“IF YOU DO NOT TELL THE
ABOUT YOURSELF YOU CANNOT
TELL IT ABOUT OTHER PEOPLE.”

— Virginia Woolf —
Editor’s Note

I am not the world’s best leader. I am no Winston Churchill or Alexander the Great. Just ask my staff members here at The Point. They’ll tell you about my flaws and failings, my idiosyncrasies and bad habits. This has been a tough year for me. As a senior, I have struggled to reconcile my eagerness for change with a perpetual sequence of “lasts.” As a leader, I’ve faced daunting challenges and been forced to reevaluate when reality falls short of dreams.

It’s been a difficult year for our whole team. We let our imaginations run wild and set crazy goals. We achieved some of them; we missed others. And it’s in those moments of failure that we found out who we really are.

In this issue of The Point, you’ll see a lot of frankness. You’ll find the rough edges. The stories we’re presenting come from a foundational belief in the power of the truth, no matter how hard it is to tell. We hope you’ll let us be straightforward with you, and, in turn, you’ll let yourself be vulnerable with us. Let’s take a sincere look at life. Let’s be completely transparent. Let’s allow the truth to set us free.

I composed this note on the very epitome of honesty: the mirror. Late one night, following a hard look at myself and the state of our publication, I scrawled all these words across my bathroom mirror in a dry erase marker. It felt good to write it all down, to let the reflection tell me the way things were, not the way I wanted them to be.

You might notice some differences between this issue and the previous one. Miscommunication between staff members, myself included, caused us to overspend our fall budget, necessitating some cutbacks in order to get this magazine into your hands. This wasn’t an easy fact to face — for myself or anyone else on our staff. But we had to be realistic, to be honest.

And the moment we started to be honest with ourselves, things began to fall into place. We found a beauty in being open, in embracing each other in spite of our flaws and weaknesses. We banded together as a team and did what was required of us, even when it was difficult or unpleasant. We found out just how strong we could be, together.

In this issue of The Point, you’ll see a lot of frankness. You’ll find the rough edges. The stories we’re presenting come from a foundational belief in the power of the truth, no matter how hard it is to tell. We hope you’ll let us be straightforward with you, and, in return, you’ll let yourself be vulnerable with us. Let’s take a sincere look at life. Let’s be completely transparent. Let’s allow the truth to set us free.

-Kelsey Osterman

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Spring 2012

BIOLA

Contact: pointmag@biola.edu

California College Media Association: 1st Place General Excellence 2008, 2010
Columbia Scholastic Press Association: Gold Medalist 2009
Chain Reaction, located in Anaheim, caters to students on a tight budget. The founders wanted to keep all shows reasonably priced, so the cost of admission ranges from $8 to $20. The venue has standing room for up to 250 people and showcases bands from a variety of genres, including punk, hardcore and alternative. Biola punk-pop band Pidgeoto has played at Chain Reaction several times.

Distance from Biola: 8 miles
Hours: Doors usually open at 6:30 p.m., but may open at different times depending on the event.
Contact: (714) 635-6067 or www.allages.com

Bourbon Street, which channels New Orleans through its decor and cobblestone walkways, is located seven miles from Biola in downtown Fullerton. With space for up to 150 people, Bourbon Street often hosts private parties, but most come to enjoy the live jazz music while they dine. Admission is usually free.

Distance from Biola: 7 miles
Hours: 6:00 p.m. to 1:30 a.m.
Contact: (714) 626-0050 or bourbonstreetfullerton.com

Santa Ana’s Yost Theater hosts various mainstream and famous classic artists of the ’80s and ’90s, such as silent film comedian Ben Turpin. With space for 800 people, the Yost Theater also offers dinner at the Camden Restaurant, recognized for its gourmet dining. The cost of admission ranges from $10 to $30 depending on the performer.

Distance from Biola: 17 miles
Hours: Doors usually open at 6:30 p.m., but may open at different times depending on the event.
Contact: (888) 862-9573 or yosttheater.com

The House of Blues Anaheim in downtown Disney attracts a myriad of artists, bands and events. The House of Blues invites a range of differing talents, including R&B, Christian, goth, rap, Latin, country, pop and jazz, as long as they convey peace and unity through their performances. Concert prices vary from $5 to $60 depending on the artist.

