hanford, Calif. She is also the director of the IRMA Network, an organization that works to educate and bring healing to those wounded by an abortion.

Mark ('77, Ph.D. '89) and Carol **Wheeler** recently moved from Sammamish, Wash., where they lived for the past 22 years, to Chicopee, Mass. In Seattle, Mark spent 14

Continued on page 32



Bill Marty ('65), Roger Poppen ('65), Chuck Reagan ('65), Bob Tedrow ('66), Ken Flurry ('65) and **Jim Allen ('64)** gathered for a reunion in August at a lake house on Lake Texoma on the Texas and Oklahoma border. The men were all roommates or close friends at Biola in the '60s and each turned 70 this year. Each of the men has served in pastoral ministry, and two have served as missionaries. Together they have more than 250 years of combined ministry service, and it continues in various degrees.

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ALUMNI FILES

A New Team Member & New Things in Store



From left: Don Bernstein, Rhonda Englert, Rick Bee and Maria Zalesky.

Last summer, Biola completed an extensive professional study of our alumni and parent programs that provided some key information and direction for our future. We were pleased to hear from the consultants that many of the things that we are doing — such as our chapter/regional programs, publications, email newsletters and events — are what the best and most innovative alumni programs are accomplishing.

But we were challenged to hear that programs such as mentoring, career services and networking were areas where we could really “bump up” our efforts to better serve our students, alumni constituencies and schools. It was really no surprise to hear the assessment that we were dramatically understaffed for the multiple programs we were trying to accomplish, with only three of us in the alumni department and more than 62,000 on the alumni roll. So, we were pleased to see Biola’s leadership commit to grow the alumni department in order to better serve your needs as Biola alumni! Can I get an “amen” and a “hallelujah”?

With that, we began a search for someone who could add to the expertise of the department, with a passion for service and ministry, and with the necessary energy and enthusiasm to help us accomplish all that we hope to in alumni and parent relations. And we found just the right person!

We are so excited about the addition

and would like you to join us in welcoming Maria Zalesky to Biola’s alumni office as the director of alumni. Maria has many years of experience in higher education, working for both Christian and public institutions. We are pleased to have her skills, enthusiasm and expertise as well as her desire to serve and minister to Biola alumni. Maria and her husband, Lenny, reside in Riverside, and are past parents here at Biola. Maria joins our team of three, where I remain the senior director of alumni and parents, Don Bernstein continues in his role as manager of alumni, and Rhonda Englert serves as administrative assistant.

Using this summer’s survey and assessment, your alumni team is working hard to identify all programs and services that we can find to better serve your needs as alumni. In the coming months you will hear more about a radically improved alumni association benefits program, an orchestrated mentorship and career development service and an events and activities program that excites students, young alumni and seasoned graduates (like me!). I know you will be excited, and better served, to see the changes coming.

If you want to know more about all of the alumni programs and benefits, check out the website at biola.edu/alumni, send me a note at rick.bee@biola.edu or give me a call at (562) 896-2030.

And to see the impact of alumni around the world, go to biola.edu/makingitmatter.

Rick Bee ('79, M.A. '90, Ph.D. '01) is senior director of alumni relations. Email him at alumni@biola.edu or call (562) 903-4728.

years as an associate pastor at Crossroads Bible Church in Bellevue, and 7 years as the senior pastor of United Evangelical Free Church in Seattle. Beginning Sept. 1, Mark is now the senior pastor of First Central Baptist Church in Chicopee.

Scott Shuffield ('82) earned an M.A. in ministry, with an emphasis in pastoral ministries, from Lancaster Bible College in December 2011, earning high honors. Scott is currently the pastor of congregational life at Church of the Open Door in York, Pa.

Randy (M.A. '87) and **Jan (Peterson, '76) Kent** are celebrating their 25th anniversary of being missionaries in France. Randy and Jan run one-week summer outreach English camps in France and are looking for people interested in participating in one-week missions trips to France in July. Their email address is kentsfrance@yahoo.com.

