

PENSACOLA CHRISTIAN COLLEGE

Update

Spring 2013 | PCCinfo.com



From the **President**

Dr. Troy A. Shoemaker



As Pensacola Christian College looks forward to its 40th year this fall, we are thankful for its rich heritage. Our history is marked by humble beginnings, faithful leadership, and God's wonderful blessing; and as we move into our fifth decade, it is exciting to see the possibilities before us.

During my first year as president, it has been a distinct privilege to develop understanding and clarity in planning for the college. At inauguration in October, I shared the following ideas as part of our vision for PCC.

First, the vision includes renewed attention to principles, policies, and procedures that impact our spiritual ministry, academics, and student life. It is healthy to step back and look at how our policies and procedures actually support our guiding principles.

The second objective includes significant allocation of time and resources toward assessment and institutional effectiveness. This simply means that we need to know for sure that we are meeting our intended mission and purpose, and that we are doing so effectively and efficiently.

Third, the vision requires the College to maintain the high academic rigor inherent in its liberal arts programs and a continued effort toward accreditation as quickly as possible.

Fourth, the vision calls for the integration of appropriate instructional technologies. These not only enhance

the learning environment, but also serve to prepare individuals for success in today's technological world.

Fifth, to serve the need for advanced training, attention must be given to the expansion of distance and correspondence delivery formats, especially on the graduate and seminary levels.

Sixth, the vision includes strong promotion of the spiritual emphasis, character, and unique qualities and culture of PCC. Both prospective and current students need to see that PCC has something they can get nowhere else: the opportunity to grow personally in an academic rich environment that is conducive to spiritual development.

The last objective is to support the various areas of this diverse institution with leadership that upholds our spiritual ministry, inspires our sense of unity and teamwork, and assures each member of the faculty and staff that their personal effort is recognized and appreciated.

My prayer is that our team will continue to faithfully do what God has called us to do here. It is a privilege to serve others; and there is a level of excellence that people have come to expect from us.

We cherish the history and traditions of Pensacola Christian College, and we are seeking the Lord's direction for how to best plan for the future until He returns. ■



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Inauguration doughnuts?

Read about PCC students' surprise treat at—

PCCinfo.com/Doughnuts



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