

# PROVIDENCE CHRISTIAN COLLEGE

## THE Reformation Education THE General

BY DR. W. ROBERT GODFREY

THE LIBERAL ARTS  
& BIBLE STUDY

by SCOTT SWANSON

2016  
FALL



# LETTER FROM THE PRESIDENT

IN CHRISTO OMNIA NOVA



## THE LEGACY OF THE REFORMATION

While speaking to Christian college presidents last winter, New York Times columnist David Brooks made a startling claim: “You [Christian Colleges] have what everyone else is desperate to have: a way of thinking about and educating the human person in a way that integrates faith, emotion, and intellect. You have a recipe to nurture human beings who have a devoted heart, a courageous mind, and a purposeful soul. Almost no other set of institutions in American society has that . . .”

As I sat in the audience, listening, I remember being deeply moved and inspired again by what we are doing at Providence. I realized again what a tremendous opportunity and responsibility we have to be involved not only in the transformation of college students, but also in the renewal of our society. We are training and mentoring young adults to serve God in all areas of life—in our vocation, family, church, citizenship, and membership of a global community. What a high and noble calling we are involved in at Providence. When Brooks says that “no other set of institutions” have what we have, he is absolutely right. What we are attempting—the education, transformation, and equipping of college students—is vital to the public life of our nation. If we don’t pursue this calling, it won’t get done, and our world will suffer for it. We are seeing the consequences of this in our political elections this fall and the slow unraveling of our culture.

As a college that has its roots sunk deep in the history and tradition of the Protestant Reformation, we have amazing resources to draw on for our noble task. When Brooks speaks of Christian colleges having a recipe for training students to have “a devoted heart, a courageous mind, and a purposeful soul,” he is aptly describing the legacy of the Reformation. Few in the history of Christianity took devotion to God more seriously than the reformers and their love for the scriptures. Few in the history of Christianity took more seriously the life of the mind than the reformers. Reformers stressed the need for classical studies and deep theology. Few thinkers have taken more seriously the idea of calling and vocation than the reformers. It was at the heart of their radical disruption of the Middle Ages that led to much of what we value in the modern world.

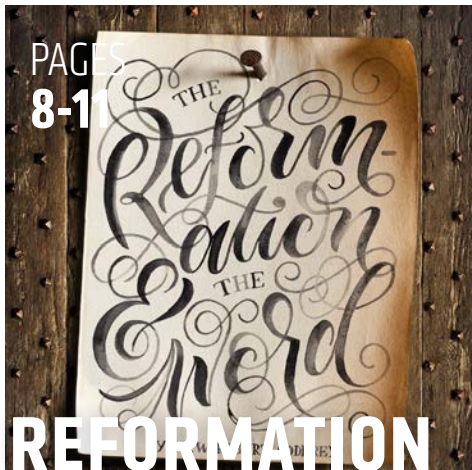
So as we celebrate in this issue the upcoming 500th anniversary of the Reformation, we do so with great gratitude to those courageous men and women who have left us the biblical, theological, and classical resources to train individuals with devoted hearts, courageous minds, and purposeful souls. As you enjoy the rest of our magazine, won’t you consider partnering with us?

Blessings,

A handwritten signature in dark ink that reads "James Belcher". The signature is written in a cursive, flowing style.

Dr. Jim Belcher, President

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The mission of Providence Christian College as a Reformed Christian institution is to equip students to be firmly grounded in biblical truth, thoroughly educated in the liberal arts, and fully engaged in their church, their community, and the world for the glory of God and for service to humanity.

# 2016 SPRING DEAN'S LIST

Students named to the Providence Christian College dean's list must be enrolled full-time and maintain a GPA of 3.50 or higher for the semester. The Spring 2016 dean's list includes:

- Heather Bailey
- Andrew Bekkering
- Carissa Berger
- Sarah Bergquist
- Dane Beveridge
- Haakon Box
- Micaela Brown
- Tyler Bulthuis
- Rebecca Call
- Tweetie Campbell
- Nicole Dotinga
- Ruth Fleeman
- Elizabeth Groenewold
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- Kyle Huckins
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- Raina Louwerse
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- Hannah Mersch
- Christopher Nagel
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- Sophia Van Zonneveld
- Sterling Vander Ploeg
- Josiah Vanderveen
- Timothy Veltkamp
- Collin Vis
- Madison Vujnov
- Cody Walter
- Dean Whitcher
- Craig Whitt
- Jolene Ybema
- Steven Zermeño

# NEWS & EVENTS



## FALL 2016 INCOMING CLASS

Providence welcomed 77 new students this fall—the second largest incoming group of new students in its history, which raised the total enrollment to an all-time high of 165 students. While 65 percent of students come from California, others come from across Canada and the United States, including Hawaii, Arizona, Washington, Colorado, Iowa, Michigan, and Texas. Roughly 40 percent of the student population is ethnically diverse, and in the spirit of a true liberal arts education in community, almost 90 percent of students live on campus.



## REFORMATION DAY CELEBRATION

In honor of next year's 500th Reformation Day anniversary, Dr. W. Robert Godfrey, president and professor of church history at Westminster Seminary California, spoke to Providence students during a special chapel session. In his message, Dr. Godfrey discussed the historical significance of the Protestant Reformation and the importance of a Christian college education from a reformed theological perspective.