Arlene Pellicane ('92) recently authored the book *31 Days to a Happy Husband: What a Man Needs Most from His Wife*, released by Harvest House in August 2012. For the book, Pellicane, also author of *31 Days to a Younger You*, asked numerous husbands what a man needs most from his wife. Based on their answers, she identified five keys that she hopes will give wives a new appreciation and understanding of how to love and care for their mates.

Jeremy ('99) and **Christy (Cannavo, '99) Asbra** are delighted to announce the birth of their third daughter, Cheyenne Lynette. She was born Nov. 30, 2010, and was welcomed into the family by her big sisters, Jocelynn, 7, and Sydney, 3. The Asbras reside in Lake Mathews, Calif.

Walter and **Monica (Wickman, '99) Mroch** celebrated the birth of their daughter, Emilia Joy, in March 2012. Emilia, a micro preemie, was born at 28 weeks, weighing 446 grams and less than 11 inches. After much prayer, Emilia was born and never needed to be intubated nor did she need surgeries. Walter and Monica praise God Emilia's vision is great and that she is right on target for a 5-month-old baby.

Rod and **Stacy (Maffei, '99) Beck** welcomed their third child, Leah Kaylee, on March 31, 2011. The Becks moved back to Apple Valley, Calif., from Colorado in the summer of 2011. Rod is a pilot while Stacy loves being home

with the kids as well as being a Pampered Chef consultant.

Jeffrey ('00) and **Amy (Dye, '02) Hachquet** are proud to announce the birth of their second child, Brynn Morgan, born Aug. 3, 2012. Jeffrey is a property development manager for Schadler-Kramer Group and Amy is currently a stay-at-home mom with plans to open a private practice doing marriage and family therapy in Las Vegas.

David and **Lisa Marie (Bunker, '00) Morgan** are pleased to announce the birth of their youngest child, Asa Christopher James, born on July 26, 2012.

Steven Christopher (Ph.D. '01) began his service this summer as associate professor of Family Life at Concordia University, in Ann Arbor, Mich. In this new role, Steve will teach classes, assist in program administration, advise students and supervise field work programs. He and his wife, Dee, will make their new home in the community of South Lyon, Mich.

Matt Curtis ('04) recently published *Hashtag Wisdom: The Wisdom of Solomon Applied to Social Media*. Curtis' book applies the wisdom of Proverbs to social media in an effort to effectively reach the world for Christ.

Paul ('04) and **Tina Marie** ('04) **Franks** welcomed Oliver Nathanael Franks into their family on July 14, 2012. Paul earned his Ph.D. in philosophy from the University of Oklahoma. Paul and Tina Marie currently reside in Toronto, Canada, where Paul is assistant professor of philosophy and Tina Marie is assistant director of seminary admissions at Tyndale University College & Seminary.

Winton White ('05) and **Amanda Kadlubek** ('07) recently were involved in Bizet's *Carmen*, put on by Beyond the Stage Productions. The opera took place on Dec. 1, 2012, at Founder's Auditorium in Los Angeles.

Richard and **Lindsey (Higgins, '05) McMahan** welcome their daughter, Tessa Mae McMahan, born July 19, 2012. The happy parents describe her as their little bundle of joy.

WHERE ARE THEY NOW?



Kristi Schliep ('00) recently partnered with Youth for Christ Asia to create and launch EMBARK Asia Pacific, a new cross-cultural youth ministry internship based in Thailand. EMBARK Asia Pacific is an effort by YFC to develop young leaders from around the world through a 10-month ministry internship. Schliep serves as the EMBARK coordinator and works in a variety of capacities, from developing curriculum to recruiting participants. "My goal is to see eight to 12 young leaders from at least four nations participating in EMBARK. ... I want to see these young leaders developed and unleashed as workers in the harvest wherever God calls them," Schliep said. "I want to see EMBARK serving a vital role in fulfilling the Youth for Christ vision of seeing every young person, in every people group, in every nation have the opportunity to make an informed decision to become a follower of Jesus Christ and become part of a local church." Schliep's involvement with YFC spans more than 11 years and began during her first semester at Biola, when the Southern California Youth for Christ executive director came to one of her classes. "I went up to chat with him afterward," she said. "At the end of that conversation, he offered me a job." Schliep continued working for YFC during her two years at Biola and stayed with the organization even after she graduated with a degree in Christian education ministries. Biola served as a sort of training ground for her before she went into full-time ministry, Schliep said. Through the encouragement of her professors, Schliep said she was prepared for her current ministry role and through their investment in her personal and professional development she was encouraged to take risks and exercise her gifts.

