

MAY 2015

The Point



17

IT HAPPENED HERE:
RESPONDING TO SEXUAL ASSAULT AT BIOLA

23

GOOD GRIEF

36

MAKING IT BIG IN L.A.

SPRING 2015 | VOL. 11 | ISSUE II

A Letter From The Editor



When I got off the soccer field my breathing was erratic. It came in the rhythm of three uneven breaths. Sitting down had clearly become my next priority. My body usually responds this way after I do sprints or a large amount of running — the heat was not helping either. “You can barely breathe,” chimed my roommate with the usual look of concern on her face. I looked up, shrugged with a half-hearted smile and plopped to the ground.

“You could come to Crossfit on Monday with me,” teased our friend. I smiled but then felt the usual frustration surge through me when my body responds in this way. My friend’s heart was in the right place and I knew he didn’t understand the bigger problem at hand. Unfortunately, no amount of Crossfit or conditioning can fix a blood disorder.

When I was twelve, I discovered I had a genetic blood disorder called Beta Thalassemia. Beta Thalassemia is a blood disorder that reduces the production of hemoglobin; hemoglobin is the iron-containing protein in red blood cells that carries oxygen to cells throughout the body. This isn’t a life threatening disease, it just

means my blood does not get as much oxygen as a normal body does. But when it comes to simple tasks like running, my body literally cannot produce enough oxygen to prevent uneven breathing. I could never play professional sports if I wanted to, and it is probably unwise for me to compete in something like a triathlon.

The most difficult part to accept is knowing that my body could be performing at a higher level than it is. I tend to become frustrated with myself and that the body I have been given cannot function at the limits to which I wish to push it. However, the Lord has used this unique blood disorder as an avenue for teaching me a beautiful lesson: grace.

The Point Magazine’s theme for the Spring 2015 is grace. Grace can be defined as “giving mercy or receiving pardon.” In each of the following stories, you will find scenarios where giving yourself or others grace is pertinent to living in community with one another. By extending grace to others we are acting as vessels of God’s grace in a world that is in desperate need of it.

Think about the person who lives across from you. Did you know them before you moved into Biola this year? Your dorms or apartments are the unique places where you get to live with people who think and act differently than you do. If it had not been for your floor or complex, you more than likely wouldn’t have been brought into contact with half of these people. What does God challenge us to do with these differences? God challenges us to live in community despite our differences, extending grace to all we meet.

The extension of grace is what reconciles relationships and brings hope to a hurting world. We would like to challenge you again, Biola, to act as vessels of God’s grace. People are like icebergs — only 30 percent of what’s happening in their lives lie above the surface. With the other 70 percent submerged below the water, it’s fair to assume that each person on your floor or in your apartment complex is in as much need of God’s grace as you are.

Lastly, be brave enough to extend grace to yourself. The Lord has placed you right where you are meant to be, every circumstance and every barrier. Allow the moments of frustration you feel for yourself to be a reminder of your need for God and the grace we can give to ourselves because of that need. We are not meant to operate perfectly; if we were, relying on Him in our weaknesses would be unnecessary. I pray that you would allow the feelings of inadequacy to be a bridge for God to spread grace into your lives, so that you may be able to share it with others in return.

Blessings,

Alissa C. Sandoval

TABLE OF CONTENTS

03	.....	Don't You Forget About Me: "The Breakfast Club" at 30
05	.....	Coming to the Table
08	.....	Part-Time Postgrad
13	.....	Coed
17	.....	It Happened Here: Responding to Sexual Assault at Biola
23	.....	Good Grief
29	I Call You Friend
32	Meet Your Brain
36	Making it Big in L.A.
40	Freshman Foresight

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DON'T YOU FORGET ABOUT ME

WRITTEN BY MELISSA WILLS



Photographer: Daniel Lambert
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"THE BREAKFAST CLUB" AT 30

"We're all pretty bizarre, some of us are just better at hiding it."

This infamous line by character Andrew Clark sets the premise of The Breakfast Club. The film has remained a timeless classic because of its coming-of-age message that reveals deep truths about humanity. Entering into its 30th anniversary year, this story has remained memorable because it delves into the struggles of growing up, discovering who you are and breaking through insecurities.

The characters include the princess, the jock, the criminal, the brain and the basket case. At first, the characters hate each other because they have to spend eight hours in detention together. To pass the time they dance, tell stories, argue and talk about their deepest secrets. They discover that they all have strained relationships with their parents, share similar insecurities and have too many regrets to count. This realization sets the premise of the film: Despite different backgrounds, people are all the same at their core.

ENCOMPASSING A DECADE

Andrew Mauzey, professor of literature and film, believes that this film has remained timeless after 30 years because of how it represented the '80s, yet still relates to audiences today.

"When I think of The Breakfast Club, I think of it as an '80s film. It doesn't really feel like those other films that transcend decades, but encompasses a decade, almost creating a time capsule for that period," says Mauzey.

However, Mauzey notes that even though the

decade has changed, people's struggles, insecurities and desires have stayed the same. This is why millennials find the film relatable.

"For those who didn't grow up in the '80s there are other time capsules that open up, that bring back memories of what it is like to be a teenager, son or daughter. It reminds us of who we were, and as we grow older, it reminds us of how far we have come," says Mauzey.

For many, high school was a defining time in their lives. It revolved around exclusive cliques, popularity contests and stereotypical norms. It was also a time of growing up and realizing that teenage antics were just a phase. What really mattered were the meaningful relationships that were formed. When we watch the Breakfast Club characters evolve, we can see a glimpse of ourselves.

STEREOTYPES

Oftentimes people put up barriers, choosing whom to ignore and with whom to build a relationship, because of preconceived judgments. However, the story of The Breakfast Club offers a realization: If you are forced to get to know the people you usually avoid, meaningful relationships can develop. This is seen at the end of the film when the characters form bonds and decide to write an essay that they were assigned to complete during detention. Instead of writing the essay, they write a letter to their principal explaining why his preconceived judgments of them were wrong.

The letter reads, "You see us as you want to see us ... In the simplest terms and the most convenient definitions. But what we found out

is that each one of us is a brain ... and an athlete ... and a basket case ... a princess ... and a criminal."

These kids recognized that though they have distinct traits, they also have more in common than they thought. This universal theme is why the film speaks to every generation.

BREAKING THE BARRIER

This is a lesson that Biola students can take away. It is easy to have preconceived notions of that quirky student sitting next to you in class, or the roommate who has become your worst nightmare. Remember, though: Putting in the effort to understand where they are coming from can foster mutual understandings and build stronger relationships with others.

Justine Rumbaua, a junior film student, believes that this coming-of-age story teaches audiences about being open to friendships from every walk of life.

"I believe [director] John Hughes created a classic that reminds every generation that we are all people, no matter what walk of life we came from, or where we are now," she says. "It makes us remember that we were made for relationship and shows us how important it is to break free from stereotypical norms."

The Breakfast Club resonates with humanity. It highlights a decade, yet relates to audiences of all ages. It reminds us of how relationships can grow stronger with mutual honesty, intentionality and a willingness to be vulnerable with others — even those with whom we find ourselves "stuck" for a time.

"EACH ONE OF US IS A BRAIN... AND AN ATHLETE... AND A BASKET CASE... AND A PRINCESS... AND A CRIMINAL." - JOHN HUGHES



COMING to the TABLE

WRITTEN BY CANDACE GUEREQUE

For years evangelicals have been reaching both near and far by serving the impoverished, educating youth and meeting people's needs. While this type of ministry receives much attention, another more complex side of ministry is rarely talked about: ministries that convey the truths of the Bible in a more relational approach where friendship is the only agenda.

Biola's Evangelical and Mormon Interaction Ministry is one of these ministries, with the sole desire to share the truth of Jesus Christ through dialogue and interaction. Unlike most ministries that meet the physical needs of the community, EMI is taking a different approach, where conversations are safe places for the two faiths to come together, ask questions and ultimately build friendships.

We encounter hundreds of people each day — millions in our whole life. What is it about encountering people who don't hold the same worldview that can seem intimidating?

EMI, and many other relational ministries such as the Student American Indian Fellowship and Muslim Ministry on campus, can be deeply personal because it relies on a person's willingness to show up and simply share who they are. During every interterm and spring break, EMI travels to Utah and engages with the Mormon community. They also have a last-

ing relationship with the Mormon community in the Los Angeles area and return to the Los Angeles Mormon Temple for interactions and table discussions weekly.

Vulnerability is the heart of this type of ministry. It requires trust in God to show up, along with willingness to open up to someone — whether a stranger or a neighbor — who could possibly bash one's beliefs.

J.P. Moreland, philosopher and Christian apologist at Biola, has experienced this in a very close relationship with his Jewish neighbors.

"I just try to get to know them as people and share in our common struggles with raising kids, trying to pay our bills and taxes — things like that," he says. "They've been [our] neighbors for years and we've gone through some of the toughest and happiest of times while living next to one another."

Moreland recounts that at one point his wife asked them, "I don't know much about Judaism, I notice your boys are going to Hebrew school ... What does Judaism mean to you and what does it teach?"

Cher, their neighbor, went on to explain and continued by asking, "I know you all go to church on Sunday. What are you about?"

"I just try to get to know them as people and share in our common struggles."

-J.P. Moreland

Perhaps that is where the discussion really lies in this kind of ministry. Transcending society's definition of friendship, Jesus' model is incredibly risky and highly uncomfortable. It is passionate and unconditional.

PRESENCE

We see Jesus loving others free of motive many times in the Gospels. There are twelve accounts of Jesus in Matthew 8 alone where He responds to people's anguish — hopping into random boats, following distressed fathers and attentively responding to the conditions in people's lives. Not only that, He invited sinners to the table as His friends first. He responded when they were in distress — perhaps because His love for them was free of conditions.

This love inspired Jesus' friends to believe in Him. It wasn't what Jesus did, but the way He did it, that made an impact. Neither was it what He said, but the loving spirit in which He said it.

TRANSPARENCY

Relational ministry requires the ability to love things we may not really enjoy, says Kyle Quiroz, EMI ministry member and director of the Student American Indian Fellowship.

"Sometimes we love things because people we love like them," he says. "It's about finding the common themes of supporting people and what they love because we love them."

EMI member Nathan Smith has also embarked on a missions trip to the Philippines, where his team struggled to learn the value of just showing up. It may seem too simple a task, but sometimes merely being with people is more than enough.

"The focal point of any friendship, or any interfaith one even, is not being with people and judging them. It's not being with people and doing something nice for them," says Smith. "It's being with people who are different than you and letting yourself really be changed by that love, then letting that friendship grow and blossom in whatever way it goes and learning from it."



Photographer: *Michelle Acosta*

Designer: *Brooke Dodson*

Editor: *Kelly McBride*



PART-TIME POSTGRAD

WRITTEN BY MORGAN MITCHELL

Have you ever thought about your future beyond Biola and quickly decided not to because of the sudden wave of anxiety that washes over you? It's easy to panic over what exactly God's plan is. Everyone's heard phrases like "Give it to God" or "God will provide and open doors," but as you prepare to enter the world you should prepare a wise response to them.