## CAMPUS IMPROVEMENTS

The Speer Hall courtyard was recently enhanced with beautiful new brickwork and landscaping. The new plaza will also be decorated with chairs, tables, and other outdoor amenities. Providence's plaza will promote a positive atmosphere for studying, campus event participation, and community fellowship.



# FACULTY UPDATES

**DR. WHITNEY GAMBLE**, assistant professor of Biblical and theological studies, recently co-hosted three episodes for the White Horse Inn program on the topic of Justification in the Bible and through Church History. In early November, she presented a paper on the “Theology of the Westminster Confession” at the Scottish Philosophy and Reformed Theology Conference at Princeton Theological Seminary.



**DR. RYAN MCILHENNY**, professor of history and humanities, edited *Render unto God: Christianity and Capitalism in Crisis*, a Cambridge Scholars publication. Along with the introduction, “Christianity, Capitalism, and Crisis,” he authored chapter 2, “Consuming Meaning.” He also wrote a review of Ralph Young’s *Dissent: The History of an Idea* for the *Journal for the Study of Radicalism*.



**DR. LARRY MUMFORD**, adjunct professor of music, presented his new eight-minute symphonic work, “The Free Wind,” at a national conference held outside New Orleans in October. Also in October, a portion of his “Sonata for Violin and Piano” was presented at a New Music concert in La Mirada. He received two ASCAP Plus awards from the American Society of Composers, Authors, and Publishers for recent orchestral premieres that occurred last year in Los Angeles.



**DR. SCOTT SWANSON**, professor of Biblical and theological studies, presented “Anticipations of the Indwelling Spirit in the Psalms” for the Psalms and Hebrew Poetry section at the Evangelical Theological Society Annual Meeting in San Antonio in November.



# NEW FACULTY AND STAFF

## DR. ANN HAMILTON

### INTERIM CHIEF ACADEMIC OFFICER

Dr. Ann Hamilton brings over 35 years of experience in higher education to Providence. Hamilton has a doctorate in higher education leadership & management and master's degrees in both business administration and nursing education. She has taught in the college classroom a variety of classes at both the undergraduate and graduate levels. Hamilton has experienced education on a global scale by leading volunteer work projects around the world, including the Dominican Republic, South Africa, and Ukraine, just to name a few. Her passion is transforming lives through a Christ-centered education.



## JAN VAN SPRONSEN

### ACADEMIC RESOURCE CENTER DIRECTOR

Jan Van Spronsen moved into a full-time role at Providence after serving the past three years as an education instructor. She has over 35 years of experience in education as a school principal, teacher, curriculum director, student teacher supervisor, and learning specialist. Van Spronsen has spent the last four years consulting with schools, families, and students to support students with executive skill and other learning challenges; she has also served as a speaker for various conferences and provided teacher training for different educational organizations. Van Spronsen received her M.Ed in educational leadership from Point Loma Nazarene University and her B.A in special education from Calvin College. She had this to say regarding her new role: "I am delighted to be a part of the Providence journey and to have the opportunity to help students discover their potential!"



## SEMESTER SPOTLIGHTS







2016 Men's and Women's Cross Country team

## FALL SPORTS CONTINUE TO IMPROVE by Max Belz

As second-year members of the NAIA in fall 2016, men's and women's soccer, volleyball, and cross country all showed vast improvement from their first season. All of the programs added a large number of recruits to their teams and posted an increased number of wins. The programs continue to expand and grow in successes on and off the field. This year, the cross-country teams, under the leadership of Coach Matt Wilson, moved from a club sport to the

varsity level, putting up a full slate of runners to compete in invitationals and meets throughout the season.

Coach Wilson had this to say regarding his first season with the program: "Our team this year was made up of runners with experience and a few running competitively for the first time. The group wasn't afraid to train hard and, more importantly, encouraged and supported each other through

the season. We've seen lots of improvements and personal records already this year, and athletes are already asking about winter training for the spring season. The goal of the program is to create an environment of fellowship, discipline, and faith, and the team has gone over and beyond my expectations."

To see scores or to follow along with the athletic programs, visit [www.seabeggars.com](http://www.seabeggars.com). ■





THE  
Reformation  
and  
THE  
Evangelical

BY DR. W. ROBERT GODFREY



# THE REFORMATION & THE WORD

by Dr. W. Robert Godfrey

“

*I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. Now they know that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me... Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified.”*

— John 17: 6-8, 17-19

**IN MANY REFORMED CHURCHES, SCHOOLS, AND COLLEGES,** we take time at the end of October to remember and reflect on the Reformation. We recall the great work of God in renewing and purifying his church according to the Word of God. Already many are looking forward with eagerness to celebrating in 2017 the 500th anniversary of the public beginning of the Reformation, when Martin Luther—a relatively unknown monk and university professor—nailed 95 theses for academic debate to the church door in Wittenberg. By this action Luther unintentionally set in motion one of the most important developments in European and church history: the Protestant Reformation.

The anticipation of next year’s celebrations may leave us feeling that 2016 Reformation remembrances are completely overshadowed, and perhaps even irrelevant. Let me suggest that this should not be the

case. Indeed, 2016 is a vitally important 500th anniversary in its own right. Certainly this anniversary is not as famous, but in its own way what happened in 1516 was just as significant as what happened in 1517.