Continued on page 34



After earning a degree in biblical theology from Biola, **Jon Talbert** ('89) spent four years as a chocolate broker for Helen Grace. Today, as the "compassion pastor" of Westgate Church, he uses the skills he learned selling chocolate to build relationships in the city of San Jose. In 2004, Talbert launched a program called Beautiful Day, which engages the church with its neighbors, encouraging members to do good deeds — from running after-school programs to participating in the annual AIDS Walk. Lately, Talbert has found himself navigating the difficult political arena where Christians and the gay community intersect. He said his goal is to let the Word of God and the Holy Spirit do their work in revealing Christ. "We're right in the middle where we think Jesus would have been," Talbert said. "We're not trying to be weirdly evangelical and we're not trying to be way liberal." Talbert is working to incorporate Beautiful Day as a nonprofit, and hopes the program will continue to spread across the country. "If we can do it in the Bay Area, you can do it anywhere in the world," Talbert said. Talbert and his wife, Cheri, have four adult children: Jaclyn, Lauren, Cathryn and Sam.

! Calling All Nurses!

The nursing department is looking for nominees for its next Nursing Alum of the Year award, to be handed out in October 2013. You are invited to nominate yourself or another Biola nursing graduate who graduated prior to 2002. Contact (562) 903-4850 or nursing.department@biola.edu for a nomination form.

ALUMNI WEEKEND: PAUL BASEL (10)

■ Biola Weekend Brings Alumni Back Home

More than 1,100 alumni, parents and family members filled Biola's campus for the second annual Biola Weekend on Oct. 5-6 — two days jam-packed with fun and festivities (and even some exercise).

The Biola community was treated to a street fair on Friday, while they waited for the annual Punk 'n Pie show to begin. Earlier in the day, friends of Biola had the chance to meet some of the university's faculty and staff during the inaugural Dine & Dialogue luncheon.

On Saturday morning, Olympic athlete Amy Atkinson ('11) and President Barry H. Corey led almost 500 runners in the annual 5K Run/Walk. Funds raised from the race went to Biola's Social Justice Ministry and their partner, Prison Fellowship Ministries. Later in the afternoon, six Biola alumni participated in the T3 Talks (short for "Truth, Transformation, Testimony") and gave presentations on how God is using them in their respective fields.

To end the weekend, attendees dined at the "Best of Biola" dinner on Metzger lawn. Alumni from several of Biola's schools shared how Biola prepared them to reach the world for Christ, in accordance to the university's year-long theme, "From this Place: Proclaiming the Good News in a Changing World."

Overall, alumni and families who attended Biola Weekend raised \$10,000 for student scholarships.



The musical talents of Biola students were on display at "Punk 'n Pie."



Impressive ice sculptures were part of the decor at the spotlight dinner and silent auction.



Olympian Amy Atkinson ('11) ran alongside President Corey in the 5K run/walk.



The Biola street fair and family barbecue offered fun for all ages.

Rebecca Fort ('05) created www.si5s.org, a website based on the si5s system, a comprehensive written form of American Sign Language. Si5s was created by Robert Arnold, a professor of Sign Language and Interpreting at Mount San Antonio College. After taking ASL classes for over six years, Rebecca saw the need for a written form of ASL for the deaf to be able to better communicate and express themselves, so she teamed up with Arnold to create a website to bring awareness of the si5s system to the public. Rebecca helps with marketing the system and she is also in the process of helping create resources for ASL teachers to incorporate it into their curriculum.