44 percent of Biola graduates in 2014 got full-time jobs within 6 months after they graduated, 30 percent got part-time jobs, 10 percent were unemployed but seeking jobs, 10 percent were enrolled full-time in graduate school and 3 percent got volunteer jobs. These data from an alumni survey can be found on Biola's Center for Career Development website.

Various factors come into play with these sta-

tistics. Those who move right into full-time jobs are heralded as success stories, and Biola would obviously love to see that number increase. However, is it possible that some students do not feel called to enter the working world full-time right after they graduate?

When choosing a career, or even a major for that matter, how do you find out what God's plan is? Will he descend from the Heavens or write in the clouds? Probably not. Some students feel they are wandering on a path, alone and confused, while other students feel like they know exactly what God wants for them.

Brian Like, a senior Biblical Studies major, plans to get his Masters of Divinity degree at Trinity Evangelical Divinity School in Chicago. From there, he will enter a doctorate program

or do ministry work depending on opportunities available. Like wants to be a theological studies professor and a pastor. How does he know that this is God's plan for him? Simple.

"I love reading books written by dead theologians," gushes Like. "I know this is God's plan for me based on my strengths and passions. I really enjoy reading, writing and thinking and arguing about theology and learning about it." Like went on to explain how his story relates to the divine metanarrative.

"God guides our lives 100 percent sovereignly," he says. "But I really believe he calls each individual Christian to be aware of their strengths and calling and it's our job to know and work towards that."



JJ Carroll, a recent Biola graduate, is currently unemployed and working on a feature-length comedy film that he hopes will get his foot in the door of the entertainment industry. He said he feels working in comedy is God's plan for him because he's always loved movies and making people laugh.

"I get such an energy when I can make somebody laugh. Comedy isn't about taking; it's about giving and what you can give to a person or audience through joy and laughter," says Carroll. "As a Christian in comedy, clean comedy is hard. I want to change the face of comedy. That's what was put on my heart by the Lord, to show people that Christians can be funny and edgy and still serve the Lord in that, and that's my passion."

Uche Anizor, associate professor of biblical and theological studies, likes to share insight on this with his students. If he were asked how to figure out God's plan, he would answer with this: "God has been involved up until this stage in their lives. The fact that they are seniors at Biola in this program is not happenstance. Part of their discerning God's voice is to look at their lives and say, 'OK I have these opportunities, skills, desires, training,' and that's what God's saying. Follow these things."

He went on to clarify. "The position I'm taking is not that we don't need to pray or think hard or that it's not going to be hard sometimes making a decision, but we shouldn't close our ears or eyes to what God has already done and we should be following the path of our skills, talents, training and desires."

It's not about waiting for God to show his plan and open doors — just pursue your passions and talents. Graduates without full-time jobs aren't necessarily not pursuing their passions and talents.

"For a lot of students there is more of a willingness to settle in your first few years out of college doing something that's meaningful, in the church or nonprofit, so you work part time to pay the bills while you do this," acknowledges Anizor.

Like and Carroll both mentioned working for their local church.

"God wants (Christians) to grow into adulthood, and that means making decisions and living with the consequences and learning from that; that's one of the ways God helps us mature as adults."

-Uche Anizor

"Everyone is called to be a living, working, member of a local church," says Like. Carroll is living out that calling right now.

"I've been really plugged in and really involved with my church and doing worship and growing in that," says Carroll. "[God] wanted me to be more involved in my church and the direction my church is heading."

Based on comparison of full-time postgrad employment statistics, Biola graduates might appear less ambitious than other postgrads around the nation. More than a lack of ambition, could this perhaps reveal fear? A lot of the time, Christians are scared that the job they pursue is the wrong one and not what God wants for them, so they don't apply. Uche Anizor explained, though, why these "mistakes" are also part of God's plan.

"God wants [Christians] to grow into adulthood, and that means making decisions and living with the consequences and learning from that; that's one of the ways God helps us mature as adults," says Anizor. "Mature Christians have to make mistakes and I think ... the one major allergy that students have is they don't want to make mistakes. That's all a part of God's means of shaping us and helping us grow into adulthood."

Don't sit around waiting for God to open doors without you trying to knock them down first.



Carroll said that even if his film doesn't work out, he knows it was God's plan for him to either learn a lot along the way or have it pay off in a bigger way.

Biola students need to set aside their fears and just work hard at whatever they choose to put themselves into. That's key to living out God's plan for you.

"People think that out of nowhere something will pop up like, 'WOAH that's a total God thing!'" Anizor says. "Whereas God's opening

of doors is often mundane and just: I worked hard in my program, I applied for a job, and I got a job because I worked hard and positioned myself. That's no less God than I didn't work hard but I prayed really hard and God just gave me this super surprise job."

Anizor stresses the value of diligence. "I really would love for students to just see it as a good thing to work hard. Success is a good thing and it's a blessing from God, but it comes to those who actually work hard, try, dream and chase after those things."

The statistics listed before clearly have many aspects contributing to them. God is capable of using whatever your postgrad life will look like. If you are unsure about God's plan for you, go after what you are passionate about. If you feel called to work in the church or volunteer at a nonprofit, go for it! If you feel called to go back to school, go for it! Regardless of what you choose, make sure you are working hard. Don't sit around waiting for God to open doors without you trying to knock them down first. And as legendary baseball-player Babe Ruth once said, "Don't let the fear of striking out keep you from playing the game."

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CO ED

A photograph showing a person from the waist down, wearing a striped long-sleeved shirt, black leggings, and sandals. They are using a power drill on a wooden structure. The background shows a concrete floor and more wooden materials. In the foreground, there is a pile of wooden planks and a hammer with an orange handle.

WRITTEN BY JAMES O'HEARN



In the parts of the world privileged enough to thoughtfully discuss society, again and again we keep coming back to the questions of equality and gender. Any and all can agree that men and women are different, biologically if nothing else. Does this mean that there are roles in society that one side can never have? Most cultures have certainly thought so for hundreds of years. But then again, most cultures have also oppressed women, often to a stomach-turning extent, for an equal span of time.

"Correlation doesn't equal causation!" cries one side. "Defined gender roles don't always lead to oppression!"

"They do so!" cries the other. "Occam's Razor: The most likely explanation is most likely the explanation!"

It's certain that gender stereotypes have been through truly ridiculous changes throughout history. Pink is for girls! Since when?

An editorial from the trade publication *Earnshaw's Infants Department* in 1918 says (in the uniquely earnest way of old-timey journals),

"There has been a great diversity of opinion on the subject, but the generally accepted rule is pink for the boy and blue for the girl. The reason is that pink being a more decided and stronger color is more suitable

for the boy; while blue, which is more delicate and dainty, is prettier for the girl."

This only lasted, of course, until the 1940s or so, when the colors' assigned genders were reversed once more. Some arbitrary cultural roles in place hurt both male and female — for example, the insistence that men are lust-crazed pigs with no self-control, lacking the emotional depth supposedly enjoyed only by women, is frankly insulting to both genders. It limits those who find enjoyment in playing parts unexpected of them, such as a woman who thrives in hard-contact physical sport or a man easily swept away in the beauty of music.

As Christians in this modern-day limbo of rules and roles, what should we believe? There is no consensus, but there are scales of differing opinion. Toward one side of the line lies complementarianism: the view that complementary roles exist for men and women in religious life, family leadership and marriage. The contrasting view is egalitarianism, which states that women and men should have the opportunity to share equal authority and responsibilities in religion, family and marriage. Somewhere off in the distance is the viewpoint that men and women have intrinsically differing value, but to give this belief any more than the merest acknowledgement of existence gives it more than it is worth.

"THE GENERALLY ACCEPTED RULE... PINK IS FOR THE BOY AND BLUE FOR THE GIRL."

-1918 TRADE PUBLICATION

Professors of both views can be found at Biola, so it seems wise to see what proponents of each have to say. Jason Oakes, associate professor of Christian thought at Talbot School of Theology, took a moment or two before speaking.

"Egalitarians will say that there are no gender roles in the Bible," says Oakes. "An egalitarian will say that a woman should be able to do everything that a man should do, and the two ways that immediately spring to mind are in church and family."

He went on to describe the overall complementarian view: The Bible states clearly that only men should fulfill the role of elder/preacher and head of the family. Contrary to popular opinion, he added, this doesn't mean a familial dictatorship in the home.

"Now, you think of a complementarian household, you think of it being ruled with an iron fist — and there probably are examples of that, of ways that are not God-honoring. But in how it's actually lived out, it may not look like what you think it is."

The point was made clear: If a marriage is unhappy, it's unlikely to be because of who holds leadership. A person abusing power (or causing endless arguments and deadlocks) has larger issues than whether to call themselves "complementarian" or "egalitarian."

For there to be differing beliefs, the other side must have something to say. Ron Pierce, professor of biblical and theological studies at Tal-

bot, often teaches Theology of Gender, and was helpful in providing the egalitarian viewpoint.

"Complementarian — well, the word itself means 'differences', we complement each other — but it becomes sort of code language within the debate for male leadership," says Pierce. Not just different roles, says Pierce, but a hierarchy of roles. He warns of a possible misunderstanding, as "egalitarian" in a literal sense could be taken to mean there are no differences at all. True egalitarianism in the classical sense of societies, he says, simply means there's equal opportunity.

When asked why he leans toward this side, Pierce said he thought it the best, most consistent argument based on Scripture, though there's text moving in both directions.

"In the new covenant Paul declares that now we are in Christ there is no longer male nor female. The real debate that follows is in Genesis and Galatians ... how does Paul apply that to the churches?"

None of this, however, addresses an even more controversial problem — how gender roles are applied in non-Christian communities. Like it or not, there's quite the variety of people in the world, and the expectations built by society cause problems for those who don't identify as straight and cisgendered. In an interview, a Biola student Lisa* spoke of how gender roles bring baggage for her, as a lesbian.

"In relationships of every kind, there's always got to be someone wearing the pants, you know? That's why there's the 'degrees of masculinity' I guess you'd call them in lesbian relationships, ranging from butch to femme," she says. "Why does someone have to be wearing the pants? Because it's been expected for so long that someone will be, and that it'll always be the guy."