In 1516, Desiderius Erasmus (1466–1536) published a critical Greek text and a new Latin translation of the New Testament. If you are not thrilled and deeply moved by my reminding you of this event, you should be. The publication of this New Testament marked both the culmination of decades of scholarly advances and the beginning of the Bible’s availability to direct the reform of the church. The Bible became again a vital, transforming influence in the lives of God’s people.

The medieval church had, of course, recognized the Bible as the Word of God. It had declared its inspiration, truthfulness, and authority. It had read the Bible in its

CONTINUED ON **PAGE 10** ►



church services and quoted it in its theological works. But in practical terms, the Bible had become muted and distant. Very few in the medieval western church knew Greek, the language of the New Testament, and so could not read it in the original language. Even if they had read Greek, few copies of the Greek New Testament would have been available even to scholars. The western church was dependent on Jerome's Latin translation of the New Testament, which was one thousand years old in 1516. It had been a good translation for its day, but over time it came to be treated as if it were perfect. For common people, of course, Latin was as unknown as Greek. The Bible was not available to them in languages that they understood.

This situation began to change, particularly in the fifteenth century, because of a movement that came to be known as the Renaissance. Renaissance scholars became convinced that medieval learning had become bogged down and needed to be revitalized. They turned to ancient sources of western civilization, first to ancient Rome, and discovered a much more elegant and inspiring Latin than the Latin of the Middle Ages. Then they turned to ancient Greece, recovering a knowledge of Greek and of the great works of philosophy and theology written in Greek. In time they also recovered a knowledge of Hebrew so that they could read the Old Testament as well as the New Testament in the original languages. For these scholars, the truly educated person was a person who knew three languages: Latin, Greek, and Hebrew.

In the early sixteenth century, Erasmus was the greatest of the Renaissance scholars living outside of Italy. He was not only very learned, but also very concerned about the moral corruption of the

church. He believed that good books and education would help improve the spiritual lives of Christians individually and of the church as a whole.

In the providence of God, the Renaissance revival of learning took place at the same time that a great technological advance was invented in Europe. Johannes Gutenberg (c. 1396–1468) in the German city of Mainz developed a means of printing with moveable type. Books that once could only be laboriously copied by hand, one at a time, could now be printed much more easily, cheaply, and quickly. Between 1453 and 1455 Gutenberg printed the first Bible ever produced with this new technology.

Renaissance scholars used printing presses to disseminate their learning and to distribute ancient works long unknown. Erasmus, in addition to his many other publications, decided to prepare for printing a Greek text of the New Testament, along with a new Latin translation.

Erasmus knew that publishing a new translation of the New Testament would be controversial because many believed that Jerome's translation was sacrosanct. Yet he believed that the church needed to study the Bible afresh. If Erasmus had not done this, other scholars would have and indeed did. But 1516 is the date when the Bible began to have a new life and power in the church. Erasmus could not have foreseen how explosive the presence of the Bible would be.

Two examples may illumine how Erasmus's new translation could help people such as Luther think differently about the meaning of the Bible. In Jerome's version of John 1:1, "In the beginning was



the Word,” the “word” had been rendered with the Latin “verbum” which stressed the singularity and individuality of the word. Erasmus wanted to translate with the word “oratio” to stress the word as message, but “oratio” was a feminine noun, which seemed inappropriate for the eternal Son. He settled on “sermo” which almost means “In the beginning was the sermon.”

Jerome had translated Matthew 4:17 as “do penance,” which had been used by medieval theologians as a proof text for the sacrament of penance. Erasmus rendered it more properly “repent,” which helped Luther rethink the character of the Gospel and of the sacraments. The Bible was being freed to begin reforming the church.

Jesus had prayed in John 17 about his Word in the life of his people. He declared to his Father, “I have given them the words that you gave me, and they have received them” (v. 8). He went on to pray, “Sanctify them in the truth; your word is truth” (v. 17). A central part of the ministry of Jesus was to give to the church the Word, and the function of the Word was to sanctify—that is, to consecrate and set apart as well as change—his people.

Before the Reformation, the Word for centuries had not been given faithfully to the people. As the Word was translated, printed, preached, and taught by Luther and the other reformers, the people of God once again became sanctified in the truth.

As we mark the 500th anniversary of the beginning of the return of the Word to the church, we must ask ourselves critical questions in light of John 17:8. There Jesus said that he had given the words of God and that his disciples had received them. In the

Reformation, the Word was given and received. The spiritual test for us today is this: do we receive the words of God? The medieval church paid lip service to the Bible, but did not really know it or obey it. Many Protestants today seem to be in the same situation. Do we share the passion of Jesus, the early disciples, and the Reformers for the Word of God? Are we convinced that receiving the Word is the path to truth and life? Are we confident that the Word is all we need to serve God and experience his saving power? Let the Reformation anniversary of 2016 draw us all afresh to the Word of God. ■



*Dr. W. Robert Godfrey  
President of Westminster Seminary California*



# A PLACE WHERE I BELONG: MADELEINE “MADDIE” SILVA '17

by Mark Pomerville



## AS A CHILD, MADDIE SILVA FELT TORN BETWEEN TWO WORLDS.

Influenced both by her father's Mexican heritage and by her mother's German-English ancestry, she wondered whether she truly belonged in either culture.