Distance from Biola: 11 miles
Box office hours: 11:00 a.m. to 10:00 p.m.
Contact: (714) 778-2583 or houseofblues.com/venues/clubvenues/anaheim

The Ugly Mug Café is located near Chapman University in Orange. An independent coffee house, Ugly Mug features a cozy lounge area with couches, a compact stage, some small tables and a relaxing outdoor patio. The café offers live entertainment including open mic nights and poetry readings, but space is limited to about 40 people. Ugly Mug is free of charge and visitors are encouraged to try the coffee, tea, espresso drinks and smoothies, as well as an array of bagels, cakes and other snacks.

Distance from Biola: 15 miles
Hours: Monday–Friday 8:00 a.m. to midnight, Saturday 9:00 a.m. to midnight, Sunday 10:00 a.m. to midnight.
Contact: (714) 997-5610 or theuglymug.com

The Yost Theater
The Music Box

The Music Box in Hollywood is a highly rated venue for concerts, premieres, wrap parties, award shows and special celebrations. It hosts some of the industry's most notable musicians, and with a capacity of 1,300 guests, feels like something out of the Roaring '20s, inspired by the dazzling nightlife of Hollywood.

Distance from Biola: 24 miles
Box office hours: Monday–Friday 10:00 a.m. to 6:00 p.m., Saturday 12:00 p.m. to 4:00 p.m.
Contact: (323) 464-0808 or themusicbox.la

The Conga Room

The Conga Room opened in 1998 in the heart of downtown Los Angeles. Mayor Antonio Villaraigosa, who attended the grand opening of The Conga Room, claimed it would complete L.A. Live, home to some of the best entertainment in the region. Since then, this venue has hosted album launches, movie debuts, award shows and parties. With a capacity of 1,000 people, The Conga Room showcases Latin artists and invites all attendees to enjoy a taste of South America.

Distance from Biola: 20 miles
Hours: Vary depending on the show and the night
Contact: (213) 745-0162 or congaroom.com

The Grove of Anaheim

Right next to Angels Stadium, the Grove hosts more than 250 events annually, ranging from concerts to comedy. Also an intimate venue, the Grove creates a comfortable atmosphere for performers and their fans. Prices for events at the Grove usually range from $15 to $60.

Distance from Biola: 12 miles
Hours: Monday–Friday 10:00 a.m. to 6:00 p.m., Saturday 12:00 p.m. to 6:00 p.m.
Contact: (714) 712-2700 or citynationalgroveofanaheim.com

Steamers Café

A block away from Bourbon Street, Steamers Café is known for hosting jazz bands in its small, intimate space that fits no more than 50 people. Steamers offers the opportunity to sit as close to the act as possible — attendees can even chat with the artists after the show — and is free of charge unless advertised otherwise.

Distance from Biola: 7 miles
Hours: Doors open at 8:00 p.m. and close at different times every night depending on the show.
Contact: (714) 871-8800 or steamerscafe.com

Belasco Theater

The Belasco Theater is a relic of the early 1900s, located on Hill Street in downtown Los Angeles. A multi-purpose entertainment complex with dramatic interior detailing and a modern flair, the Belasco holds special events like independent film releases and "Mustache Monday." It fits a collective total of 1,000 people in its main theater, ballroom, basement lounge, outdoor dining area and Grill Fresco seafood restaurant.

Distance from Biola: 20 miles
Hours: Vary according to the show
Contact: (213) 746-5670 or thebelasco.com

The Grove of Anaheim
By Claire Callaway
Photo: Hannah Miller

LOST IN
TRANSLATION

Being unable to speak the same language as your parents is probably unthinkable to most Americans, but for Amy Ortega and her family, it’s an everyday reality. Each year thousands of Mexicans make the huge sacrifice of leaving their home country and come to America in search of better opportunities for their families. Often, one of the secondary effects of this decision is that the immigrants’ children are born and raised as members of a culture that is foreign to their parents. Since most immigrant adults who come to America spend considerable time working to provide for their families, their children might not get to spend much time with them or learn about their cultural heritage, which includes learning the language their parents speak.

Ortega, a senior journalism major with an emphasis in public relations, has firsthand experience with this situation. Her parents cannot communicate well in English, and her younger siblings cannot communicate well in Spanish. “My sister just sent me a text last week that said something like, ‘I’m never going to tell Mommy anything again. I was in the middle of a story and she was correcting my Spanish. I can’t ever tell her anything personal because she either corrects my Spanish or can’t understand my English,’” says Amy. The lack of communication between the parents and the children has caused their relationships to suffer.