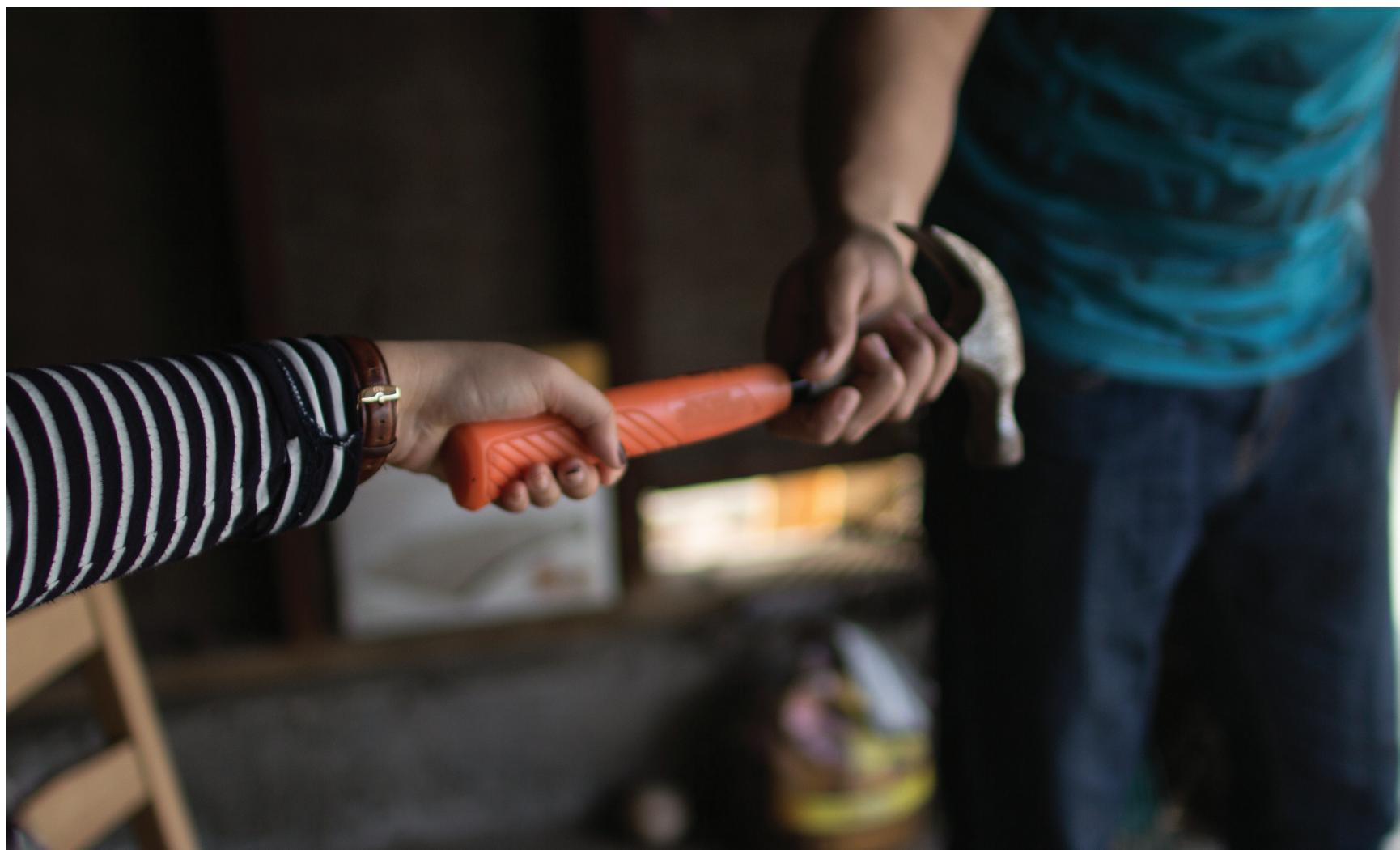
Is the problem inherent in gender roles themselves? Apparently not — only in those expected to inhabit them.

"For me personally, even though gender role is a social construct, I don't think it's necessarily bad," she says. "When I want to be with someone, I want to protect them, watch out for them, open doors for them and pull out their chair for them. I want to take that role, because I don't think the role is what's bad so much as supposing that a certain type of person's always got to hold it."

There is, naturally, only one proper title for the role: "I would call myself a gentleman, even though I'm not a man."

It's hard to argue that the roles traditionally carried by men are naturally bad, for one might as well say that aspirations to become a politician are wrong because it's been traditionally male as well. Still, it is undeniable that the Bible, and its seeming injunction against women in power, has been used as one of many justifications of putting women down unfairly.

IS THE PROBLEM INHERENT IN GENDER ROLES THEMSELVES? APPARENTLY NOT - ONLY IN THOSE EXPECTED TO INHABIT THEM.



For millennia human societies have denied women basic human rights and freedoms that all should have, from education to the ability to walk down a street feeling safe.

There has, however, been a faint shift in recent times. Women serve in the military. Men (horror of horrors) openly enjoy musical theatre. Men stay at home as “house-husbands” while their wives bring home the bacon. Women hold political offices across the country.

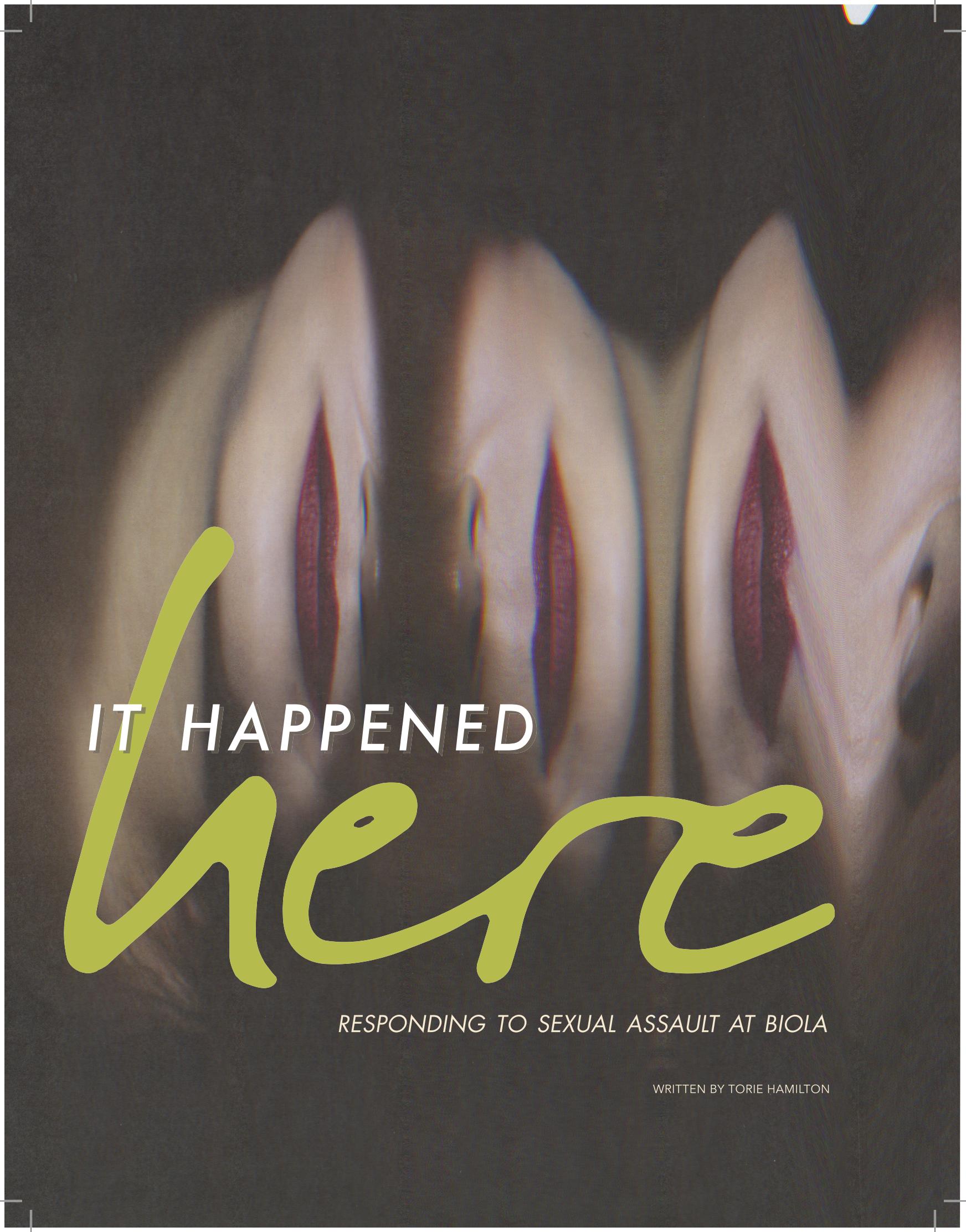
Yet some might ask whether allowing for equal opportunity in everything necessarily a good thing. Having a designated leader is good in many situations, after all. To change

this would afford all manner of chaos. Suggesting that the traditional reading of Scripture’s views may be incorrect is a bit much, isn’t it?

The verses held up as Scriptural proofs for one side and the other (1 Timothy 2:12 for complementarianism, Galatians 3:28 for egalitarianism) have, perhaps, something in common with another pair of verses that are seemingly contradictory. Romans 3:20 makes it clear that works cannot save a man while James 2:24 says that faith without works is dead. Neither of these verses is wrong, but they both afford opportunity for wrong beliefs that lean too far in one direction or another.

We as Christians say that the Bible is living and active. Not in the sense that its meaning changes over the years, claiming some kind of subjective, transitional truth. Rather, our understanding of it grows, letting us realize that it speaks to more than the traditional Christian life. Does the Bible ever explicitly mention gender roles? No, but there’s no explicit directive on performing charity for non-Christians, either. It appears that there’s one or two gender roles that a strict reading of the Bible supports — but overall, plenty more that it seems we could all do without.

We’ll start with baby steps. Men are henceforth allowed to cry, show emotion and still be masculine, as it was in ancient times. Women are allowed to be strong.



IT HAPPENED *here*

RESPONDING TO SEXUAL ASSAULT AT BIOLA

WRITTEN BY TORIE HAMILTON

BIOLA IS NOT AN EXCEPTION

Biola is largely considered to be a safe school overall, with a foundational assumption that things like sexual assault are simply not an issue. However, despite what many students understand to be true, sexual assault remains a reality on and near Biola's campus. A sexual assault occurred this March, when a student agreed to meet up at La Mirada Creek Park with someone she met on Yik Yak. Then, just in mid-April, a student was assaulted on a residential street near campus. For 2014, out of the over 6,000 students, two sexual assaults have been recorded, one occurring in November and the other in December, both on campus. Another incident, relating to the dating app Tinder, occurred outside of La Mirada about a year ago. For the 2012-2013 school year, not one sexual assault was reported in Biola's Annual Security Report. If anything occurred, it was not reported to Campus Safety.

Kate*, a freshman Biola student, was running down La Mirada a night when a man stopped her to ask for directions.

"I DIDN'T REALLY THINK ANYTHING OF IT AT THE TIME."

He pulled me around this corner of this wall that was there and pushed me against the wall. He was grinding up against me. I was trying to do something about it but I froze and I didn't know what I was supposed to do. He forced me onto my knees. He put it in my mouth. Now I know what I was supposed to do in that situation but at the time it felt like there was nothing. He finished and then he ran away. After that, I sat on the ground for a really long time and cried.