"In middle school I felt like I didn't connect with the white culture around me," says Silva. "At the same time, I didn't speak Spanish fluently, so I wasn't completely comfortable with Hispanic culture either. I didn't feel like I belonged in either world."

Originally from Whittier, California, Silva grew up in a Christian family in a quiet suburb of the Inland Empire. Growing up in a predominantly white community proved difficult for her in spite of a wonderful home life with close friends and family.

"When I was in first grade, I remember wanting to fit in with the other kids. I wanted blonde hair and blue eyes like all the other girls in the Disney movies," says Silva. "There were some kids at school who would make cruel

remarks about my Mexican heritage. I wanted to feel like I fit in."

Hoping to connect with a more diverse community, Silva dreamed of attending a large city college after high school. In early 2013, she applied for California State University, Los Angeles. Her parents had their sights on a different school—Providence Christian College.

"My mom used to work on the Providence campus and helped the school during its infancy. She and my dad had their hearts set on me attending because they knew the people behind the school and how devoted it was to the reformed faith. But I was resistant," admits Silva. "I had attended Christian schools where many of my classmates weren't really Christians, which only made me feel more alone. I begrudgingly agreed to give Providence a chance, but I wanted my college decision to be my choice."

In March 2013, Silva's resistance to attending suddenly changed. "The day I visited the campus was a historic day for the college," says Silva. "It just so happened that



when I sat in on a chapel service, it was the same day that Providence had officially become accredited. Mrs. Dirksen, the vice president for finance and operations, made the announcement to the whole school, and immediately the entire student body jumped up and cheered! All the students—young people from all social and cultural backgrounds—were crying and hugging each other. I had never seen a place where people were so passionate about their community and Christian education. After that moment I knew I wanted to be at Providence.”

In August 2013 Silva enrolled as a freshman. From the moment she stepped on campus, she felt welcomed in ways that she had never experienced as a younger student. “One of the main reasons that Providence immediately worked so well for me is not only because it embraced my cultural heritage, but my classmates and I can share similar struggles and peaks in the Reformed faith. Our shared Christian backgrounds and passion for learning unite us in spite of our different ethnic and cultural backgrounds.”

In addition to being embraced for her unique heritage, Silva deepened her relationship with Christ. “Even in my first class, I noticed that Providence encourages students to examine their own faith and presuppositions,” claims Silva. “Even though I’ve been learning the same reformed doctrines I was familiar with, the professors here are masterful at showing the origins of our beliefs and theology. I’m beginning to see how the gospel spans across both the Old and New Testaments, and I’m constantly being challenged to defend my faith.”

Silva has actively absorbed herself in her new community. Over the last three years she has helped organize student-led events, served as president of the school’s film club, and worked as a resident assistant. In every setting, she is growing in her Christian walk. “Providence has taught me to rely on God’s sovereignty and control in my life,” says Silva. “In chapel one morning I thought to myself about how the Heidelberg Catechism states, ‘not a hair can fall from my head without the will of my Father in heaven.’ Before I came to Providence, I depended too much on myself. I need to give my life and my identity up to God. I know that His plans are perfect. I have to acknowledge my own powerlessness and acknowledge His sovereignty.”

In May 2017 Silva plans to graduate from Providence, pursue a master’s degree, and use her critical thinking skills, understanding of God’s word, and personal experiences to pursue higher learning. “Providence has helped me see who I am as a Christian and recognize God’s hand in my life,” says Silva. “I have a richer understanding of the scriptures and why I believe what I believe in the reformed faith. I’ll be sad to leave Providence because it’s the spiritually challenging community of believers that I had always been searching for. However, I am also excited for what’s next. I have high hopes for the future because Providence has prepared me for whatever is in store.”





# THE LIBERAL ARTS & BIBLE STUDY

by SCOTT SWANSON

“

Let the word of Christ dwell in you richly,  
teaching and admonishing one another in  
all wisdom...”

—Col. 3:16

## HOW MUCH BIBLE STUDY DO WE CHRISTIANS NEED?

And how are we expected to go about it? In the verse above, Paul calls the Colossians and us to a serious and ongoing study of the Bible, building it into our lives to the point of saturation, and from there being equipped to help our fellow believers. The Reformers also called the church back to the Bible, and taught and modeled how to read and study it. As it turns out, key principles commended by both the

apostles and the Reformers are those we learn in the disciplines of the liberal arts.

The role of the liberal arts is evident in God’s providential provision of a revival of classical learning through the Renaissance. Luther discovered the gospel of justification by faith alone as he was studying and teaching the Greek text of Galatians and Romans. His skill at philological analysis was evident



in his carefully translating the whole Hebrew and Greek Bible into German. Calvin's training in the humanities and literary analyses of texts prepared him not only for effective teaching and preaching, but for writing a series of biblical commentaries that remain unparalleled. The same was true at the time of the great "doctors" of the early church in the fourth and fifth centuries. From Athanasius to Augustine, this period of doctrinal refinement and defeat of heresy

was fueled by an extraordinary flowering of classical education.

