

Cairn

The magazine of Cairn University

SUMMER/FALL 2021

BENEATH THE STACKS **P.18**

FAR FROM HOME(S) **P.22**

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A Dream Realized





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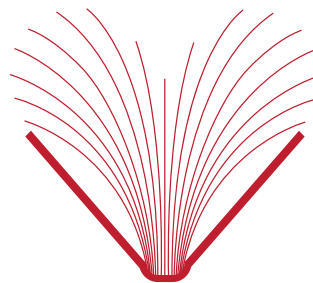
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FEATURES



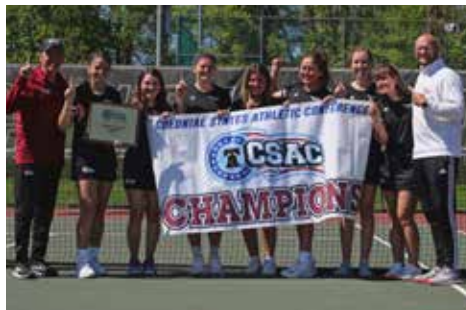
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A Dream Realized

"Nehemiah started wondering and looking heavenward long ago. Raised in a Christian home in South Jersey, he first spied the planet Mars through a telescope when he was 14; from then, he was smitten."

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ONLINE
MAGAZINE.CAIRN.EDU

ON THE COVER

As a young teenager, **Nehemiah Williams '04** spent countless hours peering at the stars through a telescope, knowing it was just the start of his space exploration. Now, he works as an aerospace engineer at NASA. His thoughts on Christians in science, the Andromeda Galaxy, and why his Bible degree was worth it start on page 26.
Illustration: Federica Bordoni

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MISSION

Cairn University exists to educate students to serve Christ in the church, society, and the world as biblically minded, well-educated, and professionally competent men and women of character.



The Academic Leadership Team

This academic year, I am serving as president and acting provost at the University. I am carrying both of these responsibilities following the departure of our former provost in May, and while more responsibilities bring more challenges, I have enjoyed the unique opportunity of serving in this interim role while we begin our search for a new senior vice president and provost. Serving as acting provost has allowed me the opportunity to work even more closely with those on the Academic Leadership Team, specifically working alongside them as we plan for new programs and assess our current ones, discuss academic-specific issues, and ensure biblical integration throughout every student's education. These men and women have been a blessing to me, and I am deeply grateful for their service here—especially in light of the last year and a half.

The 2021–22 academic year marks the third year impacted by Covid. I have been reflecting upon the challenges and the blessings of this time. There have been plenty of both to be sure. The impact of the pandemic and all of the ensuing implications have forced us to not only be creative and flexible but also to reflect upon what matters most. Crises, changes, and challenges have a way of doing that. We do what we must to press on, but we must also take time to think about what we are doing and where we are going. In conjunction with the contextual challenges we face resulting from the pandemic, we are also operating in challenging social, cultural, economic, and political times. The tensions are real, so too is the influence of our times upon our personal and corporate sensibilities. The way we think about, analyze, talk about, and chart a course through the challenges of our times are all potentially shaped by the thinking of the day in which we find ourselves. This is a challenge for Christians and Christian organizations—it always has been.

We talk about this dynamic often at the University. Whether in faculty and staff meetings, leadership meetings, or board meetings, we discuss the ways in which the world is not only requiring us to think but may be influencing us to think. Recently, I shared with the faculty and staff

that Cairn will stay on course to be distinctly and intentionally biblical in our outlook and approach to our work. I also stated that we must be relentlessly so, given the times in which we are called to serve. It is imperative that we remain committed to thinking biblically and behaving Christianly, that we stay focused on our Christ-centered mission, and that we hold fast to biblical truth and the idea that there is such a thing as absolute truth. Only when we do these things can we be assured that we are doing our level best to educate our students to be biblically minded servants of Christ.

In September, Dr. Keith Plummer gave what I believe might be the single most important chapel message in all my years of involvement at the University. He spoke to us on the importance of thinking biblically about love. This is another part of being biblically minded, of being careful not to allow the terms we use to be co-opted and redefined in ways that are not consistent with biblical teaching and our faith. The cultural definition of love and the social expectations for the expression of it fall short. We must want more, and I think Dr. Plummer did a wonderful job of leading us to think through that carefully. I wanted the greater Cairn community to benefit from this message, so we have included a transcription in this publication, starting on page 14. I trust it will speak profoundly to you as it did to all of us in chapel that day.

At Cairn, I believe it is well understood that spiritual development does not take place despite intellectual development or social development. All of these are seen as one.

We want to see our students grow in every way, centered on Christ and the authoritative word of God. As we begin the new year, we are committed to keeping this Christ-centered, biblical perspective before our students and all of us who serve at Cairn. Our annual initiative, One Scripture, One University, is focused on Colossians 1:15–17. This powerful passage drives home the preeminence of Christ and the truth that He is before all things and in Him all things hold together. This is the basis not just for academic integration but for living the integrated life. To have a Christian mind is to submit to the Lordship of Jesus. This year we will focus on just that.

Dr. Todd J. Williams has been the president of Cairn University since January 2008. He served on the faculty and administration from 1996 to 2001, and then returned as provost in 2005. He can be reached by emailing president@cairn.edu

“Juston, I received my copy of Cairn this weekend and was pleased to read your article about chaplain care in secular places. It was very well-written, and I thoroughly enjoyed it. Thank you for shining the spotlight on a segment of Christian ministry that often goes unnoticed by Evangelicals.” —**Ralph Plumley ’84**

“One of the alumni-authored new volumes caught my eye, *Portraying Violence in the Hebrew Bible* by **Matthew Lynch ’01**. I went straight to the Barnes & Noble website to order it, but yowza! It’s \$99.99, and on Nook, which I find unsatisfactory, it’s \$60.49. Sorry, I can’t go that high! Does the University campus store sell books by faculty at any kind of discount?” —**Mary Kruse Zambrana**

Unfortunately, we don’t offer any discounts on faculty/alumni books (although it would be pretty cool if we could!). That being said, the Masland Library at Cairn University has purchased this title, and it is available on campus for whoever wants to read it.

“Where/how can I find the online version of *Cairn Magazine*? I just received the latest paper edition of Winter/Spring 2021. Is the online version available to anyone? I want to show my dad the article about **Dick ’57 & Gerry Walton ’56** without having to cut it out and mail it to him.” —**Cindy (Nelson) Torres**
While we are flattered on behalf of Dick and Gerry that you would cut out their story and mail it to your dad, we can happily say that is not the only way to read about their ministry. All stories in each edition of the magazine can be read online at magazine.cairn.edu.



Love Thy Neighbor Story

“Dr. Schnittjer, Dr. Williams, and Mr. Jalovick reminded me of the many lessons that God has been teaching me about my true citizenship for the past few years. Maybe we Christians need to act more like the citizens of heaven that we are, rather than the citizens of the country in which we sojourn. We need to take more seriously Jesus’ command to remove the log from our collective eye before we try to take the mote from our surrounding culture’s eye. We can start by acknowledging the diversity within our own ranks, applying Romans 14 and 1 Corinthians 13, and knowing why we believe what we believe. We need to put living flesh on the bones of our doctrinal statements. I am not pretribulation, premillennial, dispensationalist, conservative, heterosexual, white, American, Christian, etc. I am a child of the Father, born of the Spirit, and fellow heir with Christ. God is my strength and defense. Heaven is my home.”



That is my identity. That is my citizenship. That is our fellowship.” —**Brendan Bossard ’96**

“Gary, I hope you’re well. I just read your piece in *Cairn* magazine and wanted to shoot you an email. I’m so thankful for your perspective. Thanks for inspiring my love for Torah. This past spring, I got to lead a Sunday School through the Pentateuch, and *Torah Story* played a huge role in my weekly planning. Your influence in my formation and passion for God’s Word is deeply appreciated.”

—**Josh Bean ’08/G’11**

TELL US WHAT YOU THINK!

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.

EMAIL: magazine@cairn.edu

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Langhorne PA 19047

Cairn University School of Music Now Accepting Applications for Online Worship & Music (MA)

Cairn University is excited to announce the new Worship & Music (MA) program. Offered by the School of Music, this fully online program equips students with the musical knowledge and theological foundation needed for effective worship ministry.

This 39-credit program consists of seven-week courses on subjects such as worship technology, applied ethnomusicology, and contemporary arranging.

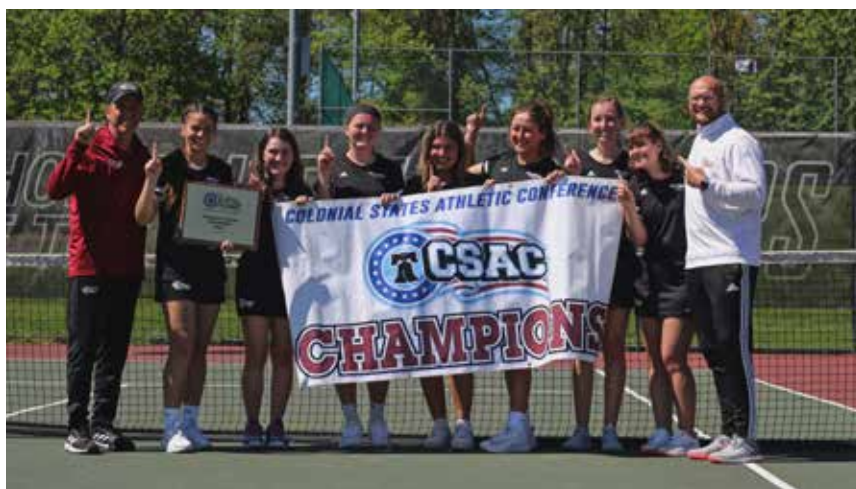
The program culminates in a final project in which students will create a self-produced six-track recording of three original songs and three arranged songs for congregational singing.

"There is a great need for theologically sound and artistically capable musicians who are able to lead and serve in complex worship environments," said Dr. Benjamin Harding, dean of the School of Music. "We are thrilled to be

able to serve the church with this program by providing rigorous theological and worship training matched with an in-depth discovery of the capacities of music technology for worship."

The program will launch in Fall 2022; applications and inquiries are now being accepted. Learn more at cairn.edu/worship-music-ma.

Women's Tennis Wins Second Championship



The Highlanders completed their undefeated conference title run with a 5-0 sweep of the Falcons to win their second consecutive CSAC title.

The Highlanders and Falcons had met one week earlier as a battle of the CSAC unbeaten, and Cairn emerged victorious with a 9-0 team score. The Highlanders were eager to welcome the #2 ranked Falcons to Langhorne

for the championship matchup to see if they could repeat those results and claim another CSAC championship. The Highlanders held the conference title from 2019, as the 2020 season was canceled due to COVID-19 shutdowns.

Doubles play kicked off first, and all three Highlander pairs were successful, putting Cairn up 3-0 before singles play even began. In the #1

doubles slot, the all-conference pair of Brianna Miller and Paige Kemper (also named CSAC Rookie and co-Player of the Year) earned an 8-1 victory. The #2 pair of Lauren Griffith and Sarah Jackson, also named to the CSAC All-Conference team for women's tennis doubles, won their matchup 8-2, and Gabriella Hurst and Rachel Campbell-Robertson earned the Highlanders' third victory, 8-2, in the #3 slot.

After going up 3-0 in doubles, the Highlanders only needed two victories in singles play to clinch the advantage and the title. Of the six singles matchups, Lauren Griffith, named to the all-CSAC singles team, won hers first in the #3 spot, 6-1, 6-0. Brianna Miller, also named to the all-CSAC singles team, won her #2 matchup, 6-0, 6-1, tipping the advantage to the Highlanders and securing for them their second consecutive CSAC championship title.

Congratulations to the Highlanders for their undefeated conference season and successful championship run!

Men's Volleyball Wins First CSAC Championship



In an exhilarating comeback, Cairn Men's Volleyball earned the first-ever CSAC men's volleyball championship title.

The conference final saw a rematch between the #1 Highlanders and #2 Saint Elizabeth Eagles, whom the Highlanders beat 3-1 in their last regular-season game just four days prior.

Fueled by their previous loss, the Eagles started off strong in the championship, capitalizing on the Highlanders' slow start with their own offensive firepower. Things did not look good as Cairn went down 2-0; the team would need to pull off the reverse sweep and win three straight sets in this best-of-five.

The Highlanders came out with a renewed sense of purpose in the third set, spurred on by seniors Scott Bassill and Collin Benjamin. Benjamin went on a service run in the middle of the set, scoring one of his four aces of the night, and the Highlanders plowed through the third set to take it 25-12.