Amy’s parents were born and raised in Mexico. Her father was one of 13 children. He began working on farms when he was 7 to help support his family. Because of this, he did not have the opportunity to go to school — he was too busy working to have time to get an education.

Amy’s parents met in Mexico and had her oldest sister there. Soon afterward, they moved to America to start a new life. They had two more children, including Amy. Sadly, her mother passed away from lung cancer when Amy was 2 years old. Her father remarried four years later and he and his wife had three more children together.

Amy grew up Roman Catholic and was able to attend catechism class in Spanish. This, combined with going to a Spanish-speaking elementary school, allowed Amy to learn Spanish and preserve her parents’ home culture. Amy’s parents have not had a need to master English because they have remained immersed in the Spanish-speaking community in Anaheim, and her father has time for little else besides work.

“My sister just sent me a text last week that said something like, ‘I’m never going to tell Mommy anything again.’”

“I’m not trying to make excuses for them,” Amy says. “However, my dad’s purpose in coming here was to work and to give us
the opportunity to do better than he did.”

Amy’s younger sister and two brothers are 14, 10 and 9, respectively. They grew up with siblings who spoke English and have only attended English-speaking schools. They are surrounded by an English-speaking culture.

Their mother, Alma Veronica Ortega, feels that the worst effect of this problem is that she is unable to share her culture with her children. “When I want to teach the children about the games I used to play in Mexico, they don’t understand me because they’re not video games,” she says. “They’re older games, singing games and the like. It makes me sad that they don’t know anything other than their video games, anything outside of what they have now.”

Artemiza Hernández, a Biola modern languages professor with a PhD in Hispanic literature, who immigrated to America from Mexico when she was 17 years old, affirms that this is a common problem for Mexican-American families. “Many Hispanic parents work from eight to 12 hours a day,” she says. “Maybe they even have two different jobs. The kids end up just raising themselves because parents just come home to sleep.” Hernández says the lack of interaction with their parents means that English becomes the children’s first language. When they speak Spanish in the home, it is very basic.

Hernández has also seen that Latino children often lose their ability to speak Spanish because they are made fun of by other children in school for speaking a foreign language, and consequently do not want to speak it anymore. However, this has not been a problem for Amy. In fact, she is thankful that she has had the opportunity to learn Spanish because it has helped her in her career, even prior to graduation.

Interestingly, Amy’s little sister, Ivette, doesn’t have a problem with the language barrier between herself and her parents. In fact, she feels that she can communicate with them effectively enough using “Spanglish.”

“If I’m talking to my mom in English and I use a word she doesn’t know I can just say synonyms until she gets what I’m talking about,” Ivette says. She does admit that it gets annoying when they correct her Spanish all the time. “They say I’m not a real Mexican and stuff like that,” she says. “I do want to take Spanish in school. I want to keep learning.” Amy feels that her younger sister doesn’t see it as a problem yet because she is not old enough to understand the communication breakdown that it causes.

Amy also feels that being bilingual is a good way to honor her parents for their hard work. She did not encounter anyone looking down on non-English speaking immigrants until she came to college. Amy was stunned when she heard people like her parents being labeled as lazy for not speaking English. “My dad works so hard,” she says. “Why should he go out and learn English? I will work twice as hard to speak his language. He made the crazy choice of coming here in the first place. [Learning English] is not his job. But that’s just my mindset. Other people think differently.”

All in all, this is a very complicated issue with no clear solution. A cultural and linguistic gap between parents and children is a part of daily existence for some families here in America. The circumstances differ slightly in every case, and how each child feels about the situation varies. Amy feels that preserving her parents’ cultural heritage should also be an important part of who she is. This, combined with her admiration for her parents’ work ethic, has been an inspiration to her. “I should work so that I can one day give back to them,” she says. “I’m here for them.”
Most students at Biola have one thing in common: a tight budget. Keeping up with the pace of university life while balancing tuition costs can certainly squeeze the wallet, especially when one is making the college journey without financial help from relatives. When a lack of funds threatens to force a departure from Biola, options may seem few and trust in God’s provision is the only beacon of hope. For most, saving grace comes from family members, employment or financial aid. For other students, help arrives from an unexpected source: friends.

Austyn Lewis

Raising $4,000 in 24 hours might sound impossible. But at first, even Emerson resident assistant Austyn Lewis was optimistic.