I'm just scared all the time. It feels like I'm becoming insane. I'm checking over my shoulder every minute. At night, I feel like someone's going to come in my room. I don't really want to talk to anybody about it even though it feels like I'm living in a prison. It feels like everything is wrong right now. I can't sleep without having nightmares. I can't fall asleep at night. I can't focus in class or finish my homework. It feels like I'm making a bigger deal about it than it is. I feel like something so small shouldn't be affecting me this much and it makes me feel weak. It's affecting everything that I'm doing. I just can't stop thinking about it."

Jenn*, a junior Biola student, was hanging out with friends at a nearby Biola house one night. There was a recent Biola graduate who was also there visiting some friends for the week. Late that night, she fell asleep while watching a movie in a room with this man and another friend. She awoke with a start when she felt him next to her.

"THE NEXT THING I KNOW, I FEEL SOMEONE'S BODY NEXT TO MINE."

Yes, I've learned all of the moves, I've learned how to scream 'No,' I've learned how to build that inner voice but in the moment, I froze and I didn't know what to do, what to say, how to get out of this. Throughout that whole assault, he touched me inappropriately and I still just laid there like a rock. The next day, my phone went off, the alarm, acting as if I'm supposed to get up and go to class. It was almost like angels singing, the voice of my alarm. I'm free, this is my way to escape.

It's interesting how I just went back into my normal routine. I had work on that day, I had classes on that day and I was acting so fake to myself and not realizing that this has just happened and I need to deal with it. It wasn't until I ran into a friend, just in crossing, and for some reason, I blurted it out to her what just happened. Twenty four hours. That seems short but it also felt like an eternity. It felt like I was looking at everyone and they were staring at me."

It is nearly impossible to present an accurate number of students who have experienced sexual assault by the time they graduate. However, a number may not be the priority in this situation. Whether it is 1 out of 5 or 1 out of 5,000, students are being sexually assaulted and that is enough to turn one's attention to.

A ROARING SILENCE

The U.S. Department of Justice (DOJ) released a report on sexual assault in Dec. 2014 that claims 80% of sexual assault victims never report their incident to the police. However, more recently universities are seeing a dramatic increase in sexual assault cases reported. Occidental College in Los Angeles, with 2,100 students, recorded 64 reports of sexual violence in 2013 compared to the 11 reported sexual assaults for 2012 and 12 for 2011. Of the 64 reports in 2013, the majority occurred prior to that year. While this increase is by no means something to be celebrated, it does illustrate that some campuses are attempting to create an open and safe environment for students to come forward and open up.

"We're not going to sweep stuff under the carpet because if you do so, you're compounding the problem," says John Ojeisekhoba, Chief of Biola's Campus Safety department. "If something big happens, not just from a liability standpoint, that means that the victim that needs the cure and follow-up will not get it."

And yet, ask around and you can learn that a large number of Biola students are not reporting their sexual assault and seeking recovery. Alcohol and other substances prohibited by the contract may take a leading role in victims' hesitancy to come forward. However, in the case of sexual assault, no victim will be punished for their consumption of any substance or for their partaking in sexual activity, consensual or not.

"This is about what happened and that's what we want to talk about and help navigate — not that you are going to get in trouble for the action," says Sandy Hough, assistant dean of residence life and student care.

Shame appears to be a common thread in Christian culture generally. It is further magnified when sexuality enters the discussion — and sexual assault is no exception. Kate* resonates with the difficulty of opening up due to Biola's "good Christian" exterior and the shame accompanying such an environment.

"There have been other things in my life and in my past that I haven't wanted to tell because it feels like everybody is just really good. It seems like they've really had great lives and they've never done anything that's that bad and it just feels a little bit isolating," says Kate.

Jenn* felt a similar sense of isolation in the aftermath of being assaulted. "Biola gives off that everyone is doing right things with the Lord, everyone is in such a great place and no one is broken," she says. "And I felt that I was the only one and I was walking around with a sign on my face. I was this tainted cloth and I had nothing else to offer this community or my husband in the future. I was just some oddball out. I'm now a number to this sexual assault statistic."

To make it even worse, victim-blaming unfortunately comes up far too often. "People told me not to run at night," says Kate. "I know this is a dumb thing to say, but I was wearing Spanx. It just feels like that's not supposed to happen and in some way I did something wrong."

Regardless of the reason for their hesitancy, Chief Ojeisekhoba urges those who have had experience with sexual assault in any form to share their story with Campus Safety. "If I know someone who has gone through this situation and is silent, I'm not going to force

their hand, but if we appeal to them, if they are willing to talk to us, it could prevent another girl from going through a similar situation," says Ojeisekhoba.

NOT THE END OF THE STORY

Following the traumatic event, Jenn had the option to keep silent or to take action. Within 72 hours, with the the assailter's visit coming to a close, she chose action. The day following the assault, she ended up reporting the incident to the police and then to Campus Safety.

"Chief O. gave me the biggest hug and I felt so safe in that moment because it felt like a fatherly embrace, knowing that I've done my deed, he's going to take care of it all," says Jenn.

After a Biola restraining order was placed on the perpetrator, prohibiting him from stepping foot on campus until Jenn graduates, she finally had the space to process and heal from the trauma.

"I think I'm still the same person," she says. "The part that I was most worried about was that I would lose my joy in life, that I would lose what makes life worth living."

It still takes Jenn great strides to open up about her experience. "There's days where I don't want anyone to know because if they know, they're going to treat me differently. That's never going away," she says. "The thought that it's your identity is Satan's way of having a grip on you. He doesn't want you to tell your story because by telling it, it becomes real. It becomes something that we should actually pay attention to and change."

While Jenn experienced a vast amount of pain following the assault, she is thankful for how God is using her as an advocate for women who have yet to find their voice. Ulti-

mately, Jenn has found redemption in her pain through a deeper dependence on Jesus Christ.

"It is so important to who we are as women and who we are as people that you are a voice and you can be heard. You need to somehow bring light to the situation because it's not dark forever. This is an event in your life, it is not your identity. Jesus is more beautiful than my pain is ugly. Jesus came to heal us broken people and he's coming to heal me now," says Jenn.

Biola offers a number of on- and off-campus resources for victims of sexual abuse: the Biola Counseling Center, the Biola Health Center, Student Development, Whittier Presbyterian Hospital, RAINN (Rape, Abuse & Incest National Network), and Legal Aid Society.

Jenn, after utilizing a few of these resources herself, sees a vast hole in the recovery process that needs to be filled with a Women's Resource Center on campus — a safe place for women dealing with trauma to talk through and heal from their pain. Other Christian colleges, including Azusa Pacific University, have opened such centers that act as open-ended resources for women. Before working at Biola, Sandy Hough was responsible for establishing the Azusa center after two students came forward with the idea.

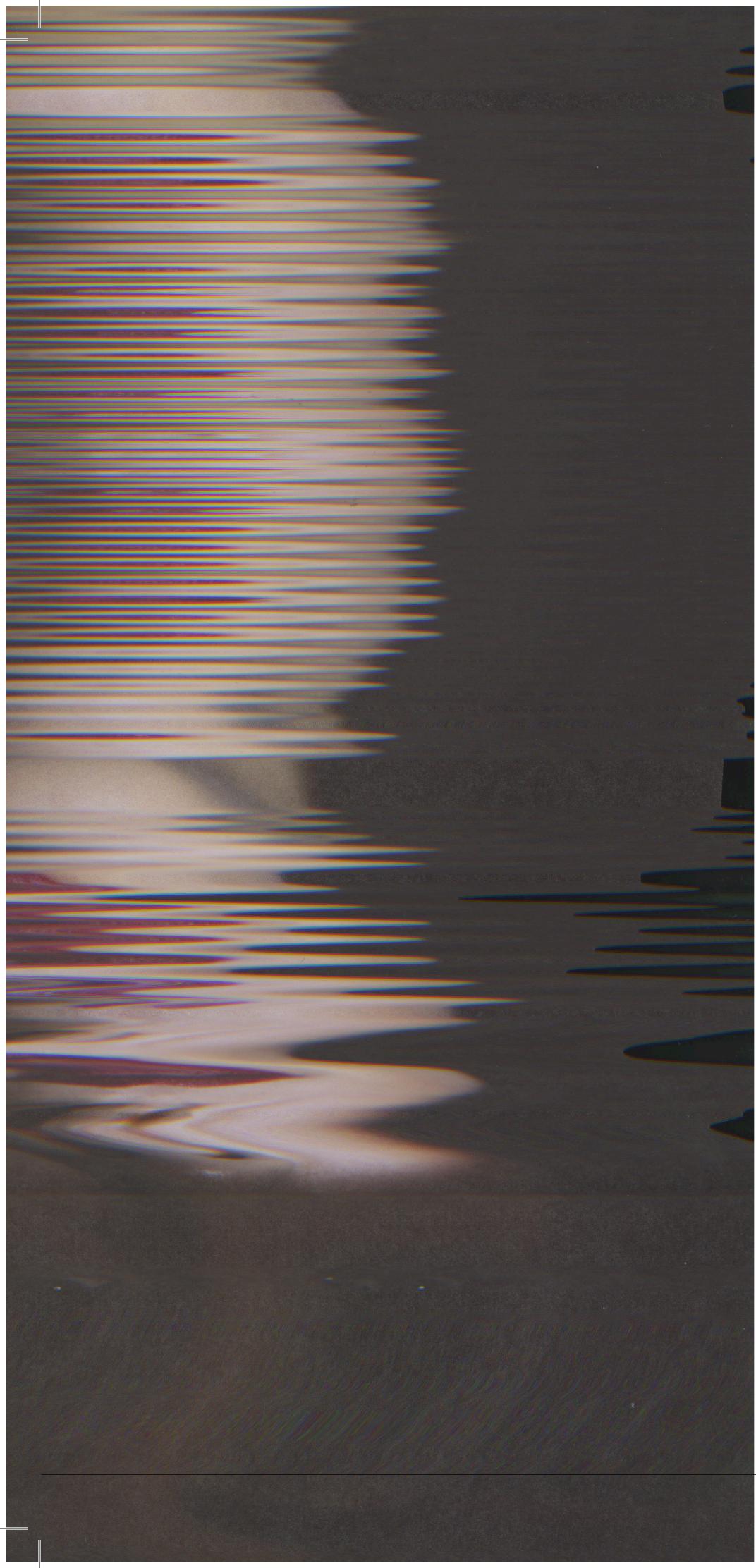
REDEMPTION IN BROKENNESS

"The way I see it, God made beauty come from the ashes of my story and that's my testimony," says Renee Mariant, a freshman psychology major.

Her story goes back to when Renee was four years old and her older brother, and then her father, both became sexually abusive. Her older sister reported her father when Renee turned 14. Renee's father was released from jail two weeks later on bail and it was at this point that she realized the extent of the abuse she was receiving. She decided to leave her home and move in with her older sister. Sadly, in the

**"THIS IS AN
EVENT IN
YOUR LIFE, IT
IS NOT YOUR
IDENTITY."**

-JENN



midst of her father's trial years later, she entered into a romantic relationship that quickly turned sexually abusive.

A year after the end of that relationship, Renee is able to look back and see God's continual presence and faithfulness. She has now begun a group at Biola called More Than Conquerors for girls who share a story similar to hers.