The fourth set turned out to be a marathon between the two teams. The Highlanders jumped out to a 16-11

lead, but the Eagles battled back, tying the score a staggering 12 times. The Eagles had the chance to win it all, being up 25-24, but a service error kept the set rolling. Tied again at 26, Cairn turned to their big man in the middle, freshman middle blocker Joe Poirier, who secured a huge kill followed by a block assist to put the Highlanders over the edge, 28-26, and force a deciding fifth set.

Set five found the Highlanders in the driver's seat from the jump. With a commanding 8-4 lead at the midpoint of the set, outside hitter Caleb Horning delivered a strong kill that the Eagles followed with three straight hitting errors. Fittingly for the final point of the season, senior setter Scott Bassill set up senior middle blocker Collin Benjamin for the final kill of his career and the final kill of the game—comeback complete.

Following the match, Bassill was named the championship's Most Outstanding Player. He finished with 40 assists, 11 digs, six blocks, two aces, and two kills in an all-around dominating performance to cap a stellar career.

Congratulations to the Highlanders on an incredible season!



HEARD IN CHAPEL

“The Bible issues marshal-sounding calls to put on the full armor of God and to gird up our loins, and the entire eschatological play—regardless of your view of eschatology—is not described in Scripture as a tea party but a battle.”

Nate Wambold, Vice President for Alumni and Community Affairs



World Reach Week Fall 2021

The University's annual World Reach-Week moved to the beginning of the fall semester and was held September 13–17, 2021. Tim D., president of a global educational organization that works in closed countries, was this week's speaker. His two chapel messages, in addition to his two other seminars and multiple other events, conveyed the message of this year's theme, “COMMIT: Increase your resolve to be part of God's global work and His heart for the world.” World Reach Week operates on a three-year education cycle, and this third year provides ample encouragement and opportunities for students to take part in God's global work.

Global City Babel on Display in Connie A. Eastburn Gallery

on display from September 3 to December 10, 2021

Grace Carol Bomer is a Canadian-American abstract expressionist painter. Her featured exhibit, *Global City Babel*, is a reflection on the postmodern view of language and a recentring on Jesus Christ, the Word made flesh, who redeems our babble and our towers of Babel.

All pieces in the gallery are available for purchase. Those interested in purchasing works may contact Matt Stemler at mstemler@cairn.edu.



100% of Cairn's First-Time BCBA Candidates Passed the Exam in 2020

Cairn University is among a small number of colleges and universities that had 100% of their exam-taking students pass the Board Certified Behavior Analyst (BCBA) exam on their first attempt in 2020.

Of the 201 BCBA programs worldwide, Cairn was one of only 29 schools that had 100% of their exam-taking students pass the exam in 2020. Among this group, Cairn is one of just four schools that offer fully online BCBA program and is the only Christian university to boast this accomplishment.* A total of eight Cairn students attempted and passed the exam.

This exam is highly rigorous, as evidenced by the fact that only 66% of first-time exam candidates passed the exam in 2020. Students sit for this exam in order to receive the highly regarded and sought-after Board Certified Behavior Analyst credential. Applied Behavior Analysis, which is practiced by BCBAs, is the most research-supported scientific treatment for autism and is highly effective for individuals with other disabilities.

“This exam is highly rigorous, as evidenced by the fact that only 66% of first-time exam candidates passed the exam in 2020.”

Cairn University offers two graduate programs that meet the coursework requirements for the BCBA exam: Master of Arts (ABA) and Graduate Certificate in Applied Behavior Analysis. Cairn was the first Christian university worldwide to offer a program with extensive autism training and be verified to meet BCBA exam coursework requirements. Both programs are offered fully online and in seven-week modules to increase schedule flexibility.

This accomplishment is a testament to the exemplary curriculum, dedicated faculty, and high caliber of our graduate students. Learn more at cairn.edu/special-ed-programs.

*Only programs included in the 2020 BCBA Examination Pass Rates for Verified Course Sequences are represented in this report.

Alumnus Thomas Hong '95 Leads New Jersey Chamber Orchestra



The newly formed New Jersey Chamber Orchestra (NJCO), composed of accomplished musicians in the Mid-Atlantic region, includes several distinguished members of the Cairn University School of Music. **Thomas Hong '95**, artistic director and conductor of the UPenn Orchestra and director of the Cairn University Symphony Orchestra, leads the NJCO as its music director. Cairn's dean of the School of Music, **Dr. Benjamin Harding '02**, performs in the ensemble as well. Dr. Harding also serves as the director of worship at Riverstone Church in Yardley, PA. The ensemble also welcomed award-winning musicians and Cairn instructors Natalia Rudoi DaSilva (violin) and Rachel Ku (viola). Alumni **Hannah Pak '94** and **Emilie Park '06** as well as current students **Caleb Thompson '22** and **Brinson Moore '24** are also taking part in the orchestra.

NJCO held their first performance at The Music Barn, an outdoor venue in Mullica Hill, NJ, on Friday, July 9. Robin Leigh Massie, vocal faculty in the School of Music, was welcomed as a guest performer in this inaugural concert. Drawing on the current cultural ethos of reopenings and fresh starts, the inaugural concert was titled “An American Dream: Music of Aaron Copland.” The ensemble hoped their performance of Copland's works would “encapsulate the hope, optimism, and earnestness of the American spirit present in Copland's ‘Appalachian Spring’ and ‘Tender Land Suite.’”

A Sweet Summer Gig

Music major Cassie Perednia '22 puts her performing skills to work at a singing ice cream shop.

For the past two summers, Cassie Perednia found a role as a paid performing artist—alongside that of an ice cream waitress. A stone's throw from the beach in Lavallette, NJ, stands The Music Man Singing Ice Cream Shoppe: an interactive theatrical dessert stop that combines fun melodies and whipped cream toppings. There Cassie serves patrons their ice cream orders followed by a singing and dancing performance by her and her castmates.

Two years ago, Cassie left Cairn for summer break in search of a job. A friend told her about openings at The Music Man for the role of hostess, where she would assist the servers/performers by managing reservations and seating. She got the hostess job, but before the season began, the shop was in need of more performers. Cassie then sealed her spot on the cast with an audition video performing “I Don't Want To Be Here” of *Ordinary Days* and “Many A New Day” from *Oklahoma*. Now, Cassie plays a major role in this musically interactive experience, performing numerous songs, from Disney to musical numbers to pop.

The well-known shop draws in vacationers and notable figures; for example, Cassie once performed for Kevin Jonas and his family. Though Cassie expressed that performing for a Jonas brother was “terrifying,” she felt her rendition of “Beauty and the Beast” went well. She recalls serving Kevin an iced americano, to which he responded, “you’re amazing.” Walking to her next customer, she thought to herself, “Oh my gosh, Kevin Jonas just called me amazing!”

The shop has a headshot hung for every castmate of the past 19 years. Cassie’s photo is already up there, serving as a reminder that one day she, too, will be a part of the shop’s history. This short-term summer gig has allowed her to use her voice and love of music to make people happy, and she plans to continue that in her career as she explores grad school options for music therapy. “I love the fact that I can help people using the gifts that God has given me,” Cassie explains. “I think it helps them, but it also helps me, seeing the faces of people finding joy in music.”

Cassie's *Favorites*

Number to Perform: “Spread the Love” from *Sister Act*

Ice Cream: Chocolate Chip Cookie Dough with Marshmallow Crème

Course at Cairn: Triune God

Spot on Campus: In a tree

Favorite Verse: Hebrews 4:15–16



A Lasting Gift for Long-Term Impact

Sally (Diffenderfer) Mittelstadt '68 spent over 20 years across the globe as a missionary in the Philippines after graduation. As a young alumna with meager funds, she still prioritized giving to the annual fund at the University. Now retired from missions and living in a retirement community with her husband, Vern, Sally has explored new ways to benefit the University long-term.

Most recently, Vern and Sally have

decided that establishing an endowed scholarship fund is the best use of their gifts. Their scholarship will be reserved for an upperclassman who is preparing to serve the Lord in low-paying ministry positions such as mission work or international education.

“One guideline that we’ve abided by in our giving is to narrow down the scope so that we can have greater influence in a smaller number of areas. We value a place like Cairn where the students not only receive education but discipleship in their preparation for a lifetime of serving God,” said Vern. Sally added, “Cairn’s commitment to biblical integration is thorough—even more than it was in my student days.”

By establishing this scholarship,



Vern and Sally are making a lasting contribution to the University. Building the endowment supports the longevity of the institution, and as Sally said, “We want to be part of that.”



Newly Established Endowed Alumni Scholarship, Thanks to This Year’s Golden Grads

The Golden Grad Classes of 1970 and 1971 came together to establish the University’s first endowed alumni scholarship. With a goal of \$25,000 to start the scholarship, the graduates’ leadership led to the raising of over \$40,000! As this scholarship continues to grow through the gifts of future Golden Grads, it will support students as they pursue a biblical education at Cairn.

This endowed alumni scholarship funding and many other generous gifts grew the University endowment by two million dollars during the 2020–21 fiscal year!

Increase Income. Decrease Taxes.

Charitable Gift Annuities

With a Cairn University gift annuity, you can:
Support the mission of Cairn University and its students
Receive a substantial income tax deduction
Receive a lifetime stream of income from the University

Example Gift Annuity Rates

Age	Rate*
65	4.2%
70	4.7%
75	5.4%
80	6.5%



For more information, please contact Keith Johnson at
215.702.4306 or kjohnson@cairn.edu.

*Payout rates are as defined by the American Council on Gift Annuities.
 Rates displayed are as of 9/15/2021.

Construction is still afoot in the Masland Library—

this time, on the first floor! The renovation will take place in three phases, and the first phase wrapped up just in time for the fall semester.



One Year of the President's Circle

The President's Circle is a group of alumni, parents, faculty, staff, and friends of the University who are committed to advancing the mission of Cairn University through their generous annual support. Those who give \$1,000 or more in a fiscal year are included in the circle for that year. As our world transitions back to in-person events, we look forward to spending time with President's Circle members on campus for exclusive events.



\$662,661
given by 85
members in '20–21



\$132K

raised

\$717

average gift

184

donors

172

golfers

\$112K

raised

26th

annual event



ACADEMICALLY SPEAKING

In addition to teaching and serving at the University, Cairn's faculty and staff are committed to growing professionally, participating in ministry, and pursuing their academic interests. This issue also features a personal interview with business professor Phil Feather.

UNIVERSITY ADMINISTRATION

Dr. Todd J. Williams was the keynote speaker at Harvey Cedars Bible Conference for July Family Week and Family Week 2 in July and August 2021.

Dr. Timothy Hui is serving as the interim assistant provost for assessment and accreditation.

SCHOOL OF BUSINESS

Dr. Joseph Miller joined the business faculty in July 2021. He will be teaching courses in law, business planning, and entrepreneurship.

Matthew Garrison joined the business faculty in August 2021. He will be teaching courses in information systems, computer science, and cybersecurity.

SCHOOL OF DIVINITY

Dr. Keith Plummer, dean, taught an apologetics course for Cru Institute of Biblical Studies in June 2021.

Dr. Gary Schnittjer presented a paper, "Love Thy Neighbor: Torah's Use of Torah and the Making of Leviticus 19:18b," at the annual meeting of the Evangelical Theological Society in November 2020. He also wrote a guest blog post, "The Fall

and Rise of Lady Zion" for the Catechesia Institute blog in August 2021. Read it here: catechesia.com/2021/08/02/the-fall-and-rise-of-lady-zion/.

Bryan Murawski presented a paper, "Who Shall Go Up First?": Inner-Biblical Interpretation in the Prologue of Judges," at the annual meeting of the Evangelical Theological Society in November 2020.

Dr. Tony Hurst has been hosting a listener-supported radio program on WFIL AM 560 radio since November 2020. He is currently preaching a sermon series on "The Works of the Flesh" (Gal. 5:19–21), which he plans to follow with "The Fruit of the Spirit" (Gal. 5:22).

SCHOOL OF EDUCATION

Dr. Marti MacCullough, distinguished professor emeritus, published an article in the University's *Triquetra* journal: "The Fight for Objective Truth in the 21st Century Classroom." This article can be read at cairn.edu/triquetra.

SCHOOL OF LIBERAL ARTS AND SCIENCES

Dr. Ruth Kuchinsky-Smith is the new co-chair of the sciences department.

Dr. Matthew Miller is the new chair of the counseling department.

Charlotte Gleason is the new chair of the humanities department.

Greg Schaller is the new chair of social sciences, overseeing the politics, criminal justice, and history programs.