“I had a pretty good feeling the money would turn up,” the junior elementary education major explains, recalling the mindset he held last fall, only weeks away from final registration. But after numerous meetings with financial aid and accounting advisers, the hope he once had for returning to Biola in his junior year began to dwindle. Exhausted from encountering one closed door after another, Lewis began to reluctantly accept the inevitable.

“I had set up a meeting with admissions at California Baptist University to start classes the following day,” he remembers. “Basically, I thought, ‘Outside of a miracle, there’s no way I’m going to be able to be [at Biola].’”

Midway through the summer of 2011, Lewis received changes in his Financial Aid package, coming up $8,000 short of what his family was expecting to be given. Even with his RA income, he was still lacking $4,000. Days before final registration, he broke the news to his friends, who didn’t take it lightly.
“They all kept saying, ‘You can’t leave. You’re supposed to be here. You’re supposed to be our RA,’” Lewis says. “They felt strongly about that.”

Faced with the impossible, Lewis’ roommate Chris Yim and their good friend Richie Gowin came up with a plan, only a day before the down payment was due. In the form of a Facebook page, they launched the operation they called, ‘Keep Austyn at Biola,’ and began the hour-by-hour journey that would decide the future of their friend. Posting envelopes on walls for dropping off money, Yim urged potential donors to leave whatever they could in the envelopes or to meet him somewhere to make a contribution. Initially, Lewis had his reservations. Knowing so many other people were in a similar situation, he asked his friends not to go door-to-door or take money from other people were in a similar situation, he asked his friends not to go door-to-door or take money from people.

“I thought, ‘Why do I deserve other people’s money?’ But Chris was relentless,” Lewis says. Despite Lewis’ doubts, they had raised $1,000 by noon. By dinner, they had reached $2,000, but Lewis, “I thought, ‘Why do I deserve other people’s money?’”

“Austyn didn’t know how to handle this news. With his mind-set slowly changing and becoming more hopeful, he anxiously waited out the next few phone calls and donations. At 10 p.m., they counted again.

They had done it. They had exceeded it. Lewis, in complete shock, held $4,311 in his hands.

“That night, that moment, I knew I would stay,” Lewis remembers with a satisfied smile. “Chris had done it. He raised $4,000 in 24 hours.” The next day, they took the money to accounting and Lewis registered for the semester. After seeing the way his community had come together to meet a common goal, even before the semester began, Lewis knew his floor would become close very quickly.

With a strategy to avoid repeating this situation next year, Lewis is in good spirits. He plans to live in a house off campus with Yim and Gowin. And to the anonymous donors and supporters who gave him what he needed, he is grateful.

“If there is a possible place to thank anyone who gave, whoever you are, whether it was through prayer or giving, I’d like to thank them from the bottom of my heart,” Lewis says. “I don’t know if I have expressed enough thanksgiving towards them.”

Through this roller coaster process, Lewis has learned a few lessons about trust, and is sure of one thing: “I think this is an out-of-the-ordinary experience and a confirmation that I am in the right place and that God wants me here. I am going into next year trusting that same thing.”

Joseph Garrett

Many Biola students know and love the YouTube channel “Dorm Series,” a show that takes a humorous look at college life, written and filmed by residents of Heat, the guys’ floor on the second level of Hart Hall. But the biggest plot twist occurred off-camera, when the loss of a scholarship forced Joseph Garrett, freshman film major and co-star of the series, to leave Biola in the fall of 2011. However, this unexpected change didn’t stop the crew of Dorm Series from regrouping and making debit card transactions and takes only a small portion of the proceeds for its use. When Garrett visited Biola around Thanksgiving, the crew filmed a couple episodes of Dorm Series and used them as the launching pad for their campaign, which they called “Bring Joe Home.”

“When Joe disappeared, there were certain things that weren’t normal,” Davis admits. “Joe is a part of this. It felt like there was something missing.”

The videos weren’t just a plea to the fans, however. The crew wanted to speak clearly to those involved with Joe’s return — namely, Mr. and Mrs. Garrett.

“His parents ultimately are the ones to front a lot of this money, and it’s very hard to communicate to parents how loved you are in a new community because they’ve never seen you there before,” Davis observes. They wanted to use Dorm Series to convey to Garrett’s parents how much they care about him and wanted him to come back.

Coincidentally, two weeks after starting the campaign, they found out Garrett was going to return to school on another scholarship. When they stopped the campaign, fans of the show who had donated $500 after only one announcement, a feat that impressed the three guys.

