



Faith **MATTERS**

The values of a Christian Liberal Arts Education

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Faith, Life, and Pancakes



Mr. Nicholas Maricle
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I became a Christian at the age of fourteen. As a child, I hated church, but we attended regularly. I remember pretending to be asleep on Sunday mornings in the hope that my parents would let me skip church that Sunday—they never did. So, for years, I attended church begrudgingly and became the quintessential church kid. With time, I entered the youth group and eventually attended a youth camp with other teenagers. Though I went for all the wrong reasons, God changed my life at Tall Timbers in Woodworth, Louisiana.

On the second night of the camp, the preacher presented the gospel. On one level, I had known the gospel all my life. I knew, as do many Americans, that Jesus died on the cross to forgive sins. On this second night of camp, however, this message took on new meaning for me. No longer did Jesus die to forgive sins in a generic sense. The message became Jesus died to forgive *my* sins. This additional word makes all the difference, and James 2:19 gives reason to believe that this subtle change reveals living faith as opposed to dead faith.

I was at once terrified and comforted. The idea of standing condemned before the throne of God is terrifying. In that moment, I realized, perhaps for the first time, the depth of my own depravity. Isaiah was correct when he wrote that our best deeds are like filthy rags compared to the radical holiness of God (Is. 64:6). And yet, I was strangely comforted. For the gospel reveals the face of God: God's first inclination is not to punish but to forgive. "God did not send his Son into the world to condemn the world, but to save the world through him" (Jn. 3:17, NIV). In this we see the gratuitous goodness of God. We did not ask Jesus to become incarnate, we did not pray for God to inspire Scripture, and we did not fast on the Saturday before Easter. And yet God took the initiative to ransom us. In Christ, "God was reconciling the world to himself" (2 Cor. 5:19, NIV). So, though I knew I deserved any punishment God could choose to impose, I felt comforted because God welcomed me as his newborn son. Scripture speaks of this change in terms that have long made me uncomfortable: We are adopted by God—may his name be praised—to be his sons and daughters, we become heirs to throne of heaven and coheirs with Christ, and we become the righteousness of Christ!

Returning home from youth camp brought something of a culture shock to my life. Thomas Aquinas says that the greatest good—the *summum bonum*—of human life is to see the face of God. At salvation, Christians catch something of a glimpse of God's face refracted through creaturely imperfections. Many Christians will intuitively understand this experience that strains our language as we gesture toward something beyond our horizon. And because of this glimpse, I, and others like me, could never be the same. After youth camp, I began reading my Bible in earnest, I drank deeply from the teachings of my church, and I sought God's will through prayer. I also had a deep desire to see the will of God infiltrate every area of my life.

This desire to have God infiltrate all areas of life has been lost in the acids of modernity. We typically view our lives like waffles: We have different boxes we put things in. We have a religious life, but it is largely relegated to something we do before the Saints play on Sunday afternoons. If you're really committed, you might make a Bible study on Wednesday nights, but nothing over the top. In a separate box we have

our work priorities which are, of course, in a different box than family commitments. Approaching life like it's a waffle prohibits us from seeing God's influence in every area of our lives.

The alternate approach to life, and the one I wish to promote, views life like a pancake. Try as we might, we simply cannot separate work, faith, and family. What we do in one area necessarily and invariably affects what we do in another area. I bring stress from work home to my family, and issues in my home affect both my worship and my work. And when we think of life like a pancake, we can see how one area of life—such as our faith—affects other areas of life—such as our vocation.

Viewing life like a waffle is a new idea. The ancient pagans said the earliest Christians were atheists, anti-social, and cannibals. Each name is interesting for its own reasons, but ancient pagans called Christians anti-social because Christians refused to engage in pagan worship. Pagan worship influenced all areas of culture—they viewed life like a pancake in which pagan worship affected every element of society. Consider, for example, Paul's discussion of eating meat sacrificed to idols in 1 Corinthians 10. They couldn't even buy meat at the meat market without pagan worship being involved! Christianity offers a holistic approach to life such that early Christians could not set their faith aside even when buying groceries. Instead, their faith influenced not only what they did on Sundays, but every area of life including their jobs and what they bought at the local market. Christians were persecuted due precisely to their refusal to water down Christianity to simply another pagan religion or to relegate their faith to their private lives. If our faith doesn't influence every area of life, we're showing that we misunderstand the historic, orthodox, and apostolic Christian faith.