Greg Jensen, co-chair of the sciences department, published an article in the University's *Triquetra* journal: "The Proclamation of the Church to Technological Civilization." This article can be read at cairn.edu/triquetra.

Matthew Stemler, had his own exhibition at Pennsylvania Academy of the Fine Arts from August to September 2021.

SCHOOL OF MUSIC

Dr. Benjamin Harding, dean, led worship at Family Week 3 at Harvey Cedars Bible Conference in August 2021.

Graeme Burgan directed five weeks of Cseh Summer School of Music on Cairn's campus in Summer 2021.

Virginia Whitney led a five-day music workshop remotely (via WhatsApp) for

the Esimbi people in Cameroon, Africa, to encourage the use of local-style music in Christian worship.

Robin Massie performed as Nettie Fowler in the musical *Carousel* by Rodgers & Hammerstein with Music Mountain Theater in Lambertville, NJ, in August 2021.

Scott Watson served as a composer/mentor for the 2021 Allentown Symphony Orchestra's Summer Composer Workshop in July 2021. Scott composed several concert band pieces for Alfred Music and by commission for Lehman Intermediate School in East Stroudsburg, PA.

Office Hours

A personal, after-class interview with your favorite professors

Phil Feather serves as assistant professor and oversees the sport management program in the School of Business. For just over 30 years, Phil worked in ticketing services for the Philadelphia Phillies. He holds an MEd in Sports Administration from Temple University.

What was your role with the Phillies?

I started as a telemarketing intern with the Sixers until a Phillies connection offered me a job in ticketing. It evolved over the years, but I eventually ran an internship program where I hired college kids to work in customer service. That program gave students a well-rounded experience, getting their feet in a lot of different departments depending on their interests. Even though it's a tough industry to get into, a lot of my interns ended up working in sports. Some work with the Eagles and Flyers; some are in different areas. There are two general managers in baseball now that interned for me, which is what I kind of hang my hat on.

Do you still go to games?

After you are with a baseball organization for 25 years, they give you a golden ticket for life. It's good for two tickets: me and a guest at any ballpark around the country. That said, I haven't used it yet.

What excites you about Cairn's sport management program?

It's new, and that's both exciting and daunting. We're looking to grow, and I think that'll come with word of mouth as people take the classes. I try to incorporate guest speakers who are knowledgeable in the field and have experience. Hearing from experts and professionals already in the field was beneficial to me in grad school. It's exciting to see the light bulb go off, to have students say, "Oh, I can live out my passion for sports and incorporate ministry and biblical principles in that."

What makes an ideal sport management student?

When I was with the Phillies, we had a type of motto on the wall: "Energy, Effort, Enthusiasm." That's what I would say for a student. That talks nothing about your sports knowledge or your GPA. If you come to an interview with energy, effort, and enthusiasm, if you bring those three every day as an employee, that's going to speak volumes on what you're about.

What do you like to do when you're not teaching?

We got a new puppy on New Year's Eve. His name is Milton, and he's nine months old now. He's cute. I never really was a dog guy before, but he's a pretty cool dog. So he takes a lot of time. Other than that, I still love sports and playing games with my family.



Transforming Grace

A Study of Titus 2:11–14

Where did I come from? Why am I here?
Where am I going? Every worldview has its own answers to these perennial questions about origin, meaning, and destiny. In Paul's letter to Titus, the apostle reveals in chapter 2:11–14 how God's grace transforms us into a holy people—in the past, the present, and the future. By explaining God's redemptive work in this way, Paul answers those three questions of origin, meaning, and destiny, and each answer is rooted in God's transforming grace.



God's Grace in the Past

Paul begins his explanation of God's transforming grace with the person of His Son. "For the grace of God has appeared, bringing salvation for all people" (Titus 2:11). Instead of stating that Jesus Christ has appeared, Paul used the word "grace" to describe God's merciful intent to redeem His fallen creation. Beginning in the Garden of Eden, we see the first expression of grace when—instead of putting Adam and Eve immediately to death—the Lord made garments of skins to clothe them by His grace (see Gen. 3:21). Later, when God determined to destroy the evil world with a flood, "Noah found grace in the eyes of the Lord" (Gen. 6:8, NKJV). The rest of the Old Testament contains other examples of God's gracious disposition toward undeserving people. The Old Testament prophets reflected God's gracious character, as reflected in Isaiah 30:18a: "Therefore the LORD waits to be gracious to you, and therefore He exalts Himself to show mercy to you." The gracious God gave gracious laws whose shadows pointed to a more gracious Gift. In sacred history, God's grace provided the sinful Israelites with a pathway back to fellowship with their God. He graciously invited the Israelites to know and live with Him by providing the tabernacle and temple to reveal His heart of gracious redemption. Only through the sacrificial blood of animals would they be restored to the God who lived in absolute holiness in His temple.

In the fullness of time, Jesus came to earth as the supreme expression of God's grace. "Out of His fullness we have all received grace in place of grace already given. For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:16–17, NIV). This salvation brings lost humanity back into fellowship with its Creator and is freely available to anyone who believes. The grace of God is most fully expressed in Christ's death on the cross when He "gave Himself for us to redeem us from all lawlessness" (Titus 2:14). Jesus' perfect life, His substitutionary death, and His powerful resurrection embody God's grace. Jesus' death purchased salvation for those who trust in Him alone, as the hymn "Amazing Grace" says: "Amazing Grace, how sweet the sound / that saved a

wretch like me / I once was lost, but now am found / was blind but now I see."

God's Grace in the Present

God's amazing grace is far more extensive than many realize. It not only saves us from the past penalty of sin but also from the present power of sin. Paul explains that God's grace is continually "training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age" (Titus 2:12). Like parents instruct their children, God patiently trains His children to fight sin and practice holiness, since our destiny is "to be conformed to the image of His Son" (Rom. 8:29). This means that any message of salvation that offers saving grace without sanctifying grace is "cheap grace." This phrase was made popular by Dietrich Bonhoeffer, a German pastor during World War II, who defines it as "the grace which amounts to the justification of sin without the justification of the repentant sinner who departs from sin and from whom sin departs. . . . Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline . . . grace without the cross, grace without Jesus Christ, living and incarnate."¹

Since God's transforming grace influences everything we think and do, Christians have the transforming power to learn to say "no" to the entire system of "ungodliness and worldly passions" that our culture nurtures. We must resist the temptations that bombard us and display God's transforming grace by living "self-controlled, upright, and godly lives" (Titus 2:12). We should also be known for the good we do as well as the evil we resist. Jesus "gave Himself for us to redeem us from all lawlessness and to purify for Himself a people for His own possession who are zealous for good works" (Titus 2:14).

The power for such transformed living comes from God Himself, whose Spirit indwells us to renew our desires and to empower us to obey. "I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules" (Ezk. 36:27). As God's new covenant people, we should be marked by kindness, forgiveness, justice, and honesty. Sadly, Christians

are known sometimes more for their sinful lives than their good and godly living that God wishes to use to draw people to the gospel: "so that in every way they will make the teaching about God our Savior attractive" (Titus 2:10, NIV). As our culture reflects an ever-increasing degree of the Roman Empire's decadence, we also have the same opportunity as the ancient church to turn "the world upside down" by gospel-centered living (Acts 17:6).

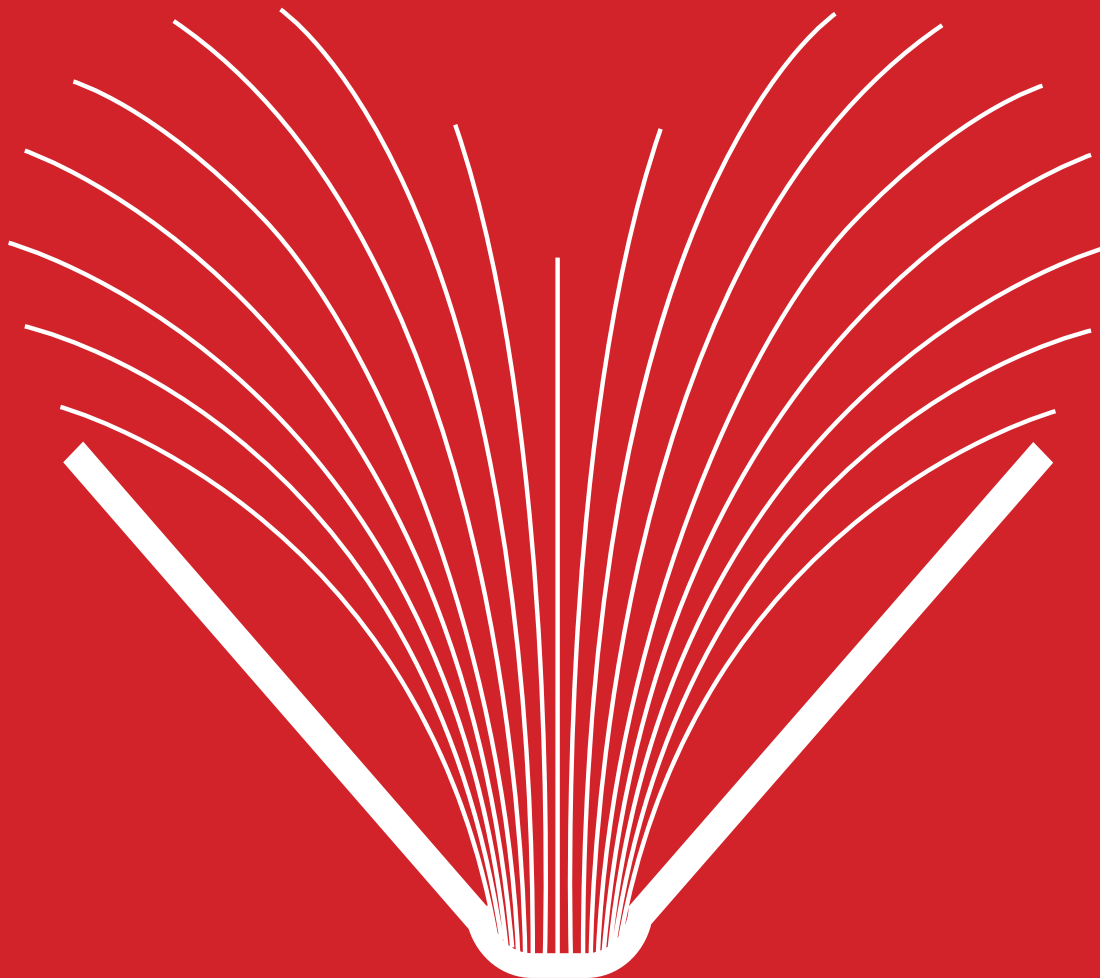
God's Grace in the Future

God's transforming grace saves us from the past penalty of sin, the present power of sin, and the future presence of sin. This ultimate experience of grace will happen when our Lord Jesus Christ comes again to earth as He promised. In spite of the temptations, suffering, and present failures we undoubtedly will experience, we are also "waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ" (Titus 2:13). In this clear declaration of Jesus' divinity, Paul points to a future moment when the day of the Lord will reverse the day of mankind. Satan will be consigned to the lake of fire instead of enticing sinners to evil, sinners will be judged instead of thriving, righteousness will be exalted rather than ridiculed, and believers will be reigning with Christ instead of being persecuted. Jesus' awesome glory will be overwhelming. He is our supreme hope!

Christians today live much like they did when Christianity began. The Roman Empire tolerated all gods except for the one Christians worshiped when they confessed, "Jesus is Lord." Like them, let's set our hope fully "on the grace that will be brought to you at the revelation of Jesus Christ" (1 Pet. 1:13). John Newton reminds us about the three tenses of God's amazing grace: "Twas grace that taught my heart to fear / and grace my fears relieved / how precious did that grace appear / the hour I first believed / Through many dangers, toils, and snares / I have already come / 'Twas grace that brought me safe thus far / and grace will lead me home."

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1. Dietrich Bonhoeffer, *The Cost of Discipleship*, (New York: Simon and Schuster, 2012), 44–45.



Toward a Theology of Love

Defining Love as the Scriptures—Not the World—Define It

Over 15 years ago, the late theologian Marva Dawn wrote a helpful little book that she called *Talking the Walk: Letting Christian Language Live Again*, in which she encouraged readers to consider the depth of meaning of several words that have long been part of the Christian tradition. She warned that we are in danger of corrupting these words by treating them as clichés or slogans and, in some cases, neglecting them all together.