Of course, neither Paul nor the Reformers expected us all to become biblical scholars. But they did expect those of us who were capable to use their help. And some of us should become biblical scholars, and preachers, and teachers. But all of us are called to intelligent Bible study, which means an awareness of biblical hermeneutics, the art and science of biblical interpretation. If that seems like an exaggerated claim, consider that everyone does it anyway. We read the Bible, and we interpret it. Are we doing it well?

Much is at stake here. The framers of the Westminster Standards, in their summary of Reformed theology a century after the Reformers, taught the responsibility of all believers to make "diligent use" of the "outward and ordinary means" for receiving the benefits of Christ (Westminster Shorter Catechism 85, 88). These are the ordinances of the word, the sacraments, and prayer. With regard to the word, we are assured that the Spirit "makes the reading, but especially the preaching of the word" effectual for our salvation (WSC 89). But at the same time, "it is required of those that hear the word preached, that they attend upon it with diligence, preparation, and prayer," and "examine what they hear by the Scriptures" (Westminster Larger Catechism 160). This is a call to hermeneutic competence. None of our reading and hearing of the word is to be done lightly. The preached word itself calls us to "examine the Scriptures" as the Bereans did (Acts 17:11). And as believers are also "bound to read it apart by themselves, and with their families," the same diligent attention applies in those contexts (WLC 156-157).

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This is not an appeal to some esoteric or secret code for interpretation. “The infallible rule of interpretation of Scripture is the Scripture itself” (Westminster Confession of Faith 1:9). This is in effect the rule of context, which is basic to all literary interpretation. It also assumes that we will read correctly, understanding the meaning of words in their sentences and paragraphs. “Grammatical-historical” interpretation, championed by the Reformers, requires that we understand something of the disciplines of history, literature, and cross-cultural communication, and that we develop skills in critical thinking and logical analysis. In our Reformed Christian worldview, these liberal arts are part of the creational goods God has blessed us with, and they enrich our understanding of what it is to be human persons who image the Creator. But they also are necessary for right interpretation of the Bible, because it is God’s very word to us in human words.

What kind of Bible study then is Paul calling us to in Col. 3:16? While much more should be said about the verse in context, we can begin by applying grammatical-historical principles to ask what Paul means by the “word of Christ.” Grammar informs us that it is not the word spoken by Christ, but rather the word about Christ. Then when we compare Scriptures, we learn that for Paul, this is not narrowly material found in the Gospels, but the gospel—the good news—of salvation through faith in Christ (compare the “word of Christ” in Rom. 10:17 with 10:8 and 1:16). Then we also learn that, for Paul, this gospel is not only to be found in his letters and the other books of the New Testament. In fact, he declares that he and the other apostles have made it known by means of the Old Testament

Scriptures (Rom. 16:25-26). In this they have followed the hermeneutics lessons of Jesus Christ after his resurrection (Luke 24), which affirm that all parts of the Old Testament Scriptures speak of him.

In other words, we are called to make a careful study of the whole Bible, of all its parts, recognizing the different literary genres (law, narrative, poetry, etc.), and the distinctiveness of its various historical periods. And through all those particulars, we are to see that it all speaks in some way of the Savior and the redemption he would bring. “All Scripture,” Paul says, speaking of the Old Testament, “is able to make you wise for salvation through faith in Christ Jesus” (2 Tim. 3:15-16).

It is interesting that both Paul and Peter, in their final letters (2 Tim. and 2 Pet.) as they approach their expected martyrdom, show special concern that the church remember and study carefully the Scriptures of both the Old Testament prophets and the New Testament apostles. They both affirm that many will come and distort the Scriptures. Thus, sound thinking and discernment will be necessary (as the apostle John says, to test the spirits, 1 Jn. 4:1). Christians will need to understand sound doctrine, or systematic theology, and how that is rightly derived from the Scriptures. Or else, as Paul says in Eph. 4:14, they will be tossed to and fro “by every wind of doctrine.” So we must grow in the grace and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18). The Spirit will indeed make his word effectual for our salvation, but we must still diligently study. To that end, joyfully embrace your study of the liberal arts, that you may grow in knowledge of God’s world and in knowledge of his word. ■

## ALUMNI SPOTLIGHT

### **Clay Smith works in a job at the intersection of his two areas of skill and interest: the Bible and computers.**

After graduating from Providence, where he majored in biblical studies, Clay Smith went on to Westminster Seminary California, where he earned a master's degree in biblical studies in 2013. Currently he serves as the media relations director at Talking Bibles International, an organization committed to providing audio Bibles to communities of nonreading people around the world. Smith describes his job as being the "digital handyman": he develops software at the company, builds and manages the website, and customizes the company's database for contact with partner organizations.

Talking Bibles provides audio Bibles to groups of people in the hope that those groups will be the seeds of a church plant. Even though Smith's work from his office in Escondido, California, is behind the scenes, he's encouraged when he learns of baptisms and the formation of churches due to Talking Bibles' ministry. "We hear stories of people being freed from abusive lifestyles and spiritual attack. When I hear the stories of changed lives, I know that it's important," Smith says.

These audio Bibles are played on a unique player that is the size of a pocket Bible. The organization focuses on illiterate communities where a written version of the Bible in that community's language exists. They create an audio version and send units to communities around the world; recently, Talking Bibles has focused on fishing villages in South India.