“Dorm Series is a comedy series, but they don’t play fake characters,” Davis explains, his filmmaker side emerging as he speculates on why the fans were so supportive. “They are themselves, exaggerated. The viewers are watching an exaggerated form of someone who is real. The fans fell in love with a piece of Joe.”

The biggest donation, $200, was anonymous. It was given to a friend to pass along to them and provided

“We saw it as a good opportunity to get people involved and to represent to Joe how much people care about his involvement here at the Biola community and on Dorm Series,” Wheeler explained.
a large portion of the total amount raised. The guys would like to thank this donor. Though in the end it didn’t come down to the money, Garrett was still grateful.

“The money was great, but it was also just all their support and knowing that I had a lot of people backing me up to return,” he says. “That was probably the biggest thing.”

With full knowledge that Garrett would return under a new scholarship, Davis and Wheeler gave him the money anyway. Though it wasn’t enough for tuition, books and other supplies can be costly.

“Even when he left, I was pretty much one hundred percent positive he’d come back after at least a semester because I felt this is where Joe does belong,” Wheeler says confidently. “I’m not going to pretend to know God’s plan for his life, but I could really tell this community is where he belongs.”

At the start of the spring 2012 semester, Garrett returned to Biola and has continued making episodes of Dorm Series with his friends. Next year, with his full academic scholarship back in hand and his friends at his side, Garrett isn’t worried this will happen again. Wheeler and Davis agree, and the trio looks forward to what lies ahead for Dorm Series and their friendship.

“It’s good to have my friend back,” Wheeler says, smiling. “Our friendship has grown just from being together. All glory to God.”

When the word “chastity” is mentioned, some people might wrinkle their noses or scratch their heads in confusion. It is a word that is either revered and readily understood or repressed and approached with indifference. In Mere Christianity, C.S. Lewis defines chastity amongst the Christian community as, “the most unpopular of all the Christian virtues.” While some might argue that this notion is still true in the Christian community, perhaps this statement most aptly applies to the college age generation. Many forget that chastity is, indeed, a Christian virtue and a spiritual discipline that is to be practiced within the community.

Theological giants such as St. Augustine and Dietrich Bonhoeffer defined this term as a spiritual virtue. Augustine remarked, “Chastity is a virtue of the mind.” Bonhoeffer also defined chastity as a discipline by stating, “The essence of chastity is the total orientation of one’s life toward a goal.” Dallas Willard emphasizes chastity as a spiritual discipline of letting go and coupling to something that builds the body up. While these theologians have provided a biblical survey of the issue, how is it praktically lived out? And can it be lived out on a Christian campus like Biola?

In trying to analyze the rhetoric of the word, “chastity,” The Point assembled a panel of students and faculty to discuss the topic of chastity as it is represented on Biola’s campus and to provide a more robust view of what chastity looks like. This is the starting point in trying to discover what chastity looks like lived out, beginning with analyzing the rhetoric used on Biola’s campus.

Here is the conversation:

**Point:** Thank you for coming this morning to discuss this topic. The purpose of this panel is to discuss the rhetorical messages on Biola’s campus regarding chastity. So, let’s start off with the first question to get the ball rolling. Students are required to sign a contract that states they will abstain from sexual conduct. What rhetoric exists on Biola’s campus in regards to the topic of chastity or sexual purity?

**Langer:** Analyzing rhetoric is not one of my daily activities; I’m the more philosopher type. However, the question you are asking is paradoxical. You quote a catalog contract requirement and then you ask about chastity. I think that is a fair way of how we view that game. Abstinence points toward the violation, the boundary, not toward playing the game, so to speak. It doesn’t make you think of what sex is, and what it is there for. It does not make you think of it in a positive term. It is more like, here is the boundary and don’t violate it.

**Calley:** Looking at this topic in the context of rhetoric, you know, it says “conduct” but what does the word conduct mean? What is sexual conduct and what does it mean? Is it all that other stuff or does it just mean...
intercourse? I think those things need definitions because you are asking them to abstain from sexual conduct.

Andre: The contract, in a sense, is viewed as kind of a joke. Viewing pornography is stated to be a violation of contract, but not many really view it as a violation of sexual misconduct.