We can also see that viewing life like a waffle is fundamentally flawed. Life is full of unanswerable questions. These are questions that we must answer even if unaware of our answers. All of us have an opinion about the meaning of money, marriage, and work. Simply by living your life, you will live out a description of what life is all about. Christianity and our culture present conflicting views of the point of life. According to American culture, the point of life is to make money, drive nice cars, and retire young.

Christianity, in contrast, says the point of life is to know and love God. Since culture and Christianity disagree about the ultimate goal of life, they present conflicting positions on nearly everything of substance. So, the contention that we can engage in our vocations without worrying about questions of religious significance is foolish. Psalms 14 and 53 tell us that the person who lives like there is no God is a fool because he has missed one of the most important and obvious aspects of reality. Secularity, after all, is a myth, and atheism is just a type of theology. Our lives are religiously charged, so we cannot sequester our faith to Sunday mornings. Instead, questions of religious significance will be integrated with every aspect of our lives whether we like it or not.

Establishing that God is the greatest good—the *summum bonum*—who should be pursued in all areas of life goes a few steps toward describing how to pursue God in all areas of life. First, we shouldn't discount the value of shifting from a waffle-mentality to a pancake-mentality about the nature of our lives. In the drama of redemption, God creates from nothing and then draws all things toward himself. Aquinas would say God is the efficient and final cause of creation. The oak trees grow to the glory of God, the mosquitoes buzz his praise, and the rhythm of the human heart provides a soundtrack of worship. Everything around us pursues the trinitarian God of robust Christian orthodoxy. We, too, need the mentality of pursuit for our entire lives.

Second, we can integrate our faith with our vocation by falling more deeply in love with Christ. Too often American Christians treat our faith as if it is mere behavior modification. While we do need to modify our behavior, Jesus died on the cross to achieve more than our personal holiness. In other words, the Christian faith is more than attempting to tell fewer lies. In the gospels, Jesus says that he can summarize the entire Old Testament—75% of Scripture—in two commands: love God and love people. By loving God, we obey the first four of the 10 Commandments. In loving God, we shun idols and respect his name. By loving others, we obey the final six of the 10 Commandments. For, if I love my neighbor as myself, not only will I not murder him, I also won't steal from him. The emphasis for Jesus is not on the sins we want to avoid, for this leads to the slavery of works righteousness. Instead, the emphasis is positive: By

focusing on knowing and loving God, the rest of life falls into place. By seeking God, our faith and vocations will become inextricably integrated.

The Christian faith is an invitation to a relationship—to a romance if I may use this term. Our highest good is to see the face of God. But God does not reveal his face only on Sundays. The whole world is the Lord's, and he reveals himself in all of life. By integrating our faith and vocation, we can begin to see the face of God in everything we do. We can return to a form of the sacramental view of creation ubiquitous in pre-Enlightenment thought. And when we see God's face everywhere, we realize he is all we ever wanted. As Augustine of Hippo prayed: "You have made us for yourself, and our heart (*sic*) is restless until it rests in you" (*Confessions* I.I).

My Calling



Dr. Emmanuel Johnson, Ph.D.
Associate Professor of Social Work

My calling to serve the Lord through the social work profession has not just happened. My calling is the answer to these questions: How did God prepare me? On the path that he took me through, what is the fruit that he is trying to produce through me? Many of us are called to do certain things, either we love it, we are paid for it, the society needs it, or we feel the greatness of it, but everyone agrees that we all are called to serve the Lord. In an educational institution, who is called to serve? Only the highly qualified, wise, intelligent, achieved, strong? In a Christian educational institution with the vision of 'Transforming Lives', God does not always call such people.

Instead, God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, so that no one can boast before Him (I Corinthians 1:27-28). This is true in my life. The Lord called a simple and humble person to serve Him in this great institution.

I always feel that I am in the Lord's hand, just like clay in the potter's hand.