Bible translation and distribution has been an interest for Smith going back to his childhood years in South Carolina, where he heard about JAARS (formerly Jungle Aviation and Radio Service), an organization working to provide Scripture to every people group on earth in their native language. Even when he came to Providence, his goal was to eventually work at an organization that did similar work. Part of what equipped Smith for his current job is the range of ideas he was exposed to at Providence. "At Providence I learned how important it is to enculturate the gospel," Smith says. "Providence also taught me to identify the most important things about the gospel."

Smith's work reminds him of the power of God's word. "When I was at Providence, Dr. Swanson, professor of Biblical and theological studies, really emphasized sola scriptura," Smith said. "God works effectively through his Word. It's because of that idea that we feel confident in sending Bibles."



**CLAY  
SMITH**  
CLASS OF '10





# FLORENCE, VENICE & ROME AN AVODAH

By Max Belz **THIS PAST SUMMER**, a group of Providence students spent three weeks traveling throughout Italy, with stops in Florence, Rome, and Venice. The trip was part of Providence's annual Avodah Immersion trip, designed for students to learn abroad by engaging in culture and history.

The trip focused on ancient Rome, early church history, and Renaissance art. Time in Florence included stops at the Uffizi Gallery, the Academia Gallery, and the Il Duomo de Firenze. In Rome, students spent ample time at the Vatican, the Colosseum, the ruins of the Roman Forum, the San Sebastian Catacombs, and the Capitoline Museum.

Providence collaborated with sister institution Geneva College during this May-term trip, and Jeff Cole, professor of history at Geneva, brought years of on-site knowledge and expertise to guide students through Italy. Providence's Dr. Ryan McIlhenny, professor of history & humanities, also accompanied the students and provided a portion of the instruction.

The trip was the culmination of Western Humanities in Italy, a class taught by Dr. McIlhenny, providing a broad foundation in history, art, and literature. Required reading included Virgil's *The Aeneid* and Dante's *Inferno*. Perhaps most





*Avodah photos by Madison Vujnov '17*

meaningful to the students was the docent assignment, which required students to educate one another. Madison Vujnov '17, was assigned the Pantheon. She spent much of the semester reading and researching that particular site; in Rome, she presented her research to the rest of the group. It was experiential learning at its finest!

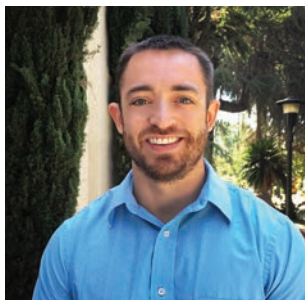
Getting to know the history of Italy in person helps the students understand their own cultural history. "Standing in a medieval church, exploring the ruins of an ancient city, poring over Renaissance art, and whispering in Baroque churches all pointed back to the foundation of learning we had established back

at Providence," said Amanda Heck '18. "You begin to fully comprehend your little corner of the world as you stand oceans apart from it and learn to thrive in a foreign place. By being in a different country, you learn to think quickly, apply knowledge, gain more information, and be adventurous."

Providence's hallmark Avodah program exists to equip students to effectively engage the diverse local and global community. Past Avodah Immersion trips have taken students to Cambodia, England, Israel, and Indonesia. To learn more about the Avodah program or to be part of an Avodah Immersion trip, visit [www.providencecc.edu/avodah](http://www.providencecc.edu/avodah). ■



# ALUMNI UPDATES



**BRANDON ADDISON '09** was elected to serve on the Providence Board of Trustees on May 21, 2016, making him the first Providence alum to be a board member. In addition, Brandon is currently serving as an adjunct professor at Providence, and teaches courses on world civilizations and ancient societies.



**RUBY (SNIEDER) BLEEKER '09** and her husband, Justin, recently moved to Atlanta, GA, and welcomed their first child, Isaiah Everett Bleeker, on August 13, 2016. Isaiah weighed 11 lbs., 15 oz.



**ADRIAN CRUM '10** and **RACHEL (FLEEMAN) CRUM '11** are happy to announce that Adrian graduated from Westminster Seminary California in May 2016 and is an intern at Bayview Orthodox Presbyterian Church in San Diego, California. Adrian and Rachel also welcomed their second child, Margaret "Maggie" Crum on June 22, 2016. Maggie weighed 10 lbs., 3 oz.



**JAMES ROOSMA '11** and **JENNIFER (ELLIS) ROOSMA '11** welcomed their first daughter, Tabitha Faith Roosma, on September 10, 2016. Tabitha was born weighing 7 lbs., 10 oz. James is currently serving as a pastor at Grace United Reformed Church in Kelowna, BC, Canada.



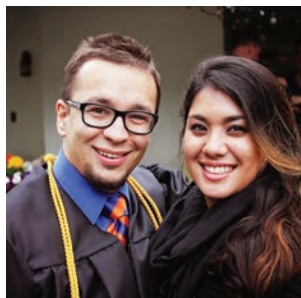
**AUGUST (HERREMA) LIGTENBERG '13** and her husband, Dave, moved to Pasadena, CA, this summer. They welcomed their daughter, Claire Doris Ligtenberg, on September 9, 2016. Claire was born weighing 8 lbs., 14 oz.