In her introduction, she explains that the book is her response to a crisis in churches—a crisis she describes as “the frequent corruption or rejection of key words in biblical faith for reasons that often seem to be merely quick fixes of, instead of genuine solutions to, deeper problems.” She continues, “During the last century, English-speaking Christians have been stressing that we should walk our talk, that our way of living should match the values we espouse. That Christians frequently don’t act on what they know and say is still a problem. However, the opposite is often increasingly true: that the way we talk doesn’t offer the deepest truth of the Christian faith. Could we also practice letting the Christian language live again in all of its glory? Can we work together with the whole church throughout time and space on rectifying the names and thereby learn more fully to talk our walk?”

Marva Dawn was concerned that some words have gotten a bad reputation while others, like “hell,” are largely ignored and others, like “awesome” (which is a biblical word), are used with such excess that we lose sight of their theological significance and profundity. These examples are in addition to other words that Christians treat as outdated or irrelevant. Surprisingly, one Christian word that Marva Dawn didn’t include in her book is “love.”

In the relatively short space I have, I’d like to begin to think about the profundity and the significance of love, particularly the love Scripture commands us to have for one another. Of course, anything I say about the topic is going to be just scratching the surface. If you ever wonder why it is that there are so many theology books with the title “Toward a Theology of . . .,” it’s because the author is saying upfront, “I’m not going to say everything that there is to say about this. This isn’t the last word, but this is an entryway.” And so we might think about this as “toward a theology of love.”

We should begin by asking, “What does love mean?” You might think that this is an unnecessary exercise. “Who doesn’t know what love is?” you might ask. “It’s obvious, isn’t it? Why in the world do we need to take time to explore what love is?” I would answer those questions in this way: because there are

a multitude of misconceptions about the nature of love.

Common cultural notions of love prevail in our world. For example, “love’s primary aim is to make the one loved feel good.” Or “love never causes discomfort to the one loved.” Or “love never finds fault or corrects but leaves the object of love to him or herself to do as seems best to them.” Or “love is simply being nice or courteous.” If we are careless, we will unwittingly embrace one or more of these culturally prevalent misconceptions and read them into the Bible wherever we come across the word love. Consequently, I can think I’m obeying God by doing what in my mind is loving my neighbor. But if my notion of what it means to love is foreign to God’s, then in actuality I’m not really obeying His command, regardless of how good my intentions might be. Bowing to God in obeying His command to love my neighbor entails submitting to His description of what love is. He has not left us to define that for ourselves.

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It is not as though God has given us a blank check and said, “I’ve signed it; you fill in whatever amount you want.” No, He calls us to love, and He has revealed to us the variety of forms that true love takes. When many people claim that all religions basically teach the same thing, one of the things they will cite is that various religions have teaching about loving others or some variant of what we call the Golden Rule: Do unto others as you would have them do unto you. While it is certainly true that the command to love others is common to a number of religious systems, it’s mistaken to assume that all religious systems hold a common understanding of the nature of love.

There is something unique about the Christian conceptualization of love, and it’s important for us to recognize that. If we are committed to following Jesus, if we say that we are His disciples,

a question that we should frequently ask ourselves and one another is, “How closely does my understanding of what it means to love correspond to what Jesus taught and modeled about love?”

Jesus’ understanding of love was dependent upon a comprehensive view of the nature of reality—what is real, what is true. It emanated from knowledge about God and people. Jesus’ concept of love is part of a very specific picture of the way things are or, in language that students hear at Cairn very frequently, a particular worldview.

It’s not enough to just use the same word that the Scriptures use and therefore conclude that we’re talking about the same thing that the Scriptures are when they use the word “love.” No, we have to inquire whether we are operating with the same worldview as that of the Bible and understanding love in that context.

What you really believe about the nature of the world greatly influences how you live in it. Another way of putting that would be to say what I am firmly convinced of concerning the nature and structure of reality directs the course of my life and relationships. Given this, I would like to look at three biblically derived presuppositions about love, things that the Bible says are essential to the nature of love. I will then explore the question, “Is this really how we think about love?”

Presupposition 1: Biblical love presupposes the existence of a real, objective goodness.

Biblical love presupposes there is a true and real goodness that is not dependent upon what I think or what I feel but has an existence that is completely independent of me. Obviously, that goodness is an expression of the real God. Biblically speaking, love cannot be separated from holiness and truth. We see this in a number of places in the Scriptures. For example, when Paul is describing love in 1 Corinthians 13, he says that it “does not rejoice at wrongdoing”—and you would expect him to say it rejoices at righteousness. But what he says is, “but it rejoices with the truth.” Truth, righteousness, and love—biblically speaking—are inseparable. When Paul is writing to Titus, and he’s explaining to him the various qualifications someone who is aspiring to be an elder should possess, he says

this: “For an overseer, as God’s steward, must be above reproach. He must not be arrogant or quick tempered or a drunkard or violent or greedy for a gain, but hospitable, *a lover of good*, self-controlled, upright, holy, and disciplined” (1:7–8, italics mine). That presupposes that there is a true goodness that we are to conform to.

When he writes his second letter to Timothy, he warns Timothy that in the last days there will be increasing corruption among his people: “But understand this, that in the last days there will come times of difficulty, for people

“What you really believe about the nature of the world greatly influences how you live in it.”

will be *lovers of self, lovers of money*, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self control, brutal, *not loving good*, treacherous, reckless, swollen with conceit, *lovers of pleasure rather than lovers of God*” (2 Tim. 3:1–4, italics mine). It is interesting that love permeates that passage: what it is that people are going to love and what it is that they are not going to love. Notice that he says, “not loving good” and “lovers of pleasure rather than lovers of God.” He is not thinking that goodness has any existence independent of God. But he is saying that there is a standard of what is

“Truth, righteousness, and love—biblically speaking—are inseparable.”

really good that, as we conform to it, is actually profitable for us and beneficial to us and fosters flourishing, well-being, and thriving.

The reason that this has become such an area of interest to me is because over the years that I have taught, I have been increasingly alarmed by the skepticism that I have seen amongst even professing Christians as to whether or not there is actually an objective standard of goodness. They entertain the idea that goodness is simply in the eye of the

beholder—goodness as I deem it to be. We call this moral relativism. Relativism denies that there is any such thing as objective, knowable, real goodness. This is hostile to and incompatible with biblical love. If there is no real good, no knowable design for optimal human flourishing, then there is no real love; there can only be indifference. Moral relativism is adversarial to biblical love. It is destructive to it. Biblical love presupposes the existence of real, objective, knowable goodness, and it seeks to influence others toward it and by it. To love biblically is to seek, to move one toward and to move one by the goodness that God has revealed.

It is incoherent to affirm the biblical command to love your neighbor while denying the Bible’s insistence that there is a divinely revealed moral structure to reality that is intended to foster our flourishing as we conform to it and submit to it. If there really is a true and objective goodness that exists outside of us—and if our thriving as human beings depends upon us knowing and conforming to that—then it simply isn’t loving to encourage people to live as they please or to rely on themselves as the standard of what is good. We might say concern-

“Moral relativism is adversarial to biblical love. It is destructive to it.”

ing this point that biblical love presupposes the existence of an objective and absolute authority as well, because that goodness has an authority. In Matthew 22:37–40 and Romans 13:8–10, Jesus and Paul are speaking about the divine, authoritative commands to love. Love and law (in terms of God’s authoritative instruction) are intertwined. The command to love one’s neighbor as oneself is part of God’s law, and God is the authority who establishes what love looks like.

Presupposition 2: Biblical love presupposes that there is something of greater value than my immediate comfort, convenience, or pleasure.

Years ago, I read a book co-authored by the late Christian psychologist Larry Crabb and Dan Allender called *Encouragement: The Key to Caring*. In it, they say the following: “It is most natural to maintain a commitment

to our own interpersonal comfort, a commitment that creates a feeling of uneasiness whenever we are tempted to

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risk authentic involvement in someone else’s life. Most of us are simply afraid to threaten our sense of comfortable well-being.”

In *Loving God’s Way*, a book that describes the various “one anothers” of the New Testament, author Gary DeLashmutt notes:

“Our culture has largely rejected the legitimacy of moral absolutes and therefore equates moral correction with unloving intolerance. According to today’s secular climate, we are capable of healthy moral self-direction, and external moral correction renders us dysfunctional. Admonition is therefore unnecessary and even harmful. Unfortunately, many Christians have assimilated this mentality to a remarkable degree. They view encouragement as mandatory to spiritual growth, but admonition is tragically absent from their view of love.”

Think about it: If there is a true, objective goodness that is necessary for you to really thrive, it is not inherently mean of me to seek to move you toward it and to involve myself in your life to some degree if I think you’re diverging from it. We can think about this with respect to evangelism. We can think about this with respect to Christian living and mutual discipleship. Do people abuse this? Of course, but let’s not allow the pendulum to swing so far to the other end that we entertain a view of love that is not biblical. Any conception of love that precludes, that does away with the idea of any kind of moral correction, or that automatically equates such with hatred or hostility is unbiblical.

The author of Proverbs says “Better is open rebuke, then hidden love. Faithful are the wounds of a friend. Profuse are the kisses of an enemy” (27:5–6). There are people who will never do you any harm in terms of never emotionally causing any sting. They will flatter you to death, but do not think that is necessarily an indication of love. Someone who is a faithful friend will sting you at times—not out of hostility, but because they care about you and want God’s good for you. The author of Ecclesiastes says, “it is better for a man to hear the rebuke of the wise, then to hear the song of fools” (7:5).

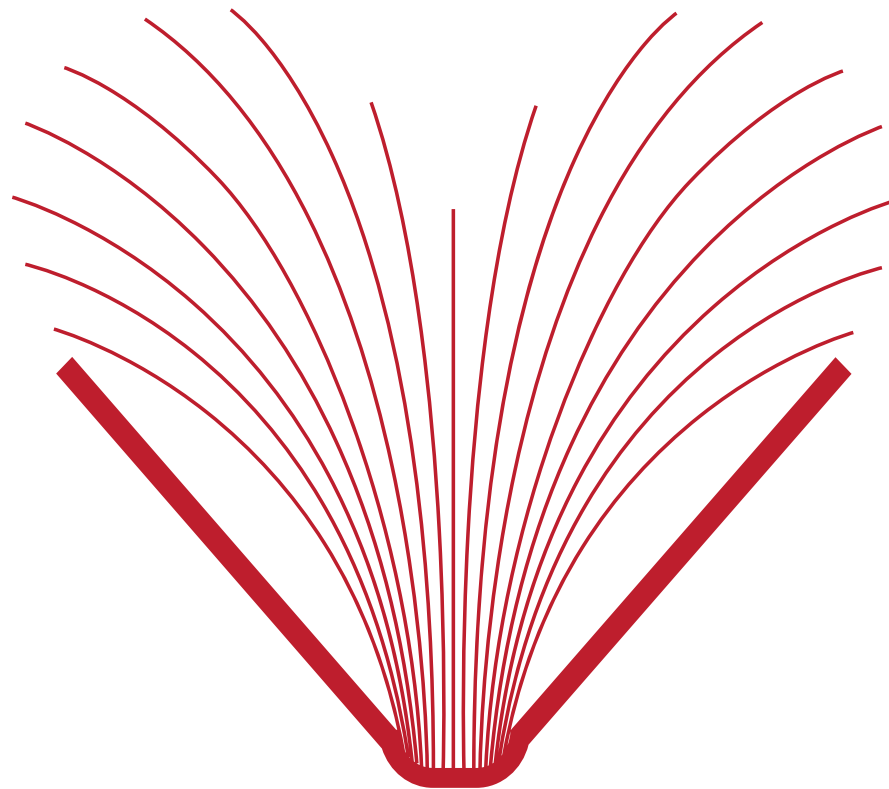
Presupposition 3: Biblical love presupposes God-trusting courage.

The more I delve into what the Bible has to say about real love, the more I have to conclude that a good deal of what passes for love, even in my own life, is actually self-indulgence in disguise. A lot of what is called “love” is motivated more by self-protection than by genuine concern for the true well-being of others. Might it be that I want to believe definitions of

“A lot of what is called ‘love’ is motivated more by self-protection than by genuine concern for the true well-being of others.”

love that require the least of me, those that minimize the possibility of being rejected? If love means never making someone experience discomfort, then I don’t have to worry about experiencing their potential rage. If love is simply being nice and never seeking to move someone closer to what is truly good by questioning or correcting them, then I remove the risk of being misunderstood, or worse, ridiculed or even despised.

What’s more, I can write off anyone who might be seeking to love me by offering faithful wounds as a legalist or a judgmental hater. We are often so afraid of being called a “hater” that we fail to love each other in biblical ways. If our hearts are captivated by those fears, we will not love each other as we ought. And we are living in a culture that incessantly feeds those fears through such things as social media. We are living in a culture



that is constantly telling us that what matters most is that you do not get “canceled.” And to the degree that I buy that, I am going to reject God’s call to love.