Rosales: To be quite honest, I’m not sure I’ve heard any “rhetoric” on this subject due to the fact that it seems taboo to talk about on campus. Now, not the thought of abstaining from the physical nature of sex, but more of the deeper subject of being chaste. Chastity is a lost word, one that does not appear in Biola’s community standards. And even if it did appear, I rather doubt anyone would notice due to the lack of actually reading the contract. I feel we are completely lacking in any direction as to what chastity looks like and how it helps develop spiritual integrity. There are the comical phrases such as “leave room for the Holy Spirit” that float around campus, and there is enforcement of the open house rules by our Res Life staff members, but I feel that is the most I have seen this subject being dealt with.

Point: So what would educating Biola students on chastity look like?

Sidnam: Two important things need to go into the education on chastity: one, we need delineation between what chastity looks like and how is it lived out. You know, what are we not supposed to be doing needs to be defined. But we also need the value system. What is the value we are aiming for? What is chastity? We don’t (thoroughly) define the things that we are to be aiming for — we don’t often think of chastity as a virtue, we think of it as this weird word that has all these negative connotations attached to it — almost prudish in a way.

Rosales: While chastity does end with the physical, it is to my understanding that chastity begins with spiritual discipline. There are so many subjects we do not talk about such as masturbation, pornography, sexual addiction, same-sex attraction, rape, gender confusion and molestation. Meanwhile, all the secular campuses around us have conferences and support groups regarding these very subjects. We, as a Christian university, seem to forget to include such conferences. We ignore the issues that our graduates are going to encounter with more frequency, and that frightens me. We need to get up to speed and examine our sex-hungry culture with a spiritual mind, if only to have a better answer when the world asks why we choose to refrain from splurging in the sexual marketplace. So, how do we do this? A conference would be a start, followed by support groups, fireside chats and a deeper examination of the reason why we are trying so desperately to give away that which is sacred.

Sidnam: We need to have an understanding of what Christianity has to offer — that we have a confidence and a hope and that we should want to be abstinent and be chaste because it is something good and beneficial for us — it was what we were designed for. And it is not just for the promise that we will get married one day because what if we don’t get married one day? That is something we definitely do not focus on. But you know, what if you don’t get married? Then people ask, why should I be chaste? What is the benefit? Why did God design our bodies the way he did? Why did he make man and woman? What is the purpose of sex and what does that teach us about God? What does fidelity teach us about God? We need to really understand the whole picture, and I think defining and answering all of those questions will help us. We need to focus on the big picture but also the little steps to get to the big picture. They are both necessary, and I really feel that that emphasis is missing on the rhetoric of chastity.

Calley: One of the things that my friend did with a nonprofit abstinence program was teach kids about healthy decision-making, and I think it would work with college students. It gives them a personal choice in that it allows them to think through the personal ramifications that could happen when you have sex outside of marriage. I think that would be palatable to a college student. It isn’t condescending, and it sees them as a...
whole person. It speaks to their intellect and soul and ties it all together in asking what the ramifications are. What are the ramifications to your soul? What are the ramifications to you physically? I like the idea of healthy decision-making in terms to better educate individuals.

Andre: I don’t know if this is pointing out the obvious, but I think there is a connection with prayer and remaining chaste. I mean, statistically, the reality is that there will be a large percentage of us graduates who will fall away from the faith, but what I am concerned about is whether we have divorced God out of our cultural reality. Have we kept God out of sex and out of marriage — so much so that it doesn’t feel right to pray about our relationships and our sexuality and life plans? If that is the case, and we are not bringing God into our relationships, then how do we expect people to stay chaste?

Point: Do you believe, then, that the spiritual discipline of chastity is represented on Biola’s campus? We are all biblical studies minors. Do you think chastity is represented in a way that we all acknowledge it as a spiritual discipline?

Sidnam: As a Biola student, I do not see as much of a focus on chastity as I do on abstinence. The only thing that I really remember that focuses on the rhetoric of abstinence is [Define the Relationship] week, but it assumes a relationship already and does not focus on singleness. Or the signs in the dorm rooms that tell you what is a proper display of PDA. I’m sure they have done workshops on [sexual purity], but there has not been extended advertisement given to students about the workshops. There was a time that I did go to a chapel that featured a panel of [resident directors] and [resident coordinators]. They talked about their struggles and orientation toward dating. That chapel was good and encouraging because you were able to experience others’ narratives and see teachings lived out in a practical way.

Andre: I was not there for that chapel, but if you take that out everything else you mentioned was about abstinence, and the question was chastity. I would say the same about my experiences. So, unfortunately my answer is no. I have been around this campus for a while and I cannot think of a time where chastity language has been mentioned.