David ('06, M.A. '10) and Allison **Holtson** happily announce the birth of their daughter Jane Marie, born June 17, 2011.

Andrés and **Dana (Artinger, '08) Bonilla** got married in the summer of 2012 and live in Quito, Ecuador, where Andrés serves as a dentist and Dana as a missionary. They also keep a blog with ministry updates at www.andresydana.com.

Joshua ('08) and **Nathalie (Borg, '10) Seale** were married in Temecula, Calif., on Aug. 6, 2011. The alumni also had a reception in Malta, Nathalie's home country, on May 27, 2012, where they celebrated with Nathalie's extended family and friends. Nathalie works at Azusa Pacific University and Joshua at an international nonprofit. They are both currently doing an MBA at APU.

Brian and **Maggie (McGill, '08) Todd** are blessed to have a baby girl, Charlotte Amelia, 2. Brian and Maggie are happily living in Santee, Calif.

Jack ('10) and **Janna (Huang, '09) Alayu** were married on Feb. 4, 2012, at Biola University's Calvary Chapel. Jack works as a technical support representative and Janna works as an oncology registered nurse. They live in Santa Fe Springs, Calif., and serve at Catalyst LTM Church in Carson, Calif.

Benjamin and **Amanda (Hetrick, '10) Pence** were married on July 7, 2012, at Evangelical Free Fullerton. Ben is a software engineer and Amanda recently passed the CPA exam and works at an accounting firm in Orange. They live in La Habra, Calif.

Daren and **Jaclyn (Cirilo, '10) Howard** were married in an old wedding chapel on April 9, 2011 in Pasadena, Calif.

Bryan and **Kathryn (Heberling, '11) Kuranaga** married at Grace Evangelical Free Church of La Mirada, on Feb. 25, 2012. The wedding was conducted by professor Rob Lister.

Scott ('12) and **Katie (Feher, '10) Klingbeil** were happily married on June 28, 2012 in San Juan Capistrano. Scott graduated with his degree in music in 2012. Katie graduated with a communications degree in 2010 and is currently completing her M.A. with the Biola School of Education.

IN MEMORIAM

Jerry Eakin ('52) passed into the Lord's presence on Oct. 15, 2012. He will be greatly missed. Jerry is survived by his wife Martha and two children, Deborah and Janet.

Burton Hatch ('52) passed away on June 20, 2012, in Medford, Ore. Burton served as a pilot in the Army Air Corps during World War II, then went on to graduate from Biola and Talbot seminary. During his military career, he earned several decorations, including the Legion of Merit with one oak leaf cluster and the Meritorious Service Medal. In 1971, he was named Biola Alumnus of the Year and was the commencement speaker the same year. After he retired from the Army, he taught Bible courses and headed the Biola Counseling Center until 1971. He is survived by his wife of 69 years, Marie; his children, Alice Hatch ('67), Elaine (Hatch '70) Hulse, Ruth (Hatch '75) Wheat and Robert Hatch ('77); six grandchildren, including Marie (Wheat '08) Bergman; and 11 great grandchildren.

Ray Dorothea Tuggy ('54) went to be with the Lord on Aug. 4, 2012. She was born on March 30, 1928, in Ely, Nev. After attending Biola, Ray married Harold Tuggy on April 16, 1950. The couple then traveled to Venezuela, where they served as missionaries for 36 years. After serving in the mission field, Harold and Ray retired to Florence, Ore., where they became active members of the Community Baptist Church. Ray's memorial celebration was held on Aug. 10, 2012. She is survived by her five children, nine grandchildren and many great-grandchildren.

WHERE ARE THEY NOW?