The Preparation for Calling:

The desire to know who God is and how to relate to Him began early in life. It was a pleasant and surprising experience at first. I was born in a traditional Christian Protestant family in India. My father was the key person who took the initiative to build a Protestant church in the city in Southern India during the 1970s when he felt the need for a Protestant church in the area. The church was dedicated in the year 1972 and affiliated to the 'Church of South India' Coimbatore Diocese. My entire family was actively involved in all church activities. I was brought up in this culture where I focused on attending church and actively participating in the youth camps, Sunday school, and all church activities. I had always been able to revive my own strength and abilities spiritually. From an early age I started leading my life with a faith and religious bond.

The Path of Calling:

I had the experience of the love of Jesus fully in a spiritual convention. What followed was amazing. I experienced a new kind of peace, certain that Jesus had accepted me just as I was – my intellectual hang-ups, my sense of unworthiness, and all. I had not earned it. I did not deserve it. But he took my cautious step of faith and, in return, welcomed me with open arms. He was no longer distant. I felt washed, clean – for the first time, rightly related to Him. Though there was much I had yet to understand, I was convinced I had finally come home. As I looked back, I could see a clear pattern. God had been at work for as long as I could remember to bring me to Him; He guided the choices I made and friendships I developed. His hand had been on me. He never imposed nor compelled, but waited patiently for me to see my need and respond.

My world changed. It was soon clear that this new relationship would reach beyond my personal and family life into every arena, including my work. To my amazement, I found I could integrate Sundays into Mondays with great benefit to both! That practice, now spanning over 30 years, has reshaped my approach to an everyday profession, from students' relations to my care for people. I realize that this was His calling. God guided me to complete my

Ph.D. despite the difficult circumstances I have faced. I was dreaming of a job abroad. My wife encouraged me and extended her support through her prayers. One fine day, God opened a door at the University of Malaya, then at the University of the West Indies. But still, I felt that the purpose of his calling in my life was not fulfilled. Three years back, God called me to serve at Louisiana Christian University.

The Calling:

My calling at Louisiana Christian University is where I get more opportunities to serve and glorify the Lord and stand as a mighty testimony to students. The Lord is using me at this esteemed university to transform the lives of students. Personal transformation results in a completely new nature. It replaces the old. The Apostle Paul describes it this way: *"If anyone is in Christ, he is a new creation; the old has gone, the new has come!"* Consider other terms used in the Bible to describe the stark contrast between the old and the new. *A person, on becoming a believer, comes out of darkness into light (Acts 26:18); out of bondage into freedom (Romans 8:21); out of death into life (Romans 6:13).*

God's ways are far higher than our ways. Why does He make the choices? This verse is so true to me, *'You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name, the father will give you.'* (John 15:16).

Acts 14:1-7 teaches the importance of calling.

1. We must be faithful to God's calling in our lives.

The Lord taught me how I must be loyal and faithful to the profession to which He has called me. When I started practicing this, the Lord started blessing me in my profession with more worldly recognition and material benefits. Sometimes I face circumstances that challenge my faith and integrity, but in my life experience, the Lord always send an angel, leads, guides, and provides me with more patience and endurance to overcome those challenges. When we are faithful to God, He will help us make the impossible things, possible and face any challenges in our lives as we are called to serve Him.

2. We can be bold in our witness.

We must be bold and strong in our teaching because we stand as a mighty testimony as followers in the

footsteps of the Lord. Sometimes it may be challenging due to different situations or circumstances in our lives, but God teaches us to be bold and stand as a mighty witness. I never hesitate to share my testimony and share the parables along with the course lessons. God gave me the courage to teach the students and to bring transformation in their lives. All my lectures inside and outside the classrooms have aimed at placing great transformative hopes in my students.

3. We can run with endurance the race that God has set before us.

As a Christian educator and researcher prompted by certain inner dynamics and deep Christian convictions, I have always tried to revamp the educational culture of the students by not mechanizing the educational pattern, but by promoting creative thinking and logical reasoning among my students. The Lord equipped me to become a great researcher, professor, and role model for the students. Because of His calling, He blessed all my work. I am called to serve and bear fruit to glorify His name.

A Hardened Heart Transformed



Dr. Theodore Chiasson
Coordinator of Computer Science

When people hear my background and credentials, the conversation inevitably leads to the same question – “How did you end up in Pineville, Louisiana???” This is the story that only God could write – a story of calling.