In Crabb and Allender’s book, they note that there is a paradox to love. They say that “to love a person, I must

“We are living in a culture that is constantly telling us that what matters most is that you do not get ‘canceled.’”

be willing to lose my relationship with him. Dependently holding on to anyone or anything but God is, in its final form, idolatry. Idolatry is at root a fear of the wrong God.”

As Christians, we know ultimately what love is by the person of Jesus Christ. The Apostle John wrote “In this is love, not that we have loved God, but that He loved us and sent His Son to be the propitiation for our sins” (1 John 4:10). Jesus acknowledged that there is a real good, and He was willing to go to great lengths in order to bring us to it.

And He did so, as the Scriptures tell us, by entrusting Himself continually to Him who judges righteously.

There was a God-dependent boldness and courage that led Him to love as He did. “He committed no sin,” Peter writes, “neither was deceit found in His mouth. When He was reviled, He did not revile in return. When He suffered, He did not threaten, but continued entrusting Himself to Him who judges justly. He Himself bore our sins in His body on the tree that we might die to sin and live to righteousness. By His wounds you have been healed, for you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls” (1 Pet. 2:22–25).

It is my hope that we will, individually and collectively, frequently ask the question that I mentioned earlier: “How closely does my conception of love approximate that of Jesus?” Doing so is an integral part of our being conformed more to His likeness.

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Beneath *the* Stacks

The basement of the Masland Library may not sound like much, but it is a surprising, Little-Mermaid-worthy treasure trove for those who have the privilege of exploring it. It's home to hundreds of boxes filled with items from the formal and ordinary to the fun and unexpected. The archive and rare collections housed down there are not available to Library patrons, so Cairn has taken the opportunity to show just a sampling of the countless discoveries hidden beneath the stacks.

An old book, a historic hymnal collection, and . . . a Crimson Eagle mascot?

College and university libraries have the unique honor of preserving history in and beyond the institution to which they belong. Some things are collected over time, and others are historic collections that are donated and entrusted to the Library staff. Established over 100 years ago, Cairn has a unique and storied history that can be seen through official letter correspondences and documentation but also through personal items and marketing trinkets. So, in addition to the history with which we have been entrusted, we also have a substantial history of our own.

We hope you enjoy this brief survey of some of the history housed in the Library archives. If a name or place sounds foreign to you, make use of the timeline included on the next page.



a collection of pins, each one representing a previous name iteration of the institution



The oldest yearbook the Library owns is from 1936. A copy of nearly every yearbook since 1936 is available to read in the "Great Is Thy Faithfulness" Exhibit on the second floor of the Library.



a pair of ear muffs and glasses worn by BIOPA Founder W.W. Rugh during his preaching circuit tours in the 1920s



The University has nearly 6,000 records, including the Star Wars soundtrack pictured here



The University has an impressive hymnal collection, boasting copies as old as 1591!



a Bible printed in Germantown in 1776, when paper was in short supply at the start of the Revolutionary War



There are over 60 boxes of retired athletic uniforms kept in the archives, including this PCB basketball jersey.



an alumni association reunion dinner program from 1935



a Reformation-era Vulgate from 1591 (not 1951, 1591!)



a mailbox door from the mailroom in the 18th & Arch building



the mascot for the Crimson Eagles, the University's athletic identity from 1983–2012

1913

Bible Institute of Pennsylvania (BIOPA) is founded

1914

Philadelphia School of the Bible (PSOB) is founded

1951

BIOPA and PSOB merge to form Philadelphia Bible Institute (PBI), located at the corner of 18th & Arch in Center City Philadelphia

1958

The institution is approved to offer a four-year bachelor's degree program, and the name is changed to Philadelphia College of Bible (PCB)

1967

A Bachelor in Music degree program is offered in conjunction with a BS in Bible

1979

PCB moves from 18th & Arch to the present campus in Langhorne, PA

1992

PCB offers its first graduate programs

1996

The Institute of Jewish Studies (IJS) begins

2001

PCB receives university status and is renamed Philadelphia Biblical University

2003

The institution becomes a member of NCAA DIII Athletics

2012

PBU is renamed Cairn University

2018

Cairn University begins offering science and technology programs

Far From Home(s)

“My passport says I am Korean, but Korea does not feel like home to me because I’ve never lived in Korea for more than three months at a time. And while I grew up as a child of missionaries in Azerbaijan, the most meaningful parts of my life were spent in Germany. Yet, I don’t feel German because my time in Germany was mostly on a boarding school campus, so I had limited exposure to German culture. That campus really felt like home, but so did Azerbaijan—even though I don’t look anything like the people in either one of those countries. I just like to say that I’m a child of God.”



Sierra

Youngman’s understanding of “home” (as explained above in his own words) resonates with what many children of missionaries have experienced over the decades. Earlier generations referred to individuals like Youngman (a sophomore English major at Cairn) as Missionary Kids (MK), but the current term is Third Culture Kids (TCK). TCKs are individuals who grow up in a culture other than their parents’ or the culture of their country of

nationality and who live in a different environment during a significant part of their child development years.¹ Some of them were born in the US before spending parts of their formative years living in a different culture, while others have come to the US for their studies as international students. These students represent a segment of the campus population that has grown at the University over the past five years. They each have a unique set of needs that the University aims to support.

1. David C. Pollock and Ruth E. Van Reken, *Third Culture Kids: The Experience of Growing Up Among Worlds*, (Boston: Nicholas Brealey Publishing, 2001).



Euloge

Youngan

Angela

Naomi

I spent four years as a TCK at the University in the early 90s. Nearly 30 years later, I find myself as the director of Campus Services, a role from which I've been able to watch the evolution of TCKs and their needs. Of the TCKs currently enrolled at Cairn, approximately half hold non-US passports—a testament to the growth of the global church. In the current generation, other countries are actively sending nationals to foreign countries as missionaries, something that was less common a generation ago when I was a TCK.

My generation of TCKs largely represented families with US passports who went abroad to serve in other cultures. Coming back for college, the transition of languages and cultures (layered on top of the challenges that most every student faces when heading off to college) only added to the complexities of navigating my place on a new campus in a new country. To ease that transition, the University hosted a weeklong MK reentry retreat that greatly helped my own understanding of some of the emotions I would feel, the cultural challenges I would face, and the differences I would encounter in interpersonal relationships.



Sierra Speigle '21/business administration major/enjoys fencing

Though my family made every effort to assist me, my first year on campus was one of the most trying times of my life; the struggles of that year are still very vivid. Seeing the current generation navigate similar challenges with less parental support than what benefited me is discouraging. The current generation may have more to contend with than I did 30 years ago, and the support networks and mechanisms do

not appear to have kept pace with the increasing complexities faced by current TCKs.

For example, Sierra, like many TCK students, arrived in Langhorne four years ago without the benefit of a transition seminar. This left her largely on her own to navigate the many complex layers of personal identity she may not even have been aware of as she attempted to settle into a new school, culture, and country.



Youngan Kim '24/English major/enjoys playing soccer

By the time Sierra walked onto campus for the first time, she had been in the United States for three weeks. In her mind, she was Nicaraguan, having lived most of her life there with her American parents who served as missionaries. She carried to campus a fear of losing the identity she found in her country—fears of betraying her Nicaragua.

Doing her best to assimilate into her new communities, she felt inadequately prepared to be an adult in the US, her birth country. Day-to-day living was exponentially more complicated by having to make decisions, a process that easily overwhelmed and attacked her self-confidence in the ability to live fully and happily.

When Youngan arrived in Langhorne, it was his first time in the US, and he arrived with high excitement. He expected to enter a US life like he had seen portrayed on TV. What he found was that TV does not always resemble reality. He also assumed he would adjust quickly, but that turned out not to be the case. In hindsight, he recognizes that assimilating into Black Forest Academy was easy because everyone had some sort of international experience. They already understood him because they lived abroad. Relationships formed so quickly—too easily. He did not have

to break any barriers to get to know people there. He now recognizes that many of his peers at Cairn do not come from an international background, which makes building new relationships for Youngan more challenging.

The first people he met at Cairn were not international. He arrived on campus two weeks before the semester began and met his teammates on the soccer team, none of whom were TCKs (several other international students were unable to get to Langhorne due to COVID visa complications). He expected relationships to grow quickly and deeply, similar to how his relationships with other TCKs had grown in Germany. As the semester progressed, he realized that extended time is important for things to grow deep in US culture. Everything felt shallow, which was discouraging, and he thought he was doing something wrong. This is a common experience for TCKs; they are prone to take new relationships to a deeper level than what is common in the US culture. Due to the transient nature of their upbringings, TCKs form relationships in this manner because they are accustomed to friends having to leave; in other words, build a deep friendship quickly before you miss the opportunity. Just as Youngan experienced, this made his transition rough for the first months.

In his view, the American students were more in their comfort zone because they were in their native culture. They already knew how to approach people and make friendships. For them, the transition was just “going away to college,” leaving their parents, perhaps in a different part of the country. Those were elements Youngan had to adapt to as well, but in addition to that, he was adapting to a new culture, trying to understand how to figure out things like forming relationships. All of this made the transition extreme. There are similar echoes in the stories of other TCK students, like Naomi.

By the time Naomi arrived on campus, she was sleep deprived from traveling around the globe. Having lived most of her life in Papua New Guinea, she weighed her options as to what to do after high school. That decision included the big step of leaving behind the remote village lifestyle and country of her childhood. She decided to attend the University because it was less intimidating to



Naomi Raube '22/studio art major/enjoys snorkeling

go to college than it was to figure out the many unknowns of learning how to find a job and live in a brand new country. University would provide a structure, with room and board needs already cared for—needs that were much more intimidating to figure out on her own.

As she prepared to travel to the US for university, she spent her last week at her closest friend's house in a remote village with no electricity and no running water. That was followed by a week in Japan and a week in Oregon before Naomi found herself in Langhorne. She arrived at Cairn overwhelmed by the pace of life in the US, which seemed to go at lightning speed when compared to what she experienced only three weeks prior.



Angela Kamau '22/business administration major/enjoys exploring new places

International students navigate similar cultural adjustments to those in Naomi's experience. The path some international students take involves leaving their country and seeing an airplane for the first time. That was not the case for Angela, who spent some years in the US as a child when her father attended seminary. When she arrived on campus to start university, she already knew a

bit about US culture, but she struggled with the logistical hurdles of getting college-ready. Her plan to attend the University was dependent on working each semester, but there was no guide for how she was to obtain the necessary permits, paperwork, and authorization. These questions came at the same time she began to think about her identity in terms of her culture and nationality. Though Angela attended an international high school in Nairobi, she had never faced being in the minority until she was on Cairn's campus. For the first time in her life, she thought of herself as Kenyan.



Euloge Mutabazi '23/accounting major/enjoys painting

In jumping over these logistical hurdles, navigating culture shock, and defining her cultural identity, she struggled to find her footing. Langhorne and the University were so different from anything she had experienced before, and being independent in a strange place was difficult.

For Euloge, coming to Langhorne from Burundi in January required immediate adjustments: acclimating to the cold temperatures, assimilating into friendships that had already formed during the fall semester, and trying to navigate it all in an English-speaking world. It was so overwhelming that he turned into a quiet and shy personality for the first 18 months of his time on campus. People would not recognize the Euloge of his first days on campus compared to the outgoing and jovial Euloge of today. The change was largely due to his lack of confidence with speaking and understanding the English language and US culture.