After graduating from Biola with an accounting degree, **Donald Flynn** ('81) went straight to work for a public accounting firm in Southern California. After 30 years of working and living in California, Flynn and his family were ready for a change. In April 2012, Flynn accepted a position as CFO of the Colorado Association of Realtors, based in Colorado Springs, Colo. After what his boss called a "four month job interview," Flynn was promoted to the CEO position of CAR in September 2012. "They've asked me to evaluate and look structurally at the organization," Flynn said. "They've allowed me to put my own plan together ... to kind of reorganize the association, both from an operational point of view and from a strategic point of view." In addition to his promotion to the CEO position of CAR, Flynn will still maintain his previous role of CFO for the organization. Throughout his career of working for Romberger, Wilson and Beeson, the Auto Dealers Association of California and the California Association of Realtors, Flynn said he has consistently recalled concepts taught to him while at Biola. "The instructors and professors took a practical approach to accounting principles in the workplace They didn't get stuck on the theory and provided a good background for applying business and accounting principles in the workplace," he said. "It prepared me for all the different things I've seen in my career." Flynn credits his accounting professors for helping to guide his career choices and said he aims to be a similarly good leader in his new role at the CAR.

Continued on page 36

■ Biola Celebrates Inaugural Athletics Hall of Fame

Biola celebrated its inaugural Athletics Hall of Fame ceremony on Sept. 15, inducting three of the university's most outstanding former student-athletes into its first-ever class.

Former Major League Baseball all-star Todd Worrell ('82), basketball and volleyball player Becky (Miller, '86) White and basketball player Wade Kirchmeyer ('85) were all honored as members of the Hall of Fame Class of 2012.

The Hall of Fame serves to honor and recognize outstanding individuals who have made exceptional contributions as a student-athlete, coach or an honorary member who brought honor, recognition and distinction to the intercollegiate athletics program and the university.

– Amber Amaya



WADE KIRCHMEYER ('85)

- Two-time NAIA All-American
- Helped lead basketball team to 1982 NAIA championship game
- Set single-season school record for scoring (691) and field goal percentage (.677)
- Holds Biola record for career field goal percentage (.662)
- One of just 21 players in Biola history to score over 1,000 points (1,077 total)

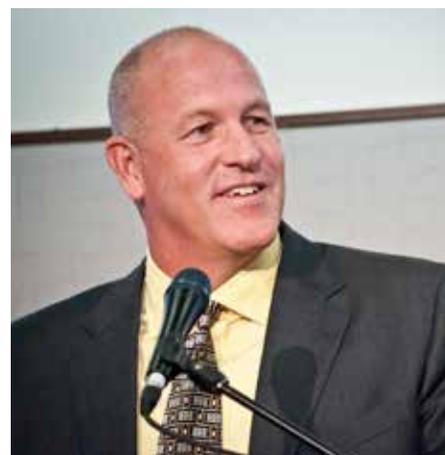
“The basketball memories resonate — going into battle side by side with your friends and teammates with one common goal of winning games. Every one of my teammates made personal sacrifices for the betterment of the team. We were watched over and groomed for basketball and life challenges by great coaches. ... Biola has been and still is an important part of my life. The emotions that come over you, the memories of the friendships that developed at Biola, have been maintained over the years. Biola has defined who I am as a Christian and my walk with the Lord.”



BECKY (MILLER, '86) WHITE

- First woman to be a four-time NAIA All-American in two different sports
- Holds Biola volleyball records for career attack percentage (.573) and blocks (687)
- Holds Biola basketball records for career points (2,411), rebounds (1,492), field goals (933) and free throws (545)
- Helped lead Biola to first NAIA national championship tournaments in volleyball (1985) and basketball (1983–84)

“I learned more from losses than I did from wins. I really liked winning. Winning is fun and I am very competitive. But what I am more than competitive is driven. What you learn from losing is how to get better. Life as an athlete teaches you many things. What you learn from losses comes back to really be significant when you have a life that may hold, chronically, a lot of losses, and I'm very grateful for the passion that I learned here. I'm very grateful I learned to care here about many things. I think a community is critical. For me it has been life sustaining. I am grateful to have been educated here.”