**CHAS NAGEL '13** and **LYNNAE (BOSCH) NAGEL '10** welcomed their first child, Wayde Niklaus Nagel, on September 3, 2016. Wayde was born weighing 7 lbs., 14 oz. In addition, Chas recently began his new position as a cattle feeder and welder at Bosch Dairies.



**SAMUEL BICE '16** is currently teaching English in Taiwan. Samuel is living in Taipei and is enjoying learning Mandarin and immersing himself in the local culture.



**NOAH SHEPHERD '16** married Gabriella Rose Vitello on August 19, 2016, and is currently pursuing his Master of Divinity degree at Westminster Seminary California.



**BILLIE SNIEDER '16** recently moved to Atlanta, GA, to begin a full-time position as a resident advocate at Dwell Communities, an apartment complex that organizes after-school programs and neighborhood events.



**KELLIE (HOLLY) LANGENHOP '10** and her husband, Joel, recently moved to Austin, Texas. In August 2016, Kellie began a new position as a pricing administrator at Innovative Aftermarket Systems.



**CLAY SMITH '10** and his wife, Janine, welcomed their first baby, a daughter, Ybeltje "Ebie" Smith, on September 13, 2016.



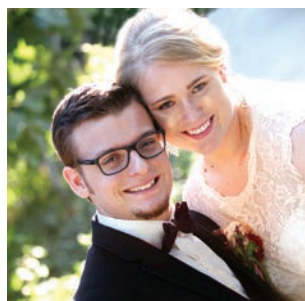
**BETHANY WAGGONER '10** and her husband, John, welcomed their second child, Gareth Lloyd Waggoner on June 22, 2016. Gareth weighed 9 lbs., 9 oz.



**MARISSA BRANSON '14** is currently pursuing her Master of Fine Arts degree in creative writing with an emphasis on fiction at Cal State Long Beach. She is looking forward to opportunities to grow and learn with other passionate writers.



**JOEL DUPREY '14** and **KATHRYN (ELLIOTT) DUPREY '13** are happy to announce that Joel has been undergoing the application process to be a cadet at the California Highway Patrol Academy in the hopes of becoming a CHP Peace Officer.



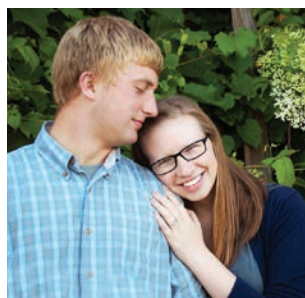
**DANIELLE (DIRKSEN) ALSKY '15** married Travis Alsky on August 6, 2016, in Rancho Cucamonga, CA. Danielle and Travis moved to Fullerton where Danielle is now teaching part-time high school English at Veritas Classical Academy. Danielle will also finish her M.A. in English literature at Cal State Long Beach this coming May.



**TIMOTHY VELTKAMP '16** began his career as a full-time English faculty member at Maranatha High School in Pasadena, CA, on June 1, 2016.



**LUKE WALLS '16** started his first year at Southwestern Law School in Los Angeles and is pursuing a degree in criminal justice or entertainment law.



**JOLENE (YBEMA) WESTENDORP '16** married Joel Westendorp on August 12, 2016. Jolene recently began her career as a teacher for grades 4 to 6 at Reformed Heritage Christian School in Kalamazoo, MI.

## MEMORIAL & HONORARY GIFTS

*Gifts received through October 2016*

### IN MEMORY OF:

**Dr. Norman Byer**  
from  
John and Lorraine Kortenhoeven

**Sylvester Vander Tuig**  
from  
Martin and Leona Verhoeven

*Providence welcomes honorary & memorial designated gifts. Donations and acknowledgments for the next publication should be sent by May 2017.*





## A. MICHAEL KILEDJIAN

### VICE PRESIDENT FOR ADVANCEMENT

If you have questions about Providence or would like to learn more about how you can support Providence, I invite you to contact me at 626.696.4058 or [mkiledjian@providencecc.edu](mailto:mkiledjian@providencecc.edu).

# ANNUAL REPORT

Like many of my peers, I wrestle for my children's future. I wonder where they should go to college, what career they'll pursue, and what their earning power will be. In those moments of anxiety and aspiration, I have to remind myself of the words of Jesus:

*"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in or steal. For where your treasure is there your heart will be also."* – **Matthew 6:19-21(ESV)**.

When it comes to college decisions, too often we parents are tempted to place disproportionate emphasis on our worldly vocational aspirations for our children at the expense of their eternal and spiritual condition. We've all heard about the alarming rates at which the sons and daughters of our churches abandon the faith during their college years. Earlier this year, I was grieved to learn about several of my own children's peers espousing atheism in the face of the academic onslaught against belief in God in the secular university.

All the more, I am thankful for Providence Christian College, the wisdom of our founders, our board, and all the faithful supporters who are inspired by a common vision to establish a confessionally Reformed college on the West Coast. I'm thankful for our faculty and administration, who strive for excellence in the liberal arts, relentlessly laboring to educate at the highest level and with equal purpose nurturing a love for God's word and His church. I thank God for the continuing progress while we also face significant challenges in the near-term. Our enrollment continues to grow and break new records. This fall our total enrollment grew by 12 percent. The growth in students creates a positive trajectory in our financials. For the first time in our history, our reliance on contribution income for operations has dipped below 50 percent (44.5 percent) for the most recent fiscal year ending June 2016.