"This group is reaching women who have survived sexual abuse, physical abuse, emotional abuse and self-inflicted abuse. The way I see it, the devil is not creative in the way he attacks people. And for women, specifically with all of these types of abuse, it targets our identity, our worth, and our value," says Renee. "So I want this group to be a group that reestablishes our identity in Christ. Reclaims that. And through that, we can begin that healing process."

Renee calls for a refusal to turn a blind eye to sexual abuse. She sees great potential in a partnership between men and women to bring restoration to a broken world and she calls for compassionate conversation, the ability to listen and vulnerability as necessities of the healing process.

"I'm not defined by that experience I had with this guy. I'm not defined by what my brother did or my father's abuse. I am defined by how Christ made me to be and how he's going to work through all of that broken situation to bring restoration and beauty," says Renee. "And if I can be an advocate for women because of what I've been through, then so be it."

There are people on this campus, in your classes, on your floor and in your life who may be feeling crushed by the weight of sexual assault. Be present with them. Listen. Love them unconditionally. And if you have had any experience of sexual assault, know that you are not alone. There are many others on campus who know exactly what you're going through.

Ultimately, know that you are loved, not just by the people around you, but by the Creator who will bring beauty from the ashes of your story.



GOOD GRIEF

WRITTEN BY CHELSEA WIERSMA

Brady Lee was about to embark on a new journey that he could not have been more excited about. Everything seemed to be working out perfectly and according to God's will for Brady. He was about to lead a team of Biola students to India for a short-term missions trip. Brady and the team had been preparing for this trip all semester.

"We had spent months fundraising and forming a close bond as a team," says Brady.

He was excited to travel back to India where he had done missions the last semester, but as a leader this time. He hoped that the trip would be impactful and a great experience for everyone on the team. However, all of those feelings and hopes were drastically shattered when a member of their team, Hasiet Joy Negash, passed away from an asthma attack while on the trip. Suddenly, Brady's feeling of hope had turned to grief over night.

'Don't cry, it's going to be okay,' some of the Indian pastors the team visited told him. But Brady needed to grieve. "Dude, I need to cry. It's helpful to cry; I need to cry right now," Brady remembers thinking.

"I did not look forward to coming back. It scared me," he says. He wanted to stay with his team because they were the only people who "got it." They shared the experience and understood the pain that he was feeling.

He felt a knot in the pit of his stomach as he stepped off the plane. How could Brady possibly be the leader and be there for all of his teammates while processing his own emotions? "I told myself that I had to put on a mask," he says.

Some may ask, "Doesn't Brady know the foundational truths about God's character?"

Too often, Christians use biblical references as an excuse to ignore grief. One commonly used scripture is Isaiah 55:22: "For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." 1 Corinthians 16:19 seems to tell Christians to toughen up: "Be watchful, stand firm in the faith, act like men, be strong."

It seems that too often, Christians are using these verses as an excuse to have no grief. But do these mean there is no grief at all?

Remember: Jesus wept. Jesus grieved, felt what we are feeling, and sat where Brady is. The Holy Spirit grieves with us, and feels what we feel. These ideas are biblical too. God knows what it's like to lose a son. Jesus was, as the Bible shows, a man of sorrows.

Many passages teach us the significance of grieving. For example, Romans 12:15 says, "Rejoice with those who rejoice, weep with those who weep." Galatians 6:2 says, "Bear one another's burdens, and so fulfill the law of Christ."

Brady says the one thing he needed during this time was to feel what he was feeling. He did not need passages read to him or spoken over him; he already knew God's character.

"We don't need an answer, we need a hug. That helps so much. Give us space when we need it. But also put your arm around us if we need it," says Brady. "Be sensitive to that."

Brady said some of the best support he was

given was when people told him, 'Hey, I don't know how to help you, but I care about you.'

The question, then, is how do we approach someone dealing with grief and sit with them in their tears? Now that the funeral is over and everyone has stopped asking questions, Brady has to adjust to a new 'normal.'

"It's never gonna be like it was before. Life's happening, but Joy died a month ago and it's so real and raw," says Brady. "But things are over him; he already knew God's character. 'Tears before truth' is what was needed."

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"It's never gonna be like it was before. Life's happening, but Joy died a month ago and it's so real and raw," Brady thought. "But things are moving on."

He would wonder, "How much should I think about and grieve that and how much should I live?". He had to learn to not feel guilty for grieving.

Aware of this challenging experience, how should one approach Brady and others like him?

"You need to sit in their pain and anguish with them — and not be afraid to go to the depths of their despair with them. Our presence, once again, is the most powerful tool we have," says Dr. Melanie Taylor from the Biola Counseling Center. "Everyone is different and part of being with them in their grief is being what they need us to be ... The closeness of another brings the closeness of God into human form."

Unfortunately, many of those who mean well miss the mark in their role as caretaker. Gavin Sweeney, a junior communication studies major, knows this. After his mom passed away due to cancer a year ago, he felt like there was a vacuum hole inside of his life. All Gavin wanted was to ask his mom for advice with a girl or his homework, or to just talk. But he couldn't anymore. That privilege had been taken away from him.

"Hey, at least you've had time to repair," people would say. But they didn't get it. They didn't understand. Part of his life was gone now and no amount of time could heal that.

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"Whoever said that time heals is a liar," says Gavin.

One of the most difficult positions for a person to experience might be that of one who must comfort those in grief — the one sitting in the tears with them. Stefan Vandenkooy, a junior Bible major and Gavin's best friend, experienced this first-hand. As his roommate, Stefan says that the most helpful thing he could do was listen, because his friend was a verbal processor. He says his method of comfort was "lock the door, let him talk." He also made sure to do little things that would make his friend's life easier, such as cleaning their dorm room, doing his laundry and taking out the garbage. He also wanted to make sure that his friend's

family knew that he was in good hands. Stefan says the the hardest thing was the days when questions came up: Why did this happen? Who is God when this happens? But God gave Stefan the words to speak to his friend, and there were moments where the Spirit let Stefan say things he wouldn't normally say.

If asked for advice from a person needing to comfort a friend in grief, Stefan would tell them to be strongly aware of their pain and to sit in it as long as they can, but not to try to understand it — because they won't. "A shoulder to cry on is always more important than a voice to speak into their life," Stefan says.

In addition, Stefan and other friends inten-

tionally offered their friend space when he was home so he could find rest and spend time with family and friends. As a floor, they prayed for him both when he was away and at Biola, and guys who had been friends with him since freshman year went to his mom's memorial service.

"All we were was just a presence that was there if he wanted to get away and was feeling heavy," says Stefan. He also told the guys on the floor what not to do, like praying for him on the spot or trying to understand what he was going through.

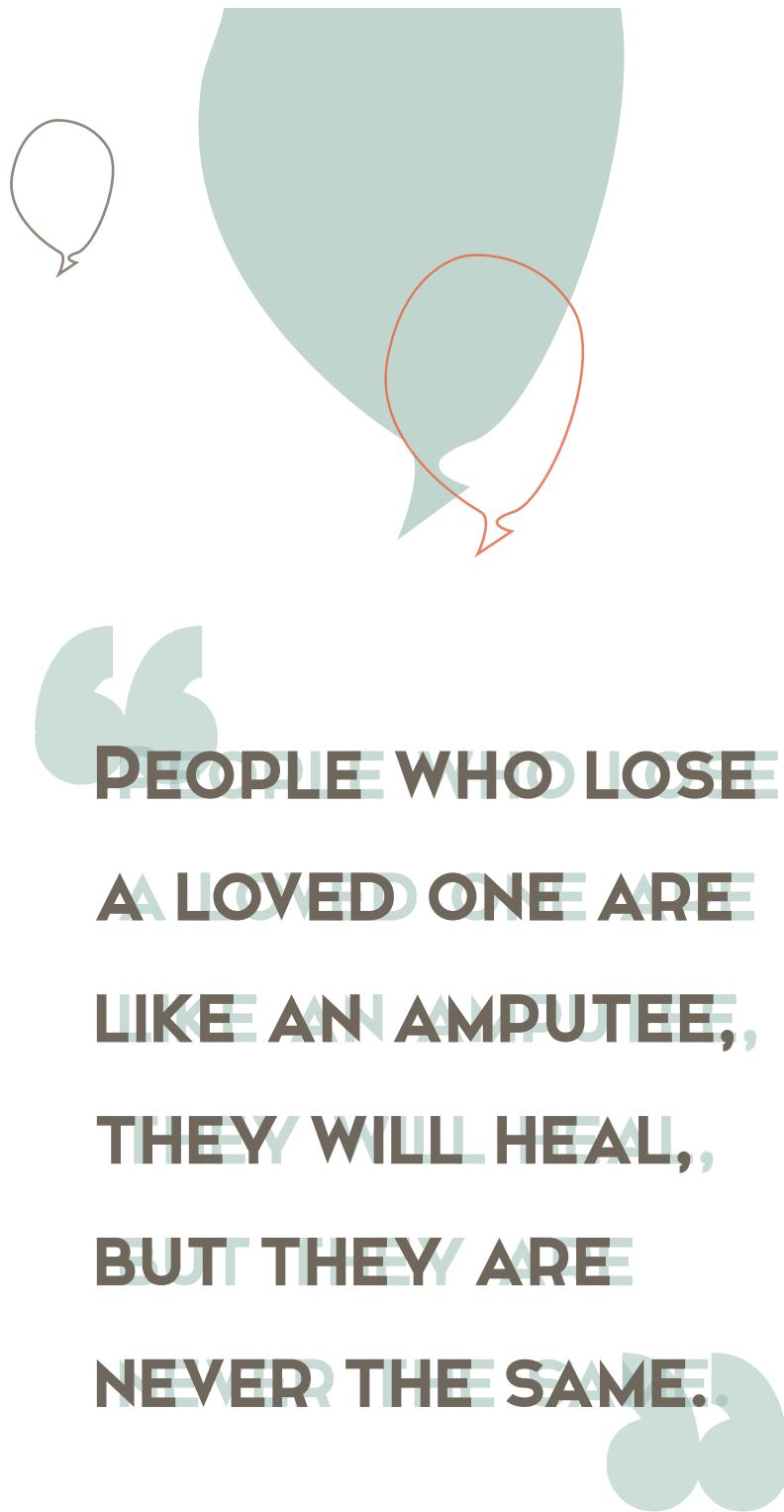
"Just let him know that you love him," Stefan told them.

"People are always going to say stupid things without thinking, but he had to know we weren't tip toeing around him, but walking firmly with him," he explains.

Gavin Sweeney, a communication studies major at Biola, said that "one of the most helpful things a friend can do is figure out what everyone else is doing, and then figure out what isn't being done." Find their needs. One thing in particular that Stefan did for Gavin was write him a poem called, "Tell Cancer She's Ugly." Gavin said you also need to remember that when things return to "normal," his normal life still isn't normal. "It does not get better over time," says Gavin.

Because of this situation, Stefan finds their friendship stronger, as it's not founded on memories alone, but on being able to suffer together well.