Thankfully, Cairn recognizes the paths that Sierra, Youngan, Naomi, Angela, and Euloge traveled as they

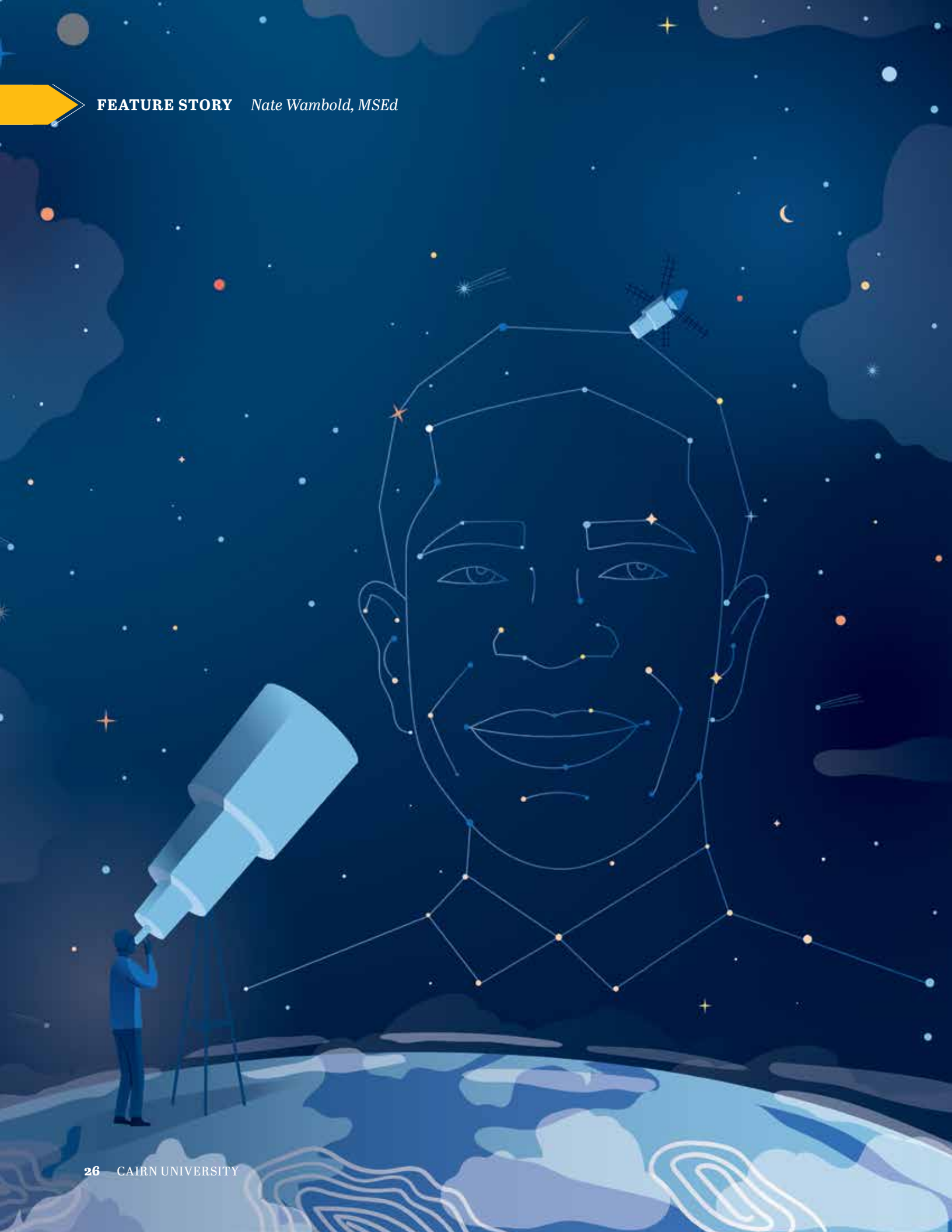
embarked on their University journeys are all too common. A team is now dedicated to serving the needs of students who come to campus with an overseas experience.

Along with several staff and faculty, Admissions Counselor Carrie Brown and Carolyn and Guy Eshelman, the University's missionaries in residence, are dedicated to this ministry. As the admissions counselor responsible for the admission of international students and TCKs, Carrie is often one of the first Cairn people that these prospective students meet. She guides them through the steps of getting to campus and getting their college career off to a good start. Carrie then introduces incoming students to the Eshelmans.

After serving for many years as missionaries in Albania, Guy and Carolyn arrived in Langhorne three years ago. Since that time, they have established an orientation for incoming students from overseas backgrounds. This orientation time is practical—attending to their needs of ordering textbooks, shopping for dorm room essentials that do not fit in a suitcase, establishing US-based bank accounts, time zone adjustment, and applying for work permits—but it is also a time set aside for TCK and international students to begin connecting with one another. The Eshelmans also walk them through some of the things they may encounter as they process trying to establish new relationships with students raised in the US culture. The Youngans, Angelas, Sierras, Euloges and Naomis of incoming classes now have the benefit of this team dedicated to helping them navigate logistics, the complexities of transition, and awareness of the cultural challenges.

The challenges international and TCK students face have only become more complex as our world has changed, but the support the University provides affords a smoother ride. With a new academic year underway, tackling the transition as a group with the Eshelmans' guidance is helping students who have recently arrived in Langhorne feel more prepared for what's next.

Andy Norton '94/G'20 is the director of Campus Services at Cairn. He can be reached at anorton@cairn.edu



A *Dream* Realized

The science fiction film, *Interstellar*, blends the genres of documentary, reality, dystopian apocalypse, and science fiction and features a world in which one man nurtures dreams of space—a part of something deep within him. Its themes run deep. It is about much more than just science and nudges toward the realms of ethics, philosophy, and even theology. Early on, aching with deep conviction on the purpose of humanity, the main character, Cooper, responds to conspiracy-style condescending tones from a teacher who claims the moon landing was fabricated and NASA was a worthless endeavor. He barks back gently, “We are explorers, pioneers; we have always been.”

While in some respects, the concept of the explorer has come to be associated with various wrongful—

even shameful—periods across human history, alumnus **Nehemiah Williams, PhD '04**, a NASA aerospace engineer, has a measured and carefully qualified view. “All people, at all times throughout human history, have pioneered and explored and pushed the boundaries of things. It is a part of our nature, even going back to biblical times.”

Having recently had the pleasure of sitting with Nehemiah, his full-on Texas-style cowboy boots stretched out under a café table, I was struck with the wonder of space and his interest in it. Prior to our meeting, I had checked one of his personal social media pages, where among the occasional personal posts, he mainly shares news from NASA and his work there (at least, what he is allowed to share) and incredibly crafted photos of stars, planets, and galaxies none of us will ever see, even through a telescope, let alone—of course—with the naked eye. But we may still stare up at the stars at night and wonder.

Nehemiah started wondering and looking heavenward long ago. Raised in a Christian home in South Jersey, he first spied the planet Mars through a telescope when he was 14; from then, he was smitten.

A strong argument can be made that there has been a precipitous decline in interest in space from the 1960s onward. Recent high-profile news of Elon Musk's and Jeff Bezos' space-related endeavors and the announcement of the Space Force may have elicited national (and international) response in one direction or the other, but it's hard to suggest that the fervor for space exploration has grown at all since the moon landing and other *Time Life* cover-worthy events of recent history.

So when Nehemiah, while a student at Cairn, shared his dream of being an astronaut, many looked at him like he was the kid who never grew out of his dream. “It's not a thing that a lot of people say to start with, and you have a better chance of winning the

lottery than becoming an astronaut,” says Williams. But through his time at Cairn, he never stopped looking up, and even though he spent some time as a social work major (he has always been a person who wants to help people), he came to the conclusion that he was still headed, one way or the other, for space (or at least a career in aerospace or some space-related discipline).

Nehemiah recalls two conversations with faculty that were a challenge: one when he shared that he wanted to work for NASA as an aerospace engineer (not one of Cairn's regular majors) and one in which he debated a professor over whether the night sky phenomenon that was visible during an evening astronomy observation session was actually the Northern Lights, which are rarely visible from latitudes that far south of the Arctic

“It takes a particular kind of bravery not to give up on a dream—or one may say, a calling.”

Circle. In the second case, a call to a local astronomer at the Franklin Institute in Philadelphia confirmed Nehemiah's initial hypothesis. “I actually got a public apology on that one in class. I was right, and the professor was so gracious about it.” On the first, years later, another professor—upon learning that Nehemiah successfully completed a second bachelor's in engineering, a master's, and a PhD and is now an aerospace engineer with NASA—contacted him to congratulate him and celebrate his success on walking his own path. Nehemiah was deeply touched by each of these individuals, but his story supports a clear hypothesis: in the last 100 years, the path to the sciences for orthodox Christians has not been well-paved.



Nehemiah's official NASA portrait

Few Christians in secular fields are asked more than those in the sciences how their faith influences their work. In my conversation with Nehemiah, I almost regretted asking. It could be said of every profession that one's faith ought to be the centrifuge, but unfortunately, the perceived juxtaposition between faith and science has led to far too many distracted conversations; nevertheless, Nehemiah shares that the foundation and training he received at Cairn have been tremendously helpful to him. The Bible is not a science book, and Christians who try to read science back into every part of it are missing the point. At the same time, science offers a very limited worldview that completely ignores moral responsibility, as its limits are only the boundaries of that which can be demonstrated in a scientific laboratory. “If all we know and all that is true is all that science has ‘proven,’” explains Nehemiah, “then Pluto (discovered by American astronomer Clyde Tombaugh in 1930) did not exist prior to the time it was identified, and we know that is not true.”

Such musings are just the tip of the iceberg for Nehemiah, who can be (I know from experience) pulled into any gravitationally fed conversational orbit, so long as it is replete with deep, philosophical, scientific questions. And beyond all of this, there is the deep child-like wonder and excitement, still there decades later.

Older Than the Old Testament

The Pleiades is star formation known as an open star cluster and is located within our own Milky Way galaxy at a distance of over 440 light-years away. The seven brightest stars in this open star cluster were known to the ancient Greeks as the “Seven Sisters.” The Old Testament has several specific references to the Pleiades, known in Hebrew as “Kiyimah” including Job 9:9; Job 38:31; and Amos 5:8, which reads (NASB):

“He who made the Pleiades and Orion,
And changes deep darkness into the morning,
Who also darkens day into night,
Who calls for the waters of the sea
And pours them out on the surface of the earth,
The LORD is His name.”



Photo credit: Nehemiah Williams

He pulled out his phone at least five times to share photos he had taken through his telescope and camera combination to illustrate his point. Indeed, viewing heavenly bodies in space, captured in the crystal clarity of modern technology and skill, makes one actually start to understand the soft and crisp PBS-style documentaries detailing the beauty of space, gases, rings, stars, and more. “This is the Andromeda Galaxy,” he explains. “It is about 2.5 million light-years away and is one of the furthest objects in the night sky that is visible without a telescope.”

When Nehemiah attended Cairn, there was no science, math, or other related programs that would have prompted this kind of discipline-specific, self-proclaimed nerdiness he proudly and unashamedly wears. It is a beautiful thing today to see people passionate about their work. I was delighted to share that Cairn has begun a biology program, among the many other majors we have developed over the last 10 years specifically for

students like him. That one of our professors recently wrote on the ethics of genetic engineering and that one of our deans recently authored a chapter in a widely published book on deconstruction, specifically addressing the dangers of scientism and the loss of faith for young people, should be a great comfort to many. Students now coming to Cairn have more opportunities than ever before to encounter a wide range of disciplines and to see the integration of biblical thinking in all areas. This is progress. But no long journey is easy.

When I asked Nehemiah (what I thought was a fair question) whether or not he regrets coming to Cairn before setting out en route to his dream work, he did not hesitate for one second. He has no regrets, and his proficiency of biblical understanding and frequent references to professors who impacted him testify to his candor.

Still, it takes a particular kind of bravery not to give up on a dream—or one may say, a calling. “I’m stubborn,” Nehemiah said. Maybe you should just

say, *persistent*?” I replied.

He seems mollified. But regardless of the adjective—stubborn or persistent—I, personally, left our time encouraged. Explorers ought to have a stubborn strain, and they certainly must persist.

And maybe, just maybe, there are many more young explorers out there, staring into the heavens, envisioning a place which they may one day be, to which each is called. Perhaps these pioneers—in an ever-growing realm of vocational attraction—could benefit from an education that can play a pivotal part in producing an unshakable faith in a God who does not change and has called His people to all sorts of far-flung places for His glory and His honor—whether in Philadelphia, the world, or, eventually, in the stars He created.

Nate Wambold '99 is the vice president for alumni and community affairs. He can be reached at nwambold@cairn.edu

ALUMNI ARENA

Stay up to date on alumni news! From weddings, new arrivals, and anniversaries to career changes and ministry opportunities, find out what Cairn alumni are up to all around the world.



Rob Burns '98 and his family were called to Syracuse, NY, so Rob could pastor the church he grew up in after serving in church planting and pastoring for 25 years in Philadelphia.

60s

Fred Campbell '66 retired from pastoring in September 2015 after 40 years of pastoring two independent Bible churches in the Dallas area. He is currently leading Living Grace Ministries, a ministry he started in 1998 to develop servant leadership in leaders around the world. He has traveled to 29 different countries and 15 states. He recently published a book on servant leadership, *First Century Leadership for Twenty-First Century Christians*. The book examines five distinct

modules of servant leadership: following the Lord Jesus in attitude and by example, developing unified teams, engaging in personal relationships, using power for the benefit of others, and serving with humility. Servant leaders are leaders of character who walk in integrity with competent hands, motivated not by self-interest to get something but by self-sacrifice to give something. The book is available on Amazon in print form or as an ebook.