We do covet your prayers and financial support in the current academic year, especially as we near the calendar year end. Your investment in the mission and vision of Providence with a financial commitment is invaluable for the College to thrive in the year ahead and for years to come.

## ■ 2016-2017 BOARD OF TRUSTEES

Brandon Addison '09  
Dominic Aquila  
Duane Bulthuis  
Brad Burke  
Rev. David Crum  
Henry De Jager

Charles De Groot  
Rev. William Godfrey  
Mary Ellen Godfrey  
Doreane Huizenga  
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Rev. Brannin Pitre

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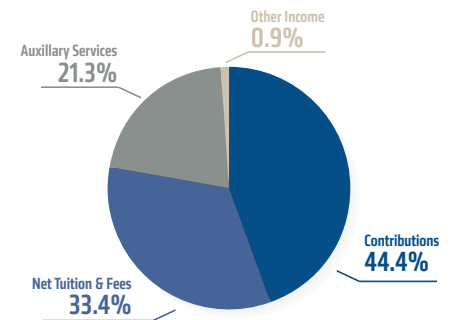
# ANNUAL REPORT: FISCAL YEAR 2015-2016

Fiscal year ending June 30, 2016

## STATEMENT OF ACTIVITY

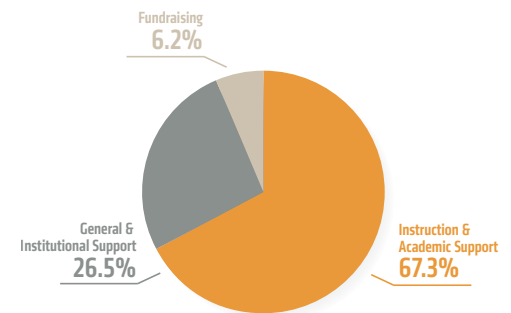
### Income 2015-2016

Contributions	\$2,174,178	44.4%
Net Tuition & Fees	\$1,631,367	33.4%
Auxiliary Services	\$1,039,552	21.3%
Other Income	<u>\$45,662</u>	0.9%
<b>Total Income</b>	<b>\$4,890,759</b>	



### Expenses 2015-2016

Instruction & Academic Support	\$3,551,868	67.3%
General & Institutional Support	\$1,398,279	26.5%
Fundraising	<u>\$324,449</u>	6.2%
<b>Total Expenses</b>	<b>\$5,274,596</b>	



Complete audited financials are available upon request. Contact the Office for Advancement.

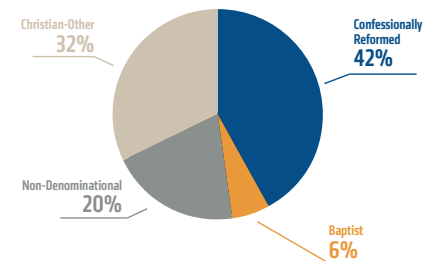
## FALL 2016 ENROLLMENT & ACADEMICS

### GENERAL ENROLLMENT INFORMATION

Total Student Body	164
Percentage Gain (vs. '15)	12%
Residential Students	89%
Commuter Students	11%
Student/Faculty Ratio	13.3 to 1

### DENOMINATIONAL PROFILE

Confessionally Reformed	42%
Baptist	6%
Non-Denominational	20%
Christian Other	32%

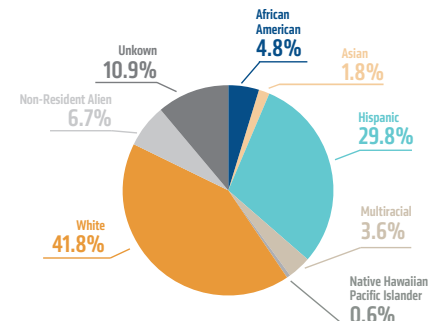


### GENDER

Male	48%
Female	52%

### RACE/ETHNICITY

African American	4.8%
Asian	1.8%
Hispanic	29.8%
Multiracial	3.6%
Native Hawaiian/Pac. Isl.	0.6%
White	41.8%
Non-Resident Alien	6.7%
Unknown	10.9%



### GEOGRAPHIC BREAKDOWN

U.S. (15 States, 65% from CA)	94%
International (5 countries)	6%

Complete enrollment and academic information is available on our website: [www.providencecc.edu/about-providence/at-a-glance](http://www.providencecc.edu/about-providence/at-a-glance)





**PROVIDENCE**  
CHRISTIAN COLLEGE

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## A FUTURE YOU CAN COUNT ON, *WE PROMISE.*

The only college in California that offers all first-year students an automatic loan repayment assistance guarantee. We call it the Providence Promise, and it comes at no additional cost to our students or their families.

"Our mission is to graduate students who will serve their communities to the glory of God and for service to humanity," explains Providence President Dr. Jim Belcher.

"The purpose of this program is to free students to pursue their vocational calling without the burden of debt dictating their field of study during college or their career path after graduation."

Learn more at [www.providencecc.edu/providence-promise](http://www.providencecc.edu/providence-promise).

■ **APPLY NOW**

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**FREE APPLICATION CODE: FALL16MAG**

*Send in your application, transcripts, and test scores by January 15 and receive a \$1000 Early Application Scholarship!*