Stefan put it like this, "People who lose a loved one are like an amputee, they will heal, but they are never the same. If you are running with an amputee, you don't run like they're an amputee, you run like they want to run with you."





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Pictured above is the classroom of alumnus Michael Long, 2008 California Teacher of the Year

I CALL YOU FRIEND

WRITTEN BY ROBERT HECKERT

An adolescent David stalks off the battlefield, still panting from the exertion of killing Goliath. Immediately he is brought before King Saul, who demands to know who this young hero is. At first glance this seems to be a simple and straightforward discussion, but something intriguing takes place afterwards. "As soon as he [David] had finished saying these things to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul," (1 Samuel 18:1). It was in that instant that the soul—the very being of Jonathan—somehow became linked to that of David's. This bond would endure as the struggle for dynastic succession between David and Saul escalated. It would last until Jonathan died alongside his father and brothers fighting the Philistines.

When one thinks of the word "knit," images of quilts or fabrics being woven together sometimes come to mind. No matter what picture we use, materials are being bonded together. We have to ask ourselves why the Bible uses the word "knit." The fabrics being bonded in this verse are souls. Can a relationship like the one between David and Jonathan still be achieved?

Nope. We are too busy. We have too many options when it comes to jobs and schools and spouses, so we take friends wherever we can find them. If we need to move away from our

friends to pursue another, better opportunity, we rarely hesitate to move. There will no doubt be a few tears as we pack. We will tell everyone how much we'll miss them, but once we are settled in, that feeling of longing for our friends will not last. The devotion that David and Jonathan experienced will remain in the Old Testament.

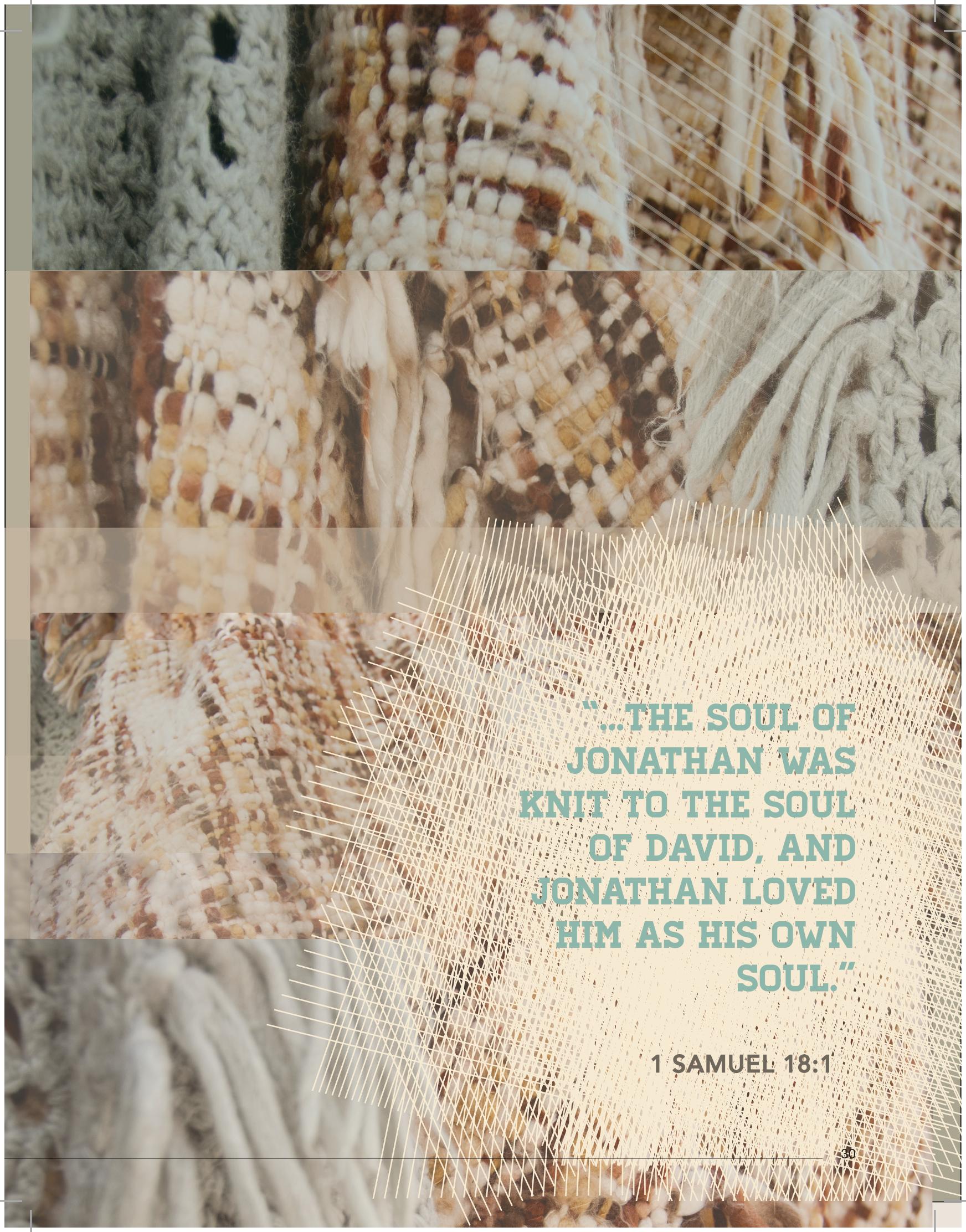
The modern soul knows the obstacles all too well. Social media seems to be among these obstacles. When Wesley Hill, assistant professor of biblical studies at Trinity College, addressed spiritual friendship during a Biola chapel in 2013, he stated that social media has turned the word "friend" into a verb: "I friended this person," or "I unfriended that person." This act of such casual acceptance or banishment was concerning. There seemed to be no room for trust to be built.

To have one's soul knit to another's implies a profound amount of intimacy. The eternal part of the body becomes rooted and intertwined with another's. Social media seems to nullify the ability to have that intimacy. Hannah Rose, a senior English major, suggests that the reason for this is that it causes us to "value the image over the person." Rose states that the soul cannot readily be seen on the outside, and the outside is all Facebook and Instagram allow us to see.

The second thing that hinders intimate friendship can be found in our freedom to travel great distances with ease. Initially, David and Jonathan's close geographical proximity seems to have something to do with how they are able to remain so devoted to one another. There was a point in my life when my family was considering moving to Georgia for my dad to pursue a job opportunity. It caused me to wonder why so many people often move great distances for a job. Why is it almost unheard of to turn down a job to maintain a friendship? As Americans, we tend to view jobs and money as a more life-sustaining resource than friendship. It seems to be far easier and more expedient to quantify success by money than by friendship.

It may be too simple to say distance and social media have zapped friendship's staying power. Dr. Todd Thompson, professor of history in the Torrey Honors Institute, illustrates this by looking at David and Jonathan's story with a bit of imagination. Thompson states that it may have been more conducive to their friendship if David and Jonathan had access to social media.

"When David was hiding in the caves, he probably heard rumors that Saul was on the move with his army, and David may have been concerned over whether or not Jonathan had



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1 SAMUEL 18:1

turned against him. A quick text or something like, 'hey are you still with me?' could have eliminated his concerns," says Thompson.

It sounds ridiculous to consider King David on Facebook, but through this thought project, one can see that social media may not be as detrimental as previously believed. It must have been their physical proximity that allowed them to be so devoted to one another. Again, Dr. Thompson changes our perspective by reminding us that David was hiding in caves while Jonathan was with his father. They

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clearly were not always by each other's side. So what then inhibits such deep friendships? Professor Thompson asserts that what made David and Jonathan's friendship so strong was the promissory element in it.

In 1 Samuel 20:42 Jonathan tells David, "The Lord shall be between me and you, and between my offspring and your offspring forever." Through this agreement, or covenant, both agree to guard each other's children. David promised to guard the lineage of a man who should be his political enemy.

What can we take away from this? How often do we drop out of touch with a friend because we no longer align with their views or enjoy the same things?

Thompson claims, "It is in these moments when we realize how shallow our love is and we need to focus on the more abiding things of love."

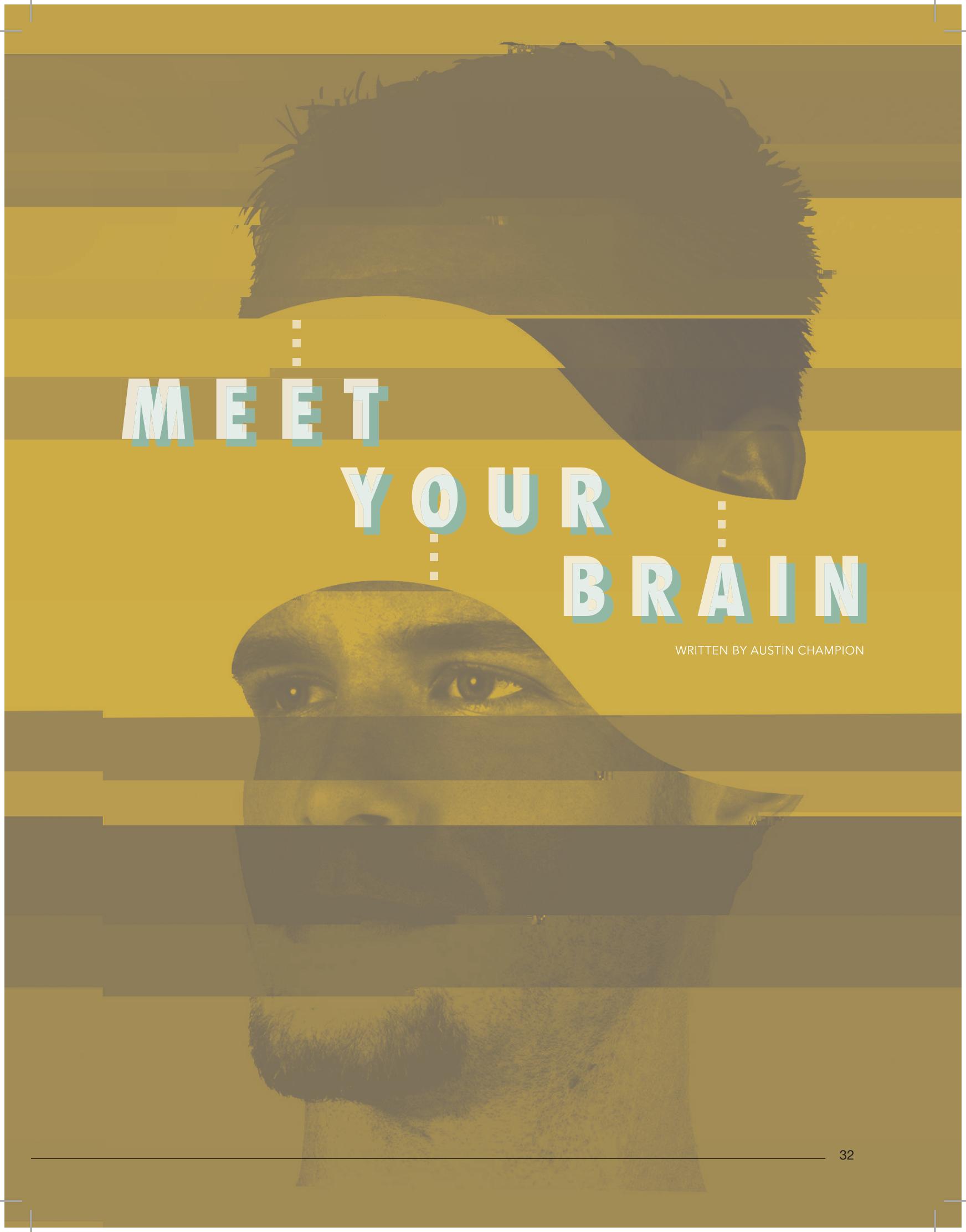
By making covenants with each other, we have been given the ability to practice God's character trait of faithfulness. We must ask ourselves, who do we make this bond with? How is this covenant, as Wesley Hill puts it, "expressed and lived into"? In his chapel sermon, Hill shares his experience of creating such a bond with his dear friends. While in Durham, England, Hill met a fellow student named Jauno. During Hill's four years in Durham, they became very close. When Jauno and his wife Megan had their daughter Cali, Jauno asked Hill if he would be her godfather. After Hill had spent a sufficient amount of time in prayer, he realized that to be Cali's godfather would mean being involved in a much greater capacity.