TODD WORRELL ('82)

- Played 11 seasons as a pitcher for the St. Louis Cardinals and the Los Angeles Dodgers
- First-round pick in the 1982 Major League Baseball draft
- 1986 National League Rookie of the Year
- Three-time MLB all-star
- Currently ranks 30th on the all-time save list with 256 saves

“It was not easy moving into professional sports. If you love the Lord, that is not an easy task sometimes, especially when you live with 25 guys and you spend more time with them than you do your family. What I found more important at that point in my life was maybe not so much what rolled out of my mouth but how I was living my life and the choices that I had to make. A lot of that came back to what took place and what was invested in my life here at Biola. As I moved through my professional career, I found that not everybody agreed with what I believed, but they respected me ... because I was striving to live what God calls us to.”

Robert Earl Wolcott ('54) went to be with the Lord on Oct. 26, 2012, at his home in Laguna Woods, Calif. Robert served in the Army for two years then became a Montebello firefighter for almost 30 years. After the death of his first wife, Virginia, in 1986, he married Marlene in 1988 and the two traveled and served their church. He is survived by his wife, Marlene, his two sons, his sister, Marlene's daughter and son, his nine grandchildren and two great-granddaughters.

Frank Austin Mercer ('55) passed away on Aug. 18, 2012. He was born July 20, 1927, in Vancouver, British Columbia, Canada. Frank graduated from San Jose High School in 1945 and after serving in the United States Army, was discharged in 1947. He graduated from the Bible Institute of Los Angeles in 1955 and received an honorary doctorate from Southern California Bible College in 1992. Frank was mentored by Biola's fifth president, Sam Sutherland, and during his time at Biola, Frank roomed with Biola's sixth president, Richard Chase. Later, while coaching basketball at Biola, Frank became a mentor to Biola's seventh president, Clyde Cook. As part of Biola's first basketball team, he was one

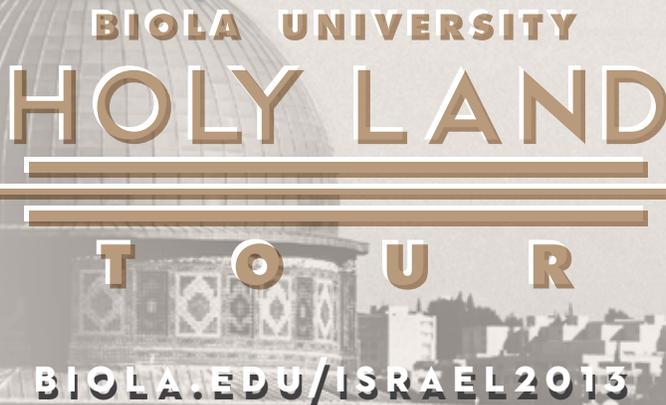
of a group of three who, while discussing the need for a mascot, decided to name themselves the Eagles, thus securing his spot as one of Biola's original Golden Eagles. His memorial celebration was held Aug. 18, 2012, at Grace Baptist Church in Waterloo, Iowa. He is survived by his wife of 62 years, MaryAnn, their two children, seven grandchildren, 12 great-grandchildren and his sister. Frank was preceded in death by his parents, two sisters and two brothers.

Shirly (Morgan, '62) Bowman of Duncanville, Texas, went to be with the Lord on Sept. 24, 2012, after an illness. She was married to her Biola sweetheart, Howie Bowman, for 50 years. Shirly and Howie served with Wycliffe as missionaries for 50 years — many of those spent in South America. Shirly was on the Biola campus last February to celebrate her new status as a Golden Eagle (50-year graduate), along with her husband. The couple also celebrated the 50th anniversary of their marriage and of their service with Wycliffe.