70s

Joan (Savage) Schillinger '71 received a master's degree in education from Temple University and an administrative certification from Drexel University. She is now retired, but her career included teaching at Richard R. Wright School, serving as academic coach at Victory

Schools, and serving as assistant principal of Master Charter School Lenfest Campus.

Russ Bowers '73 published a book, *Finding Home: Mile Markers Among the World Religions*. *Finding Home* presents the gospel by using non-Christian religious texts to establish God's existence and human need. On that foundation, the only and universal Savior is introduced. Later chapters explore the implications.

Thomas Lamborn '74 is currently serving at Santiago Christian Academy as the director of the school. He had first served there as high school principal for four years before taking over as director.

Craig Loewen '77 recently celebrated 25 years of pastoring the Heidlersburg Church of the United Brethren in Christ in Gettysburg, PA. He has been married to

Cherie Lea Pheil since 1989 and has three adult sons.

Rex '78 and Donna Fullam have moved to Kenansville, NC. Rex has written two books, Psalm 119: *God's Poetic Exposé of His Scriptures and Why Me?*, a study in the Book of Job. He now has a third book, *Walking with the King*, a day-by-day devotional study of the Gospel of Matthew, under editorial review. All books are available on Amazon. Donna enjoys spending time being a grandma to their 13 grandchildren.

1 Ken Stice '79 is fully retired from his over 34 years of military service as a chaplain and brief time as an employee of the federal government. He and his wife, **Robin '80**, are now located in Florida and exploring ministry through volunteer activities. They plan to visit their children and grandchildren. They are thankful that they remained healthy during 2020. He wrote, "I may be retired, but I am not finished—still active and busy in ministry projects, leadership, and support."

80s

Mary Davis '81 was honored for her 40 years of service to the Gloucester County Christian School in Sewell, NJ, during its annual Staff Appreciation Dinner. She has taught several grades throughout her tenure, and she has served as the elementary school principal since 2000. She is also the secretary for the Garden State Association of Christian Schools.

Donna Lynne (Mills) Hollowell '83 sat for the ALTA exam and passed on January 3, 2021. She is now a dyslexia therapist serving at Faith Academy of Bellville in Texas.

2 Chris Gregas '86 is a teaching pastor at Friendship Bible Church in Egg Harbor Township, NJ, and a hospice chaplain for Angelic Hospice in Atlantic City, NJ. He and his wife, Janet, just celebrated their 31st year of marriage, and together they have four adult children and four grandchildren. Chris spends his downtime writing and teaching, and he just finished his 17th book entitled, *The Filter: When God Allows What You Have Not Invited*. He wrote, "I am thankful to Cairn for the early blessing they were to my Christian faith and their continued faithfulness to equip young men and women for ministry."

90s

3 Craig Dunlap '93 was recently awarded the Kentucky Society of Technology in Education Impact Teacher of the Year Award for 2021. Craig is the blended learning teacher at Yealey Elementary School in Florence, KY. He focuses on robotics, coding, and video production while leading the school's social media and video club. Craig lives in Covington, KY, with his wife, Celeste, and daughter, Ava.

4 Ann (Rosebery) Urich '96/G'05 and her husband, **Jeff '96**, have returned to the US after serving as missionaries in Alaska and Ireland for 12 years. They now live in North Carolina. Jeff is working as an accountant in downtown Asheville, and Ann is raising their daughter. Their daughter was adopted from China seven years ago, and they are in the process of adopting another daughter from China. They continue to follow Jesus and are so grateful for all He has done in their lives in the 25 years since they graduated from Cairn!

00s

John Ryan '00 recently took a position as a Pastor-Teacher at the Mizpa Fellowship Church in Warminster, PA. He is also helping out as chaplain at the Masonic Nursing Home.

Michael Murray '01/G'07 is pastoring Grace Fellowship Church in Levittown, PA. He is down to one remaining junior high student at home, Sophie Grace, with six older siblings out of the nest. He still loves studying God's Word, which enables Christians to enter the presence of Christ in a special way and to be nourished and built up in Him.

Deborah McLean '02 is currently still appointed, in retirement, to Faith Alive United Methodist Church, located in Bowmanstown, PA. She and her husband have 16 grandchildren and five great-grandchildren. Some of them are living in the Netherlands, some are living in Canada, and the rest are living in the USA. Up until COVID-19 shut down the prisons, she was going once a month with her senior pastor's wife to give communion to the women. They were also handing out Life Recovery Bibles and the workbooks that go with them. It was a wonderful ministry. They are sad that it has been a full year and that they still cannot return to do communion. Each Sunday, their congregation streams both services on

ALUMNI IN ACTION



Theology and Psychology at Work

Since earning his master's in counseling, **Matthew Reese G'12** has gone on to serve people facing difficult mental health challenges. He spent five years in the mental health department of the Camden County Department of Corrections, which began his work in forensic psychology. This eventually led to him working in the Graterford and Phoenix State Correctional Institutions for the psychology department of the Pennsylvania Department of Corrections.

Today, Matthew (who is now a doctor of psychology) holds a position in the psychology department at the Regional Forensic Psychiatric Center at Norristown State Hospital, where he works with court-committed patients from correctional facilities in the surrounding area. This role allows him to work with patients in a variety of statuses from incompetent to stand trial to not guilty by reasons of insanity.

Working in forensic psychology has given Matthew the opportunity to parse out the complex theological and biblical anthropology of counseling he learned in Cairn's program—a practice he credits to counseling professor Dr. Jeff Black. "Don't neglect your call to honor God with your mind through study and learning," Matthew says, "however, your growth in Christ . . . will allow you to move mountains in the lives of others in ways that traditional psychological and psychiatric treatment never will."



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Facebook, and they have the ability to broadcast to folks in their parking lot.

Elizabeth Martin '05 is returning to Central Asia to do worship leading, member care for foreign workers, and more language and culture learning after being stateside for 1.5 years.

Benjamin Giffone '06/G'09 continues to serve as director of the Center for Faith and Human Flourishing at LCC International University in Klaipeda, Lithuania, where he also teaches biblical studies. He was recently a recipient of the 2021 Manfred Lautenschlaeger Award

for Theological Promise on the basis of his dissertation monograph from the Forschungszentrum Internationale und Interdisziplinäre Theologie (FIIT) at the University of Heidelberg.

Scott Knapp G'07 has been promoted to director of substance use disorder programming at Crossroads Health in Mentor, OH. Scott will oversee several outpatient substance use treatment programs in both the adult and adolescent treatment environments, including the forensic programs coordinated with the Lake County Court systems. Additionally, he will help facilitate the integration and

standardization of treatment practices and policies between Crossroads Health and another local SUD treatment agency that is being merged into the larger operation. Scott is a doctoral student at Kent State University in the counselor education and supervision program, as well as an adjunct faculty member in the clinical mental health counseling program at John Carroll University (University Heights, OH). Scott and his wife, Shari, live with their two sons in Shaker Heights, OH, and fellowship at Parkside Church (Chagrin Falls, OH) under pastor Alistair Begg.

5 **Celina Velez '07** was recently named to Yamaha's "40 Excellent Music Educators under 40" list. She wrote, "It is an amazing honor that I am not sure I deserve, but it motivates me to work hard every day to be worthy of such a recognition."

10s

David Woodley '10 started working at Princeton Christian Church in Princeton, NJ. They recently welcomed their fourth child, Elizabeth Ruth Woodley.

Lance Svendsen '10 published his book *Run Anyway* in February 2021. The book journeys through his time as a runner and how God has used running in his life to help so many others. Originally motivated by the death of his uncle, this journey began when the NYC Marathon was canceled, and Lance and his group of friends decided to finish what they had trained to do. They completed the marathon without water stations, medals, fanfare, or even a designated course. *Run Anyway* tells the refreshingly funny and inspirational story of a group of friends who knew they had to finish what they started.

Donna (Grant-Mitchell) Oden '10 married Elder Elroy Oden on September 23, 2017.

6 **Cory Murphy '11** started as lead pastor of Grace Family Church in New Holland, PA, in November 2020. He and his wife also welcomed a son, Carter Ryan Murphy, into their family on September 30, 2020.

7 **Marissa Rumpf '12/G'12** joined the City of Philadelphia's Department of Revenue in April 2021. She serves as the technical writer for a major government tech project, replacing Revenue's

36-year-old tax processing software. In addition, she is responsible for updating and organizing Revenue's entire body of correspondence. Before joining the City, she had served as a fundraising writer at American Bible Society since 2017. She currently lives in the Harrowgate neighborhood of Philadelphia, volunteers as president of Friends of Harrowgate Park, and worships at St. Stephen Orthodox Cathedral in Northeast Philadelphia.

Brenda (Bullard) Macklin '12 is still pursuing service to the Lord.

8 **Robyn (Steinmetz) Redfern '13** accepted a position as a Pre-K Counts teacher at Interboro School District in 2018. She got married in 2019 to Keegan Redfern, and they welcomed their first child, Vincent Giovanni, on September 14, 2020.

9 **Heidi (Zentz) Johnson '13** and her husband, Andrew, moved from Houston, TX, in January 2021 to pursue full-time vocational ministry. He is serving as associate pastor of student and worship discipleship at Atlantic Evangelical Free Church in Atlantic, IA. Heidi teaches private voice and piano lessons, accompanies the high school choir, and teaches the ladies' Bible study at their church.

Stacey (Kraus) Merritt '14, and her husband, Bradley, welcomed their son, Caleb Bradley, into the world on Thanksgiving Day 2020 (November 26).

10 **Erin (Greenwood) Cook '14** and her husband, Pat, had a baby boy on May 27, 2020. His name is Owen Richard Cook, and he shares a birthday with Pat.

Dr. Widza (Cauvin) Bryant G'15 and her husband, **Cedric G'10**, just released a book, *Leadership Practices: A Global and Biblical Perspective*. Cedric became a doctor in 2020.

11 **Jarred Cain '16/G'16** and **Grace (Schmoyer) '15** had their first baby, Judah Everett, on October 21, 2020.

Karena (Hunsberger) Vincent '16 and her husband, Randy, have a son who is almost two years old. They are looking into buying their first house and expanding their family soon.

Breana Farrell '17/G'17 has been working at Tait Weller since graduation (the organization she interned with while she was a student). She recently passed her CPA exams and is now a certified public accountant.

Alex Crawford '17/G'17 and his wife, **Lindsey (McCulloch) '17**, welcomed their first child, Bennett Crawford, in April 2021.

12 **Hannah (Polster) Kieffer '18** and her husband, **Ben '18**, had a baby, Noelle Joy Kieffer, on January 22, 2021.

13 **Gabrielle (Wright) Leamer '19/G'19** and her husband, **Sam '19**, had their first baby, Liberty, on July 29, 2020.

Justin Warriner '19 and his wife, **Reagan (Pritt) '19**, got married in January 2020. They are now both attending seminary at The Southern Baptist Theological Seminary. Justin is getting a Master of Divinity degree in philosophy and ethics, and Reagan is getting an MA in biblical counseling. They have recently moved to Indiana, and Justin is now interning at their church, Calvary Baptist Church in New Salisbury, IN.

ALUMNI IN ACTION

Crafting Courage

In 2020, **Brittany (Crippen) Basile '13** walked with her mom through a battle with cancer. In this difficult period, Brittany coped with that emotional pain by crafting clay earrings. Brittany's mom later passed away, but her resilience and courage through the whole process inspired Brittany to share that bravery with others. Now, Brittany has launched her own business: Live Brave Co.

Live Brave Co is a line of handmade jewelry sold online and in several boutiques in the Montgomery, PA, area. The company exists to "inspire women everywhere to have the same confidence" Brittany saw in her mom. With each purchase, Brittany sends a personal reminder to "live brave" as she saw her mother do so well.

Through the pain of her mother's passing, Brittany has formed this new

avenue for growth and bravery, both in herself and in the customers she serves. Hear more about Brittany and her business at livebraveco.com



IN MEMORIAM, ENDOWMENTS, & SCHOLARSHIPS

IN MEMORIAM

Terrance P. Hahn '75

died January 1, 2021

Mr. Kenneth M. Pye '73

died March 5, 2021

Mrs. D. Wilma Bruffey '38

died April 26, 2021

Mrs. Elaine B. Marshal '48

died June 11, 2021

Mrs. Elizabeth Vanore '47

died June 12, 2021

Mrs. Marjorie I. Jackson '53

died June 21, 2021

Mr. Louis G. Nicholes '62

died June 30, 2021

Mrs. Jean L. Schnarr '57

died July 13, 2021

Mr. & Mrs. Walter L. Cochran

Mr. & Mrs. J. Allen Bonck

Dr. Leon N. Davidheiser

Dr. Carolyn E. Davidheiser

Mrs. Karen Johnson Eastburn '73

Mr. John E. Manz & Mrs. Janet H. Manz, R.N.