"It is about making promises at Cali's baptism to make a lifelong commitment to being there to strengthen her faith in Christ and to speak into her life," explains Hill.

A covenant was made between the three that extended far beyond what they had anticipated. Originally, this covenant may not have been more than a formality. However, Hill's understanding of what it means to be a godfather changed when he came to understand the deep interplay of their lives.

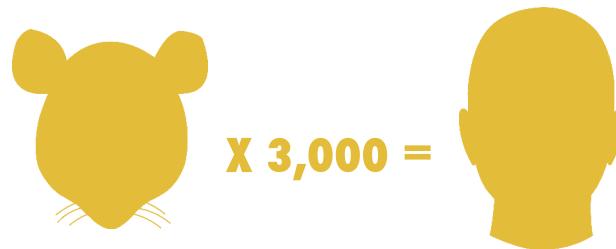
Each covenant must be rooted in something that glorifies God. Close friendships according to Hill are not "ingrown, exclusive or narrow" but meant to "enrich and strengthen the wider body of Christ." At times, to glorify God means that friends who have covenanted must part ways. At other times it requires them to be close together. We can be comforted by the fact that covenants are not concerned with where we live or how often we see each other, but that in our faithfulness to one another, we more fully reflect God's faithfulness to us.





MEET YOUR BRAIN

WRITTEN BY AUSTIN CHAMPION



(BRAIN FACT 01)

A part of a mouse's brain equal to the size of a grain of salt has the capacity to hold the data of 25,000 high-definition movies. To put that in perspective, a person's brain is 3,000 times larger than a mouse's.



(BRAIN FACT 02)

Average 20-something will have 7 jobs by the end of his/her 20s.

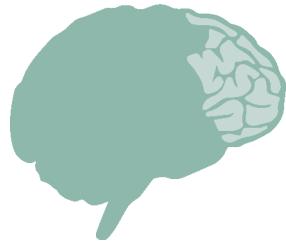
Harvard professor Jeffrey Lichtman, explaining the scientific community's current grasp on neuroscience, once posed a question to a group of his students: "If [you] understood everything you needed to know about the brain as a mile, how far have we walked in this mile?"

He got all of the round answers. "Three-quarters of a mile?" "Half a mile?" "A quarter of a mile." Lichtman, a professor of molecular and cellular biology, casually replied, "I think about three inches."

Schooling and common sense have taught us that the brain is remarkably complex. We don't need a scientist to tell us that much. We know that different parts of the brain control different functions. We also know that it is seriously detrimental to our health if the brain gets injured. We may even know that at a basic level, the brain is made up of neurons and synapses that make connections with each other. But, if we considered for a moment the true complexity of the brain apart from a simple awareness of the facts, it might cause us to pause in wonder.

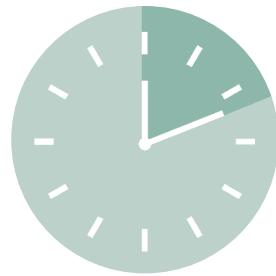
Consider this comparison from National Geographic: a part of a mouse's brain equal to the size of a grain of salt has the capacity to hold the data of 25,000 high-definition movies. To put that in perspective, a person's brain is 3,000 times larger than a mouse's. Maybe you can see where this is headed.

The human brain is extraordinary, and in view of our lack of comprehension, another question should be posed: if you understood more about your brain and its power and mystery, would you live differently because of it? Young adults entering or currently in their



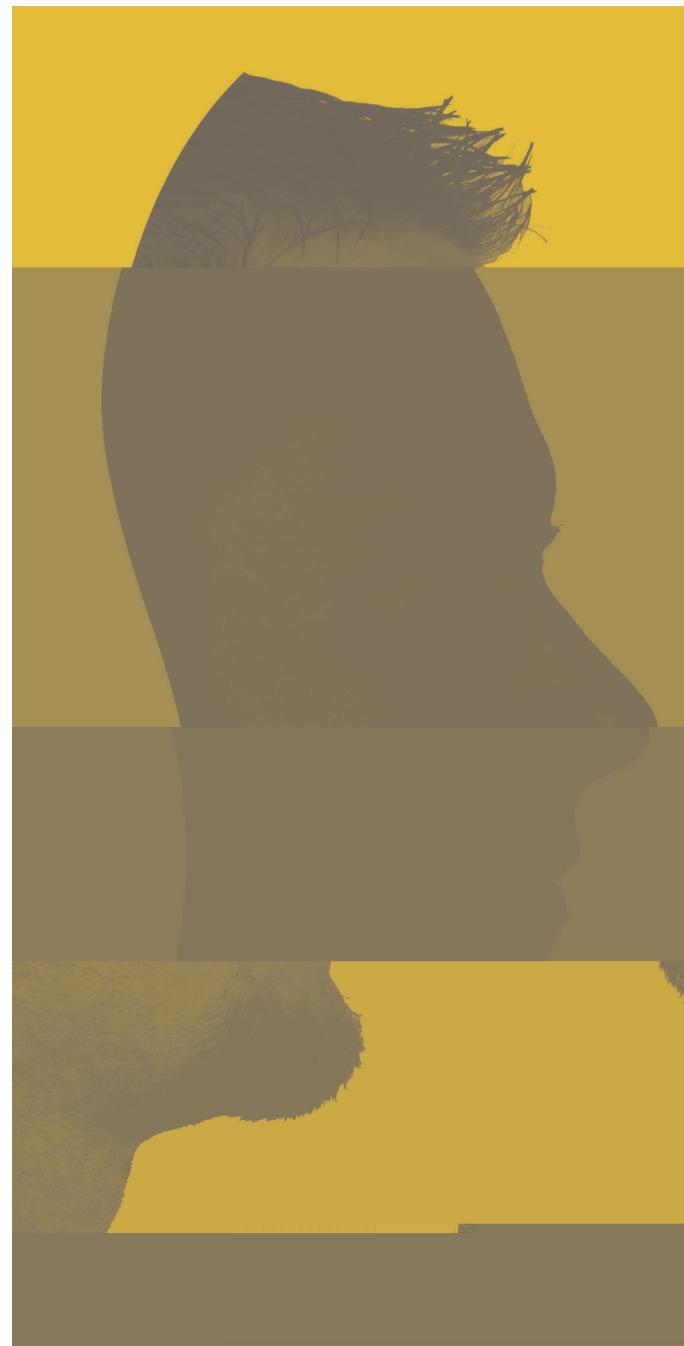
(BRAIN FACT 03)

The brain does not actually finish developing until the mid to late twenties. The frontal lobe and the temporal lobes, which regulate human behaviors, are most often one of the last complex areas that develops in the brain.



(BRAIN FACT 04)

Mantra-based meditation for 12 minutes/day for 8 weeks has been linked with a 10-15 percent improvement in memory.



twenties are often characterized by their unbridled passion, idealism and willingness to take risks. Those who study human development often agree that the brain does not actually finish developing until the mid to late twenties. Dr. Andrew Newberg, director of research at the Jefferson Myrna Brind Center of Integrative Medicine in Philadelphia, explains in an interview that there are certain parts of the brain that are underdeveloped in early adulthood.

“As a person goes from adolescence to adulthood, some of those higher areas of the

brain—more complex areas like the frontal lobe and the temporal lobes [that are more involved in regulating our behavior]—are areas that tend to develop last and that often explains why a lot of younger people are ... more often risk takers,” he says.

Perhaps this is why 22-year old males pay more for car insurance than their parents do. A 22-year old male is much more of a risk for the insurance company than someone with a mature frontal lobe. Risk is generally associated with immaturity. As is unrestrained passion. Although society tends to see these

as negatives to grow out of, they could also be part of our maturing process and a gift to be used wisely. We may see ourselves as the “already, but not yet” of adulthood (to borrow a phrase from inaugurated eschatology). We are already technically adults, but not yet feeling like we have fully arrived. And according to Dr. Meg Jay, clinical psychologist and a TED 2013 speaker, that’s exactly where we should be. In her talk, “Why 30 is not the new 20,” Jay says that American society has downplayed the importance of the twenties.



(BRAIN FACT 05)

The per-mile risk of a fatal car crash nearly triples for drivers younger than 20.