Nancy (Fields, '65) Coats went home to be with the Lord on Aug. 17, 2012, at her home

in Midvale, Idaho. Coats was born on July 31, 1942, in Medford, Ore. She graduated from Biola with a degree in elementary teaching and served as the ASB social director during her time at Biola. While at Biola, Nancy met the love of her life, David Coats, whom she married in 1966. Nancy was proud that three generations of her family attended Biola: her parents, and two of her children after her. Nancy loved to teach and be involved in politics. She is survived by her husband, David, three children and eight grandchildren.

Everett Purcell (MA. '94) passed away on Aug. 11, 2012. He was born May 18, 1924, in Nebraska. He served in Iwo Jima during World War II and earned degrees from the University of Nebraska, University of Southern California and Biola. In 1947 he married his wife, Luverne; the couple first met at the Lutheran Bible Institute in Minneapolis, Minn. Everett was actively involved in the Creation Science Movement and led the Creation Science Association of Orange County for many years. He is survived by his wife of 65 years, his sister, three children, seven grandchildren and eight great-grandchildren.



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In the early days of the Bible Institute of Los Angeles, a group of students led by T.C. Horton established "The Fishermen's Club," a Bible study and evangelism training group that met on Monday nights. With Matthew 4:19 ("Follow me and I will make you fishers of men") as their motto, the group eventually expanded into multiple groups of "Fishermen" meeting not only in Los Angeles but also across the country and abroad. This photo shows the 1942 banquet of what had then become know as the "International Fishermen's Club."



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The Last Word features posts from the Talbot School of Theology faculty blog, The Good Book Blog (thegoodbookblog.com). This article was first published on December 23, 2011.

God, the Master Craftsman: A Christmas Meditation

Nestled deep in the heart of the Swiss Jura Mountains is the Vallée de Joux, home to several watchmaking companies since the 17th century, where master watchmakers continue to manufacture some of the world's most coveted timepieces. These highly skilled craftsmen make watches in their workshops (ateliers) that contain minute moving parts and complications, which work to tolerances of hundredths of millimeters with incredible precision. And this attention to detail is reflected in the beauty, accuracy and durability of these mechanisms. When I think of my favorite brands like Breguet, or Patek-Phillipe, or Franck Muller, I recall the meticulous craftsmanship behind these complicated works of art, which both touch the heart and engage the mind.

Wonderful is the word that encapsulates the world of horology. The more I read about the art and craft of watch making, the more I reflect on the infinite complexity of the divine mind, particularly the wondrous design and the meticulous plan of salvation — conceived in eternity but executed in time and space.

But when the fullness of time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying,

"Abba! Father!" (Gal. 4:4–6).

The incarnation of our Lord, which resulted in our redemption and adoption into God's family, was central to God's plan.

To redeem is to set free by paying a price. How did this happen? "Christ *redeemed* us from the curse of the law by becoming a curse for us — for it is written, 'Cursed is everyone who is hanged on a tree'" (Gal. 3:13). It cost God the price of his Son's life.

The legal requirements of God's justice and law demanded that we be punished and excluded from his presence for our sins. So how did God satisfy his justice and his law? This he did by the life, death and resurrection of his Son Jesus Christ.

And the result of this is the very heart of the gospel: *adoption into God's family.*

For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him (Rom. 8:14–17).

Redemption leads to relationship. As joint-heirs with Christ, we enjoy by grace what he enjoys by nature — glorious intimate fellowship with God. And all this was part of God's wonderful plan from eternity!

He chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved (Eph. 1:4–6).

The infinite complexity of the divine mind is reflected in the infinite complexity of our salvation: "The *wisdom* of God has ordained a way for the *love of God* to deliver us from the *wrath of God* without compromising the *justice of God*," writes John Piper in *Desiring God*.

May this Christmastide be a time of reflection on the manifold design and beauty of God's eternal plan, as we celebrate the birth of our Lord Jesus Christ: "Born that man no more may die, born to raise the sons of earth, born to give them second birth. Hark! The herald angels sing, glory to the newborn King!"

Ashish Naidu is an associate professor of theology at Biola's Talbot School of Theology.



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