Mrs. Margaret Lou Henry

Miss Lois M. Henry

Mr. Roland Henry

Miss Lois M. Henry

Mr. Oscar H. Hirt Jr.

Mrs. N. Jane Hirt

Mrs. Jacqueline Satterwhite Katz '58

Rev. Lawrence R. Katz

Mr. Francis A. Larkin

Mrs. Ann L. Larkin

Dr. Douglas B. MacCorkle

Dr. & Mrs. Ronald E. Roberts Sr.

Dr. Donald L. MacCullough

Rev. & Mrs. Paul Blasko

Mrs. Isabelle R. Weir

Mrs. Denise Mariakis

Mr. Michael Mariakis

Mrs. Lois Mason

Mr. & Mrs. Kenneth C. Cronquist

Dr. John F. McGahey

Dr. & Mrs. Ronald E. Roberts Sr.

Rev. Edward C. Pentecost

Dr. & Mrs. Ronald E. Roberts Sr.

Dr. & Mrs. Gilbert A. Peterson

Dr. & Mrs. Ronald E. Roberts Sr.

Miss Henrietta Peterson

Mr. & Mrs. Thomas F. Angelis

Mrs. Edna G. Picking

Mr. & Mrs. Dwayne B. Miles

Dr. Austin H. Potts

Mrs. Irene Potts

Dr. & Mrs. Ronald E. Roberts Sr.

Mrs. Leslie R. Craven Rickershauser '78

Mrs. Marjorie C. Craven

Ms. Patricia Sposito-Rich

Mr. John E. Manz & Mrs. Janet H. Manz, RN

Mrs. Shirley M. Wolf

Mr. & Mrs. James E. Curtin

Mr. & Mrs. John T. Delaney

Mr. & Mrs. Arthur Martes

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Mrs. Nancy A. Eisele

Dr. John W. Cawood

Mrs. Patsy Graybill

**Wesley “Wes” William
Coddington '94/G'09**

May 21, 1972–June 20, 2021

Wes passed away on Sunday, June 20, 2021, at his home in Meridian, ID, ending his courageous battle with cancer.

Wes was born on May 21, 1972. He earned a BS in Youth and Family Ministry in 1994 and a MS in Organizational Development in 2009. Wes married his partner and best friend, **Karen (Ivins) '95**, in Langhorne, PA, on October 28, 1998. While he held many roles throughout his career, most University alumni know him from his service as director of

student activities at the University from 1998 to 2000 and educational/ministry development pastor for Langhorne Terrace Ministries (now Church of Living Hope) from 2001 to 2012.

Wes will be remembered for his sense of humor, creativity, leadership, and his enjoyment of challenges—whether completing a triathlon or climbing the chapel wall. Wes loved snow, snowmobiles, and all things winter; being outdoors; and sharing Jesus with anyone. But his greatest love was Karen and his children, second only to his love for Jesus.



MEMORIAL ENDOWMENTS & SCHOLARSHIPS
Alumni Legacy Endowed Scholarship

Dr. Dianne K. Alexander
Mr. & Mrs. Stephen L. Bachman
Chaplain & Mrs. Thomas E. Carson
Dr. & Mrs. Jonathan D. Cheng, MD
Mr. & Mrs. Kenneth C. Cronquist
Pastor & Mrs. Thomas F. Douglass
Ms. Dianne Fischl
Miss Elizabeth J. Hartzler
Mrs. Dorothy A. Hoerr
Mr. & Mrs. Jonathan B. Hui
Mrs. Mary Ellen V. Kennedy
Mr. James N. Kirkner
Mr. & Mrs. Melvyn R. Longtin Sr.
Miss Ruth F. Mathews
Rev. & Mrs. Marc S. McGrath
Rev. & Mrs. Robert J. Moore
Mr. & Mrs. James W. O'Brien Jr.
Rev. & Mrs. Robert M. Reid
Dr. & Mrs. Ronald E. Roberts Sr.
Dr. Judith E. Severns
Mrs. Averell J. Simmons
Miss Nancy J. Storsberg
Dr. & Mrs. John A. Ward

Andrew Wittekind Memorial Scholarship

Mr. & Mrs. Francis J. Tarasiewicz, Jr.

Charles Y. Furness Memorial Endowment

Rev. & Dr. Paul Farrell

Elizabeth Jane Cornwell Endowment

Chap. & Mrs. George B. Vogel

General Endowment Scholarship

Mr. & Mrs. Robert Doll
Dr. & Mrs. Vern Mittelstadt
Mr. & Mrs. Douglas E. Ransom
Dr. & Mrs. Gary E. Schnittjer

Henry H. Tan Endowment

Mrs. Julia A. Tan

James R. Rahn Mathematics Scholarship

Math Through Discovery LLC

Katrina Rebekah Weston Memorial Scholarship

Mr. & Mrs. Brent Weston

Lillian & Herbert Oehlers Memorial Endowment

Mr. & Mrs. Barry L. Oehlers
Mr. & Mrs. Fred Witt, Jr.

John Mayko Endowment

Mrs. Mary Mayko

Nellie S. Gosser Memorial Endowment

Rev. & Mrs. Alan G. Beattie

William Allan Dean Endowment

Mr. & Mrs. James W. Dean

These lists include gifts received from March 1, 2021, through July 31, 2021.

PATHWAY SOCIETY MEMBERS
2018

Dr. Brian Toews
Dr. Tim and Helen Hui
Dr. Mildred Keys
Dr. Larry and Debbie McKinney
Carey and Nancy Hewitt
Betty Jane Hess
John Christoff
Melvin and Nancy Nace
Bob Straton
Jim Kirkner
Lee Himmelmann
Mary Mayko
Keith and Richene Johnson
Russ and Linda Nixon
Mel and Sue Longtin
Margaret Lou Henry
Richard Milham
Vern and Sally Mittelstadt

2019

Dr. Marti MacCullough
Dr. Andrew Hui
James Weeks (deceased)
Anonymous
William Kliefoth (deceased)
Ethel Renninger (deceased)
Marissa Rumpf
Jack O'Rourke (deceased)
Seth Mangum
Lewis and Irene Weaver
Joe and Barbara Neustadter
Robert A Zinn (deceased)
Wayne and Carol Lynch
Joan Ice
David and Liz Givens
Dr. Brenda Mellon
Shirley Himmelmann

2020

William and Ruby Shade
Doris Carr
Eleanor Mammino

2021

Brian and Caroline Consoli



This mystery Highlander became an integral part of the University Chorale when he began directing it in 1960, less than 10 years after its inception. He began serving as chair of the Music Department in Fall 1993 and remained on the faculty under the leadership of the later dean of the School of Music, Dr. Paul Isensee, until his retirement in 2006. He has a Doctor of Musical Arts degree from Southwestern Baptist Theological Seminary.

*Please share your favorite memories of this mystery Highlander by emailing magazine@cairn.edu or by writing to:
Cairn Magazine
200 Manor Ave
Langhorne, PA 19047*

Last Issue's Mystery Highlander



Dr. Herb Hirt '77

1954–2012

*former dean of the School of Divinity
and director of the Institute of Jewish
Studies program*

Dr. Hirt was a man who modeled true Christian character to his students. He knew how to have fun in the classroom, made us feel a part of the family, and taught God's Word with the perfect mixture of gravity and joy. It is a great blessing to think back on having a professor of such high spiritual and academic caliber and to remember how gracious and compassionate he was to take time to answer questions after class and in the hallways, meet with students to give life advice in his office, and talk about Philadelphia team sports! The best pastoral advice Dr. Hirt shared with me concerning teaching, especially concerning some of the "hard" doctrines

of the Bible, is that we don't need to beat the drum of controversial labels in the pulpit that often divide but instead just teach the congregation expositively and faithfully, and the Holy Spirit will work and lead them to accept truth. Best of all, he humbly modeled everything he taught us in how he carried himself day to day. Praise God for his ministry and investment in our lives!

—**Joshua Wallnofer IJS '00**

I took a master-level "Pauline Theology" night class in 2011. I will never forget one night, about three-ish hours into his lecture, he calmly finished and asked "Would you mind if we ended it here for the night? I had some chemotherapy done today, and I'm feeling a little bit tired." If you didn't know what he was going through, you wouldn't have known until that moment. This moment has eliminated many of the excuses I've wanted to come up with in my day-to-day life. He was a faithful man of God and is missed dearly.

—**Josh Maxwell '07/G'12,14**

Dr. Hirt was an amazing, godly man. I thoroughly enjoyed his class, and I know my husband, **Jeff '06**, admired him greatly. Dr. Hirt was part of Jeff's ordination council, and he spoke at Jeff's ordination service. He is dearly loved and greatly missed!

—**Kelly Kovach '08**

Dr. Herb Hirt was more than just a great professor; he was also a loving, humble, and generous man. He could be both

your personal cheerleader and challenge you in a fatherly way that would move you toward excellence. I am forever grateful for having known him and his family.

—**Nathan Graves '11**

He was a wonderful teacher and role model. He said one day, "It is always better to extend grace." I have lived by this in a deeper way because of him. I loved his words of wisdom and stories to help teach lessons. He was so kind and humble. Never forgotten!

—**June Patterson G'18**

Dr. Hirt was my very first professor at the University. He was an incredibly gifted teacher who loved the Lord. I was in awe as I studied the Bible under his leadership. After his course, I continued on in the graduate counseling program. I became faculty and was on campus the day he passed. His lovely wife kindly opened his library to anyone who wanted his old books. I chose a couple of books from his college days and enjoyed reading his many comments scribbled in the margins. As a mental health counselor today, I often mention my learning and influence from Dr. Hirt in my counseling sessions with clients. He pushed me toward Jesus, and he helped me look at the Scriptures through a different lens. He never knew the impact he had on my life; he was such a humble servant. I'm so grateful to have known him and to have gleaned from his wisdom.

—**Susan Childers G'06**



Prayer & Praise is a weekly calendar of prayer topics for Cairn University and our events, students, faculty, staff, and administration. Join us as we pray for God's provision and praise Him for His faithfulness.

Note: For your convenience, we have perforated the following pages.

October

OCTOBER 1-9:

Praise God for the hardworking staff in financial aid and campus services.

OCTOBER 10-16:

Pray for students as midterms approach.

OCTOBER 17-23:

Pray students enjoy a safe and healthy Fall Break.

OCTOBER 24-31:

Praise God for diligent technology services workers that help maintain and advance the mission of the University.

November

NOVEMBER 1-6:

Pray for wisdom as students register for courses for the spring semester.

NOVEMBER 7-13:

Praise God for our veterans and all they have done to protect the United States.

NOVEMBER 14-20:

Pray for the ARC as they provide important aid to students needing academic help.

NOVEMBER 21-30:

Pray students may have a restful Thanksgiving Break to dwell on the blessings the Lord has given.

December

DECEMBER 1-4:

Praise God for the endurance of the seniors preparing to graduate.

DECEMBER 5-11:

Pray for strength and perseverance for students as they finish classes and prepare for finals next week.

DECEMBER 12-18:

Pray that those graduating in the Fall Commencement will follow where God leads in this new stage of life.

DECEMBER 19-25:

Praise God for the birth and life of His Son, Jesus Christ.

DECEMBER 26-31:

Pray for a peaceful break for students and staff.



January

JANUARY 1-8:

Pray for students preparing mentally and physically to return for the spring semester.

JANUARY 9-15:

Pray for diligence for both students and professors as they put in hard work this semester.

JANUARY 16-22:

Praise God for the hardworking cafeteria workers and security staff.

JANUARY 23-31:

Praise God for the opportunity students have to learn about God's work in the world through chapel.

February

FEBRUARY 1-5:

Praise God for our faculty and staff as they spiritually and personally invest in students' lives.

FEBRUARY 6-12:

Pray for students' mental and physical health as they endure difficult winter weeks.

FEBRUARY 13-19:

Pray that Cairn will embody loving community and friendship in our life together.

FEBRUARY 20-28:

Pray for senior music majors as they prepare for their senior recitals.

March

MARCH 1-5:

Praise God for His faithfulness, wisdom, and guidance.

MARCH 6-12:

Pray that students will have a rejuvenating and safe Spring Break.

MARCH 13-19:

Pray for the athletic department and coaches as they develop their players in athletics, life, and faith.

MARCH 20-26:

Praise God for Student Life and all they do for our students.

MARCH 27-31:

Praise God for our custodial staff and all they do to keep our campus clean.



Cairn University exists to educate students to serve Christ in the church, society, and the world as biblically minded, well-educated, and professionally competent men and women of character.



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