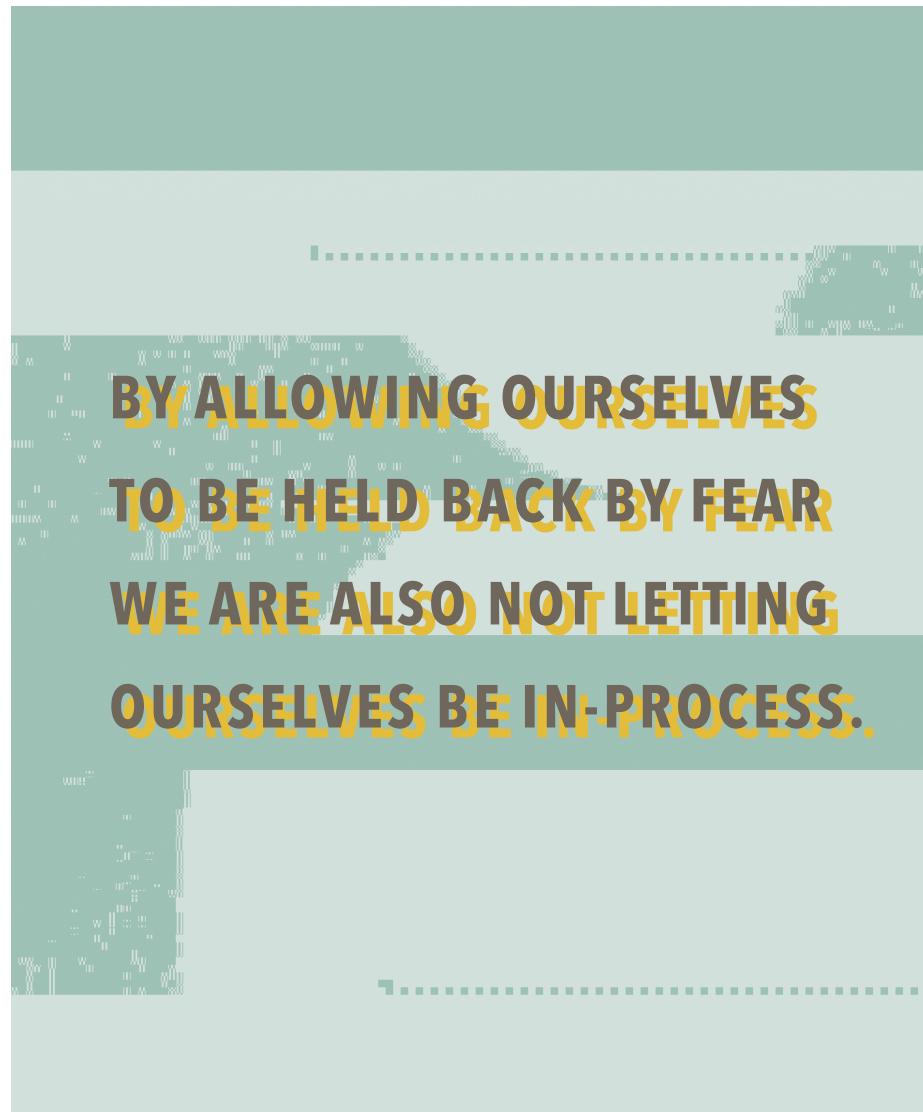
(BRAIN FACT 06)

22-year old males pay more for car insurance than their parents do. A 22-year old male is much more of a risk for the insurance company than someone with a mature frontal lobe.

“As a culture, we have trivialized what is actually the defining decade of adulthood,” she says. She makes the case that a person’s twenties should be a time of exploration, of trying on adulthood, stepping out into the unknown and seeing what works.

Although we have this innate drive for risk and passion that manifests itself differently in everyone, we can often be stifled by fear. Phil Rizkalla, a 24-year-old business major at Biola, sees fear as a stumbling block to twenty-somethings stepping out.

“I think we’re so scared of what people think, what society thinks, [and] what the norms are, that we never act outside of our comfort zone,” he says. “I mean I’d really like to imagine that I don’t have a bubble. I don’t have boxes that surround me. When people say ‘Think outside the box,’ I would really say,



‘Think as if there were no box.’ We should not limit ourselves, because if we are then we’re really limiting what God can be able to do in our lives.” By allowing ourselves to be held back by fear we are also not letting ourselves be in-process.

So far, many traits commonly attributed to twenty-somethings have had a negative spin put on them. And there is good reason to be wary, and probably good reason for young people to have a higher auto insurance premium than their parents. However, getting caught up with the negatives hinders twenty-somethings from going further down the path. The passion and risk-taking attitude that many twenty-somethings possess might be a strength to be wielded for such a time to help us come into adulthood and set ourselves up to be the next generation of leaders that is always talked about.

Newberg also mentions that, “The brain has ... neuroplasticity, [meaning that] it can change ... it’s a lot harder to do it as you get older and certainly a lot easier to do when you’re younger.”

What we do during our formative years really does affect the rest of our lives. Although this gift of having a still-developing brain does come with some cautions, it also comes with a responsibility of becoming who we want to be now, and not simply leaving that for the future. And then there’s the fun part—letting your passion and boldness get behind everything you do so that you may tackle this stage of life in a way that is impactful for yourself and the world.

Reader, I think it’s about time I introduced you to your brain.

MAKING IT BIG IN L.A.

WRITTEN BY ANGELENE WONG

In "Spider-Man," legendary comic book author Stan Lee writes, "With great power comes great responsibility." Some students of Biola University identify with Lee's words as they strive to find success within the entertainment industry. Many Biolans are showcasing their talents on- and off-campus, taking advantage of the school's close proximity to Los Angeles. However, in doing so, many struggle with the desire for fame in the entertainment industry while continuing to pursue Christ.

Biola breeds talented individuals, including

alumni Zach King, who has found success as a content creator on YouTube and Vine. His talent has led him to win YouTube's NextUp award - a Hewlett-Packard contest - and appeared on the Ellen DeGeneres Show in 2014.

"It's very easy to get prideful with any industry whenever you are recognized or praised for your work," King says. "It's important that I pray against pride speaking into my heart daily, but a practical thing I have to do is surround myself with people who will keep me humble and grounded and call me out if I'm not."

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King strives to continue achieving within his career and wants to pursue his ambitions of being a filmmaker; however, he realizes that the key to being happy is accepting God's plan. "I have to remind myself that while I still want to do other 'bigger scale' projects, I need to be content wherever God has me," King expresses.

Similarly to King, senior film major Emily Browning attempts to find balance between her ambition to achieve a career in entertainment and her desire to follow God.

"When I recommitted my life to Jesus when I was 18, I thought, 'I have to work in a church. I can't be about myself. I can't work in Hollywood; that's where sinners are. That's so dark.' And God's been showing me that I've been in a box my whole life and ... how He works so much within art and in Hollywood," Browning states. "You can still be a Christian and be addicted to a craft."

Browning aspires to be a television screenwriter and a performer on TV sitcoms. She is currently pursuing both mediums at school and off campus. Her talent for comedy provided the opportunity to perform at The Comedy Store, previously hosting performers like Steve Martin, Robin Williams and Jim Carrey, among many others. Browning was faced with the decision of choosing between committing to comedy or school, and concluded that she needed to find the balance between the two.

"If I commit full time to comedy...and I'm going up every night, then I'm going to miss out on college," Browning articulates. "I wouldn't be in Rich Kids [Biola's improv comedy team]."

Her choice to sacrifice opportunities comes at a price. She expresses a fear of missing out, but balances her fear by placing her trust in God.

"Maybe [my motivation] is fear, honestly," Browning admits. "I'm afraid of looking back at my life and not pursuing my dreams. I'm afraid that I won't take advantage of these amazing opportunities I've been given ... but I believe that, and God kind of taught me, 'Emily, The Comedy Store will be there. L.A. will be there.'"

With her talents, Browning strives to bring light to the loneliness that many face.

"People feel alone, and the world is looking at Hollywood with a magnifying glass. Teens are finding their identity through what the media tells them. [I want to] dedicate my life to mak

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- ZACH KING



ing people feel not so alone, and telling people that [the pain] is worth it,” Browning declares.

Art professor Daniel Chang, the former art director of Billabong, whose illustrations have been featured in publications like Time Magazine and The New York Times, believes that a person’s identity comes from Christ, not their accomplishments.

“We can fall into the trap of defining ourselves either by our success or by our failure,” Chang states. “We too easily operate or respond to our fear and anxiety. The world wants to tell you that you’re good enough or you’re not good enough.” Chang believes that we need to utilize our talents, but focus on working

for God’s glory instead of our personal gain.

“We need to ... be responsible to the gifts that God has given us,” Chang notes. “We should be diligent in pursuing all the opportunities that are in front of us, but recognize that the Lord will be the one who will open and close these doors.”

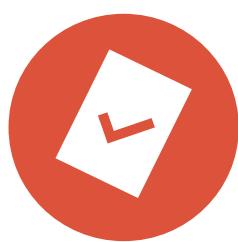
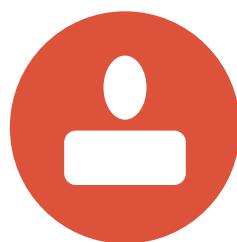
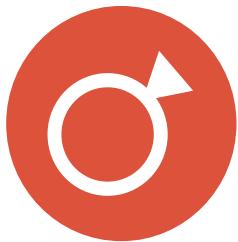
There is a common misconception that “making it big” is attaining a lavish lifestyle; however, King, Browning and Chang all agree that true success is doing something you love and being faithful to God while doing so.

“If you firmly believe that our God has laid out a life for you and has a plan for you, then we should genuinely be fearless,” Chang states.

**KING, BROWNING
AND CHANG ALL AGREE:
TRUE SUCCESS IS DOING
SOMETHING YOU LOVE
AND BEING FAITHFUL
TO GOD WHILE DOING SO.**

FRESHMAN FORESIGHT

WRITTEN BY JENNIFER WENZEL



FORGET *ring by spring*. James Zapata, a human biology major, puts this stereotype into perspective. “There are so many people here that you can build a genuine friendship with. That should be the point of dating: to get to know people genuinely without that agenda,” he says. “We fall into the trap of pursuing the goal above the person...which is a huge mistake. Pursue people for who they are and seek to love them as who they are.”

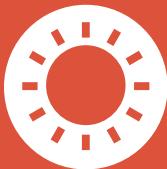
PURSUE *people*. Brian Glaze, a biblical and theological studies major, emphasizes the importance of developing friendships. “The number one enemy to any relationship is complacency. Relationships require consistent effort and pursuit,” he says. “The people that you will develop bonds with are those that you seek after consistently.”

BE involved. Chanel Taylor, a sociology major, encourages involvement. “Freshman year is when you have the open-ended opportunities,” she says. “I would have taken advantage of any and everything I could have done possible, even if I didn’t like it or I was hesitant to get the exposure to it.”





30



ASK for help. Molly Folkert, a math major, appreciates help. "Other people are just as confused as you are...It made me feel free when I realized that I was not the only one struggling."

"GET" to, don't "HAVE" to. James Zapata loves that Biola requires students to attend 30 chapels per semester and complete a Bible minor. "It is a mistake to come in and see it as 'I have to do it,' but rather, 'I get to do it.' It's a beautiful thing that you get to celebrate in the open, freely, with the body of Christ, with your brothers and sisters."

REJOICE in all things. Taylor Stribbling, a sociology major and SGA president-elect, urges students to look to 1 Thessalonians 5:16-18 for encouragement to find joy in all things. "That speaks volumes to me because, no matter what circumstance of my life, I should always be rejoicing. I should always be giving thanks, and I should always be praying."

BE HERE to meet God. Victoria Simons, an English major, uses Isaiah 51:6 to remind her that God is her center. "I am here to find God and to grow closer to God," she states. "Every person that I meet and every thing that I do is eventually going to fade, but He and His salvation and the love He has for me is going to be forever."



To My Little Sister:
Cling to His faithfulness.

I graduate in May. My little sister starts at Biola in August. As I think about her, I can't help but reflect on who I once was as a freshman. God has drastically changed me. My precious sister, college is both exciting and hard. I can't say exactly what you will face, but I can say that God is in control. Cling to His faithfulness. He will show you why you are here. You will change.

DEDICATED TO HASIET JOY NEGASH AND HER FAMILY.