Langer: But what would be chastity language? You throw out the word chaste, and like you said, the underlying word is abstinence. So, what distinguishes it from abstinence language?

Point: You’re taking my next question.

*panel laughs*

Andre: I’ll take a stab at it. I think chastity language is the “whys.” It answers why we don’t do this and that. The “hows” and “whats” is abstinence language. But the “why you don’t do this” and the “why you wait” is chastity language. You aren’t dealing with only the physicality, but you’re dealing with the heart. It is a very subtle difference and a thin line, but the difference is there.

Sidnam: And using the rhetoric of abstinence gives us the idea of a repression of sexuality, and chastity is more about glorifying God with your sexuality and recognizing what you were designed for. [Chastity] is good and it is God-ordained, but also recognizing that it has a place and a purpose is what chastity is. It shows how we are glorifying God with our body.

Calley: I think it’s hard to define because there are so many connotations with chastity. The first thing I think of, honestly, is a chastity belt. There are so many inherent gender problems with the term — I’m sure you are all surprised I am saying that — but there are! Because when you think of a chastity belt, you see it as a very female issue and the language is very feminine.

Langer: *goes to the whiteboard.* We need to think positive of chastity and big picture stuff. *writes

**This is going to sound bad, but we need to take sex out of the bedroom — there is something to that idea of community. I would also like to see us having discussions together.**

(Dorothy Alston-Calley)
she advocates that sex be a communal topic, and I think that is significant. This is going to sound bad, but we need to take sex out of the bedroom — there is something to that idea of community. I would also like to see us having discussions together. Biola has separate chapels for males and females [when speaking about sexuality], but why can’t we have these discussions together and share our hearts and struggles with one another?

Langer: It is interesting how much we see sex [in our culture], but how private we make it. It doesn’t lead to healthy communal expression of the issues.

Sidnam: Our rhetoric has been convoluted and that makes it difficult to define chastity. We draw things from culture and tradition. The idea of adding in a new rhetoric of chastity could be helpful to our community, because if we did a seminar and marketed it about chastity people will not be more likely to come, but if we have a seminar on devotion it may draw in more people. I also think it would be good to add more to the contract to help delineate blurred lines for people.

Andre: I like the idea of changing it into a new rhetoric, but maybe marrying it with the old rhetoric too. I think that “chaste devotion” introduces the richness of the word that we lost. Also, if we are to couch this topic on campus I would say to keep it as far away from the contract as possible. Let’s do it in a community and talk about the positives and not just the negatives.

Rosales: I would encourage students to strive for holiness. Seek God and admonish one another. Become an active member in a community of believers. Regard others higher than yourself and most of all remember that your body is a temple and your mind is what controls that temple.

“body” on the board. First, we are embodied souls; we are a body, a gender body. Writes “male” and “female” on the board. I am telling a biblical story here now. See, now you get marriage — husband and wife — and then this crazy thing happens and you get sex. Then this miraculous thing happens and you get children. You can think of this biblically and think of this linear thing as a set of railroad tracks that bind this all together, and in order to get one thing you must start at the beginning with examining the body.

Point: So, how would you all define chastity for Biola’s campus and how would you encourage students to pursue it?

Rosales: I see it as it pertains to a deep knowledge of ourselves as deprive beings who are calling out to be loved and enjoyed. Chastity corrects the sexuality of a person and brings it back to where it needs to be. It should be used to tame the broken soul with spiritual discipline and to realign our hearts to God. Is chastity an outdated term? No, it is a term that is desperately in need of revision.

Langer: I probably would not use the word chastity — now you have me thinking chastity belt! It is one of those words that would be great but there are a lot of “ifs” and it is one of those words that will be pretty hard to row your boat up. I would suggest as an alternative to use the word “devotion.” Because it moves you close to the goal — I mean, what is it that you want students to do with their sexual bodies? You want them to devote their bodies to Jesus. You want them to be the devoted embodied. Devotion is thought of as only a personal Bible study, but not something we do with our body or our work, because we don’t think of it in that theological way. Not because it can’t be a theological thing, but because we do not think of it that way. So, I would like to beat the drum for making it be called devotion. I think that would be the best approach.

Calley: A good way to encourage students would be to talk about sex in a community matter rather than a private matter. [In] Lauren Winner’s book, Real Sex...