Let start from the beginning – I was born in the late ‘60s in the rural hamlet of South West Margaree in Nova Scotia, Canada, the eighth child of Acadian French parents, and raised in a Scottish community attending the local Roman Catholic church. In those days, the mass was still held mainly in Latin, but the sermon was always in English. Being a child, I had the “child-like faith” that scripture describes. When the priest raised the Holy Communion for blessing, a bell would ring. I did not see the altar boy ringing the bell and thought the sound was coming straight from Heaven! We attended service at another parish one Sunday, and the altar boys there were openly ringing the bell. It was the beginning of the end of my faith. When my oldest brother graduated from high school,

he headed out to Western Canada for employment. While living in Edmonton, he became a born-again Christian. My second-oldest brother joined him in Edmonton and decided he would “un-save” his brother. He began studying the Bible in order to argue against God and salvation. As you can imagine, this eventually backfired. He himself was radically saved! He then returned home to the family farm to spread the good news to anyone and everyone, whether they wanted to hear it or not.

I clearly remember my brother’s return. I was eight years old. My brother took his four youngest siblings into the living room and had us down on our knees while he preached fire and brimstone to convince us we would perish if we did not believe. His fervent preaching had the opposite of his intended effect on me. My heart was hardened against religion, and I decided then and there that I would never be born again.

Fast forward 40 years. I was working in the Muslim country of Qatar as the Dean of the School of Information Technology. I had not been to church since leaving home at the age of 16 and had no interest in any religion whatsoever. I met someone and became very close friends with her before learning that she was a born-again Christian. I was shocked and confused, and forced to re-think my stance on religion in general and Christianity in particular. For the first time in my life, I prayed to God for guidance, asking “God, what should I do?” and received a clear answer to my prayer: “Read the Bible.” So I read the Bible in its entirety.

At around this time, my brother’s wife passed away from cancer. My brother had calmed down over the years, and eventually became a Baptist Minister. He planted a church in Cheticamp, Nova Scotia, not far from the family farm. I travelled home to attend the funeral in August 2016. The service was nothing like I had anticipated. Rather than mourning a loss, it was a celebration of her life. After the service, I gave my life to Christ as my Lord and Savior.

By this time, I had already pursued two successful careers in computer science: I had worked in industry as a Chief Information Officer, Chief Security Officer, and Director of Electronic Information Systems in the publishing and health care sectors; in addition, I had

worked as an instructor, lecturer, assistant professor, and dean in academia. I was the dean of a school with 30 faculty and staff and 500 computer science students. I had believed myself a “good person” and had tried to do good deeds under my own strength.

But as the scripture says in Isaiah 64:6, “... and all our righteous acts are like filthy rags;” and Solomon says in Ecclesiastes 2:11, “Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun.” For any “good deed” done under your own strength will be outside of the perfect will of God.

In 2018, I moved with my wife to Maui, Hawaii, and worked at University of Hawaii Maui College as an Instructor for three years. During this time, I was baptized and grew in my faith and understanding of Christianity. I felt that while it is important to have Christians in secular educational institutions, I was being called to work at a Christian higher education institution to put my experience, skills, and knowledge to use for Kingdom purposes.

I started looking into Computer Science positions at Christian colleges and universities and was shocked to see how few Christian higher education institutions offer computer science degrees. This solidified my decision to join a Christian institution and help to train up the next generation of Christian computer scientists. I applied to every opening I could find, but the economy was in contraction, and many openings were cancelled or deferred before reaching the interview stage. I continued to apply, and on May 3, 2021, I submitted an application to a posting at Louisiana College. Up until this point, all of my applications seemed like they were falling into black holes, with no interest or response. With my LC application, everything changed. I was interviewed three times and offered a position by the end of June! My wife and I quickly sold everything and bought one-way tickets to Pineville, Louisiana.

We arrived on August 1, 2021, and have been loving every minute of our new lives here in the South. I have taken over as Head of Department in Computer Science, and have already seen God’s hand moving. We have launched new programs in the Bachelor of Applied Science pathway for community college

students to complete degrees in Programming, Web Systems, and Cybersecurity, and also launched a Bachelor of Science in Cybersecurity. We have also recruited a second computer science faculty member who will join LCU in Fall 2022.

So, what is the difference? Why does it matter that I am teaching at a Christian institution versus continuing in the secular education realm? While modern educational thinking is largely based on Naturalism, Christian higher education is derived from a biblical outlook that is based on the existence of God and promotes a coherent biblical worldview that makes sense of life with the Bible as the point of reference for all knowledge and the source of all truth. Unlike the secular approach to education as the cultivation of marketable skills, students at Christian higher educational institutions are encouraged to consider their role and calling in life. Facts are not learned, and skills are not developed in a vacuum; they are presented in the context of Creation, the Fall, and Redemption.

Christian higher educational institutions equip students to pursue academic excellence in an environment that presents Christ and the Christian viewpoint in a way that reveals God's redemptive love. This provides the opportunity for intellectual stimulation and open dialogue and fosters creative individualism while integrating faith with all areas of knowledge. The integration of knowledge and moral values guides the student into the development of a mature faith within a Christian system of values and prepares them for lives of useful service.

All Christians are called to full-time Christian service. Administration, faculty, and staff at Christian higher educational institutions model servant leadership and provide an environment for students to develop their belief system and become servant leaders. Regardless of their field of study, graduates are released into mission fields where they will be beacons of God's light in the darkness. Now more than ever, there is a need for Christian computer scientists in the world. I have the great privilege of helping to train the next generation of Christian computer scientists, who will be entering a mission field in the machine rooms and board rooms of industry and government.

I have been in these machine rooms and board rooms,

and when plans are made without a Christian in the room, no one's conscience is challenged. A single question from a Godly person can have a huge impact on the outcome, and this is sorely lacking in the big tech companies of today. The Twitters and Facebooks of tomorrow must be brought into submission to God through the work of computer science missionaries, and that is what I have been called to accomplish. The program at Louisiana Christian University has doubled in my first year here, and this doubling and redoubling is anticipated to continue unabated. The Gates of Hell will not stand against an army of Christian computer scientists, and I am honored to be in the position of leading the charge. We will overcome, by the blood of the Lamb and the Word of our testimony.

Faith Matters



Ms. Vanessa Graves
LCSW-BACS, MSW Field Director

"Before I formed you in the womb, I knew you" Jeremiah 1:5

I AM a social worker. In the 21 years of being in this profession, I have often thought about how I became a social worker and what being a social worker means to me. I do not think that it was one experience or one person that led me to my calling, but I know for sure that God created in me the personality, character traits, and abilities for this field of work in this time, in this community, and at this university.

I was born into a big family, a fortunate family in many respects, but we had brokenness that impacted me in many ways. As a young girl, I did not always understand what the Lord was developing in me through this difficult time. There were many moments when I felt alone, scared, sad, angry, and uncertain. My parents divorced, and my father was given custody of me and my 3 siblings. With my mother living at a distance, my grandmother filled the space.

My "Granny" was one of the biggest influences in my personal life and my career development. She was

the first model of a (non-professional) social worker in my life. Since I was a young girl, I always wanted to be like her. She was a great southern lady. She loved God, her family, her community, her country, and golf! She played golf until she was in her 90's. Most of her best friends were 20 years younger than she, which is one reason she stayed so youthful. When she spoke, others listened and did what she asked. She took me and my 3 siblings everywhere with her. She showed us how faith was integrated into her everyday life. We went to the library (she was a librarian); the veterans hospital (my grandfather, uncle, and many family members served in the military); VBS; and church gatherings at her church (even though we were active members at our own church); service meetings (she was in leadership roles as well as a member of many service and community groups); nursing homes; the community senior center, visiting with family, friends, and neighbors (having prayer and bringing items when there was a need); and extracurricular activities, such as choir, baseball, and golf lessons. There were 4 of us, but she poured her life into ours knowing that we needed her. More than anything, she showed us who God was through her modeling of service and love for us and others. She did not stop serving even when she was in her 90s. She would drive to the nursing home to visit, go to the church to continue her duties, and even go to the senior center often as a volunteer, instead of being served herself. She would let us know that we had plenty and therefore had plenty to give. If there was something that someone wanted or needed, she would say take it, it is already yours. I knew that she believed God was her provider and He always did provide for her and for our family. She read the Bible daily and spent precious quiet time with the Lord that she would often allow me to share with her. When she was alive, she fully supported what was then Louisiana College. So, when I was asked to apply for a position here, I immediately became emotional as I knew how excited she would be for me to join the faculty here.

The other great influence and development in my becoming a social worker was my college education, along with my direct work in behavioral health. I may have had the personality and characteristics needed for someone who enters into social work, but my training and work developed me into the social worker that I am. I received my LMSW, Master of Social Work License in 5 years and my LCSW, Clinical

Social Work License after another required 3 years. As an LCSW, the board requires that we have 20 hours of continued education each year. This requirement to be a life-long learner led me to get my BACS in which I serve as a board approved clinical supervisor for other social workers who seek clinical licensure. I felt so honored by those professionals who gave to me, so I knew I wanted to give the same to others. This standard for continued education has allowed me to learn best practices and challenged my abilities in the field. Prior to coming to LCU, I worked with severely abused children, the dying, and adults with mental illness and addiction. I also served as a supervisor/director throughout those years. I often felt that I did not know what I was doing and did not feel that I could help. I remember when doubting myself, I was told that in order for me to be able to have longevity in the profession, I would have to turn to my faith daily, knowing that I could not do it by myself, but only with God would I be able to do this kind of work. I often reflected back to my grandmother's daily habit, to value quiet time with the Lord and ask how I might fulfill my role to serve Him daily. Through much faith and support, I was able to stay joyful and passionate for the work. I learned so much from the varied client experiences. There is something that changes in people when they hear, see, and witness a child's anger and sadness from deep scars of abuse, a family's grief during a great loss, and a life filled with shame and suffering through trauma and addiction. These are the people who showed me God's presence, grace, mercy, and love and how to be a social worker.

Now as I serve as an educator, I proudly walk beside our students who will be social workers, as well as by my peers in the profession. I see in them the same passion and drive to serve, knowing that it is not an easy calling. It is with great responsibility and joy that I am able to share with our students ways in which they can strengthen their walk with the Lord while also sharing how their faith will be greatly needed in this profession. One way that our program is able to discuss the integration of faith in the social work profession is through the introduction of the six core values of the social work profession. These include Service, Social Justice, Dignity and Worth of the Person, Importance of Human Relationships, Integrity, and Competence. As I elaborate on these core values, I want to share some related scriptures to show the integration of faith with the social work

profession.

Service

"I am among you as he that serveth" (Luke 22:27) Social workers are to serve those in need in any capacity. Jesus spent his life serving others without any expectation of being served in return.

Social justice

"Learn to do good; seek justice, correct oppression; bring justice to the fatherless, and please the widow's cause," (Isaiah 1:17). Social workers are to seek social justice and where there are injustices stand up and be a voice to make change. Jesus sought justice for his people.

Dignity and worth of the person

"Human dignity originates from God and is of God because we are made in God's own image and likeness" (Genesis 1:26-27). Social workers are to treat others with dignity knowing their worth as a person of God.

Importance of human relationships

"A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another." (John 13:34). Social workers are to seek to create healthy interpersonal relationships knowing that we are united by the great commandment to love one another.

Integrity

"The integrity of the upright guides them," (Proverbs 11:3). Social workers are to walk in integrity, humbly, with great ethical standards for themselves.

Competence

"That the man of God may be competent, equipped for every good work." (2 Timothy 2:15). Social workers are to practice only within the competencies that they possess in knowledge and skills. They will seek out this competence as life-long learners.

As I reflect on how I became a social worker and its meaning on my life, I am most grateful for all of the people who have walked with me on my journey. I know that the work I do is not self-serving. I believe that the social work profession has been, is, and will continue to be a great influence to the Kingdom work

as it continues to serve God's people. In the words of our Master of Social Work program, I commit to educate future social workers to address the "Hurt of Humanity with the Heart of Christ."

Giving an "Account"



Dr. Katherine Peery, Ph.D.
Instructor of Business Administration & Accounting

As educators, we can all generally agree that the primary goal of our position is to train and prepare students for their future endeavors. From a secular point of view, that training usually includes teaching them the technical aspects of their subjects, helping them learn to be effective communicators, and teaching them about the importance of contributing to their communities in a meaningful way. As Christian educators, we slightly alter those goals. We still strive for the same overall outcomes, and we still know that we must teach our students about the technicalities of the subjects we teach. However, we recognize one key difference – that we must also endeavor to provide this training through the lens of

a Christian worldview.

I firmly believe that every subject contains the potential to include Christian concepts. In some subjects, this inclusion is more evident than in others. For example, it is easy for anyone to see the possible connection between Christian teachings and the curriculum studied by a Christian Studies major. The sciences also provide many possible – and often controversial – avenues for instructors to compare Christian ideologies to secular theories and to prepare students to distinguish between the two. However, I will admit that I previously struggled to see the connection between Christian teachings and my subject area – accounting. Accounting is stereotypically viewed as a “dry” subject. It is objective in nature and emphasizes gathering numerical information and reporting that information to others when they need it. It is cut and dry in that way. It is a quantitative form of information organization, at best. However, I soon discovered that even a primarily technical and formulaic subject, such as accounting can be used to teach students about the Gospel and how to incorporate it into their lives and careers.

Generally, we use the word “accounting” to describe gathering, organizing, and communicating information. Usually, this word pertains to financial information, but that is not always the case. For example, if you were to tell someone a story, you could refer to that as giving an “account.” In this way, you gathered the information needed to tell the story, organized it in a meaningful way, and then presented it to an audience. The word “account” occurs 68 times throughout the Bible. While most of these instances do not use the word in a financial context, the logic behind the use is very similar to our modern definition of giving an “account.” Here is one example:

“As surely as I live,” says the Lord, “every knee will bow before Me; every tongue will confess to God.” So then, each of us will give an account of himself to God. (Romans 14:11-12)

I have heard this verse and similar verses mentioned again and again throughout my Christian life. The meaning of the verse is relatively self-explanatory – that one day, we will each stand before our almighty God and give an account of our lives unto Him. Most of us know what we wish that account to include. We

want to tell God about all of the good things we've accomplished while on this earth with the life he has gifted us. Personally, I want to be able to tell God that I strived to train my students to conduct business in a way that is uplifting to His kingdom. I also want to be able to say to Him that I did my best to ensure that each of my students had a personal relationship with Him.

The practicality of this notion presents itself in several ways. Accounting professors are tasked with teaching our students all of the technical ins and outs of the profession. Still, we also have the ability and the responsibility to teach about the importance of financial stewardship. Just as the Bible was gifted to us as a reference for other topics that arise throughout our lives, it is an excellent resource for teaching ethical accounting practices. Did you know that the Bible includes over 2,000 verses about money? Also, the only subject Jesus taught more about than money was the Kingdom of God. The Bible provides innumerable lessons on money stewardship, including that wise men save for the future (Proverbs 21:20), that generosity leads to blessings (Proverbs 22:9), and the dangers that stem from the love of money (1 Timothy 6:10). By teaching our students the importance of financial stewardship as it is explained throughout the Bible, we can ensure that they have a strong foundation to endure the temptations that plague our modern business environment. And more importantly than anything else, we can use this strategy to keep students engaged with the Word of God and to potentially introduce some students to the Word of God for the first time, further adding to the potential for evangelism through teaching.

I will end this essay by asking one crucial question – when you stand before God and give an account unto him about the influence you had on the lives of your students, will you be satisfied with your answer?

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Faith Matters



Mr. Al Quartermont
Assistant Professor of Journalism

Honestly, the last thing in the world I ever thought I would become is a college professor, but the Lord's ways are above our ways, and I have learned that He always knows best.

I did not grow up as a Christian or believing the truths of the Bible. I had a one-track mind, and that was to become a sports announcer, and I did. My first three years after graduating from Marquette University in Milwaukee, I worked as both a producer and then host of the evening sports talk show on the number one station in Wisconsin. Much of my job involved attending professional sporting events and interviewing some of the greatest names in sports, but at times it just felt empty.

In the fall of 1990, through what I now understand was God's sovereign providence in my life, I took a job doing television sports in a small town in Northern

Wisconsin. I planned to stay in Rhinelander for one year, if that, but again, the Lord's ways are not our ways. I was there ten years.

What I found was that God had purposed me to move to that small town for two reasons – to come to the end of myself and to find Him. Through a friend I met playing open gym basketball (amazing how God used sports for this), I was invited to attend a local Baptist Church. At that point in my life, I had pretty much stopped going to any church, and I had absolutely no concept of what a Baptist church entailed. It was a short time later that I began to read the Bible for myself, mainly because I was highly skeptical as to take any man's word for what God was supposedly saying. Apparently, God used my "journalistic instinct" to do as the noble Bereans did and search the Scriptures to see if these things were so. They were, I found, and a short time later, Jesus Christ changed my life forever.

Fast forward a few years to where God had moved my family and me to Louisiana. My wife had grown up here. Honestly, this was the last place in the world I ever expected to be, but once again, the Lord's ways are above our ways. After having worked at the local NBC affiliate for almost nine years, I had the opportunity in 2009 to come to then Louisiana College to become a professor teaching journalism. For years, I had struggled to see how God would really use my natural gifts and talents in media for a greater purpose in His Kingdom. It then became clear.

Given the opportunity to teach journalism at the college level, I knew that it would have to be more than just teaching students about the "5 W's and H" (who, what, where, when, why and how); I saw the opportunity as a calling, perhaps for the first time in my long professional career. I quickly saw the Lord validate that call as I saw He built our program by sending us some tremendous students, some of whom I still count as dear friends today, and many of whom have gone on to quite successful media careers themselves. More than that, it was the opportunity to become a mentor, both spiritually and professionally, to those same young people that led to my greatest career fulfillment.

In all my Convergence Media syllabi, I include two selections that encompass the "LCU Journalism Standard of Excellence." The first is from 2 Timothy

2:15, which reads "Be diligent to present yourself approved of God, a worker who does not need to be ashamed, rightly dividing the Word of Truth" (KJV). While I realize the Apostle Paul is referring to God's Word in that passage, it gives me the opportunity to tell our students that good journalism, real journalism, does the same thing: It seeks truth and reports it. Sadly, we have seen much of our modern media corrupted by political agendas that have left many feeling that the profession is broken and put trust in reporting at an all-time low. While that may be true, what better place to learn the principles of good journalism than at a Christian university? I still believe in the importance of journalism in the public square of America, and I firmly believe that the "ethos" of the Christian education is what might be lost in the modern journalism school.

Secondly, I include this passage from "The Journalist's Creed" that was written by Walter Williams, the first dean of the Missouri School of Journalism, in 1914. It reads:

I believe that the journalism which succeeds best -- and best deserves success -- fears God and honors man; is stoutly independent, unmoved by pride of opinion or greed of power, constructive, tolerant but never careless, self-controlled, patient, always respectful of its readers but always unafraid, is quickly indignant at injustice; is unswayed by the appeal of privilege or the clamor of the mob; seeks to give every man a chance and, as far as law and honest wage and recognition of human brotherhood can make it so, an equal chance; is profoundly patriotic while sincerely promoting international good will and cementing world-comradeship; is a journalism of humanity, of and for today's world.

Much has changed since Williams wrote those words, and even more has changed since the Apostle Paul wrote his. But, as long as I am a Convergence Media Professor at Louisiana Christian University, with God's help, I will strive to make my profession one that "fears God" and honors man, too. I know now that is what God has called me to do.

VISION

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The guiding principle of Louisiana Christian University is to provide liberal arts, professional, and graduate programs characterized by devotion to the preeminences of the Lord Jesus, allegiance to the authority of the Holy Scriptures, dedication to academic excellence for the glory of God, and commitment to change the world for Christ by the power of the Holy Spirit.

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Add Athletic Programs for Tennis, Track & Field, and Cross-Country

Launch Louisiana Christian Scholars Academy for grades 10-12

Complete Athletic Facilities Campaign

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FAITH
Biblical faith informs our learning, motivates us to excellence, and focuses our dependence upon God.

INTEGRITY
Truth, honesty, and transparency provide the underpinnings that inform the breadth of Louisiana Christian University's endeavors.

LEARNING
Authentic learning must expand the mind and deepen the soul.

SERVICE
The most effective education results in service to others.

COMMUNITY
The synergy among professor and students leads to the path of discovery.

MISSION

Louisiana Christian University is a Christ-centered community committed to Academic Excellence where students are equipped for Lives of Learning, Leading, and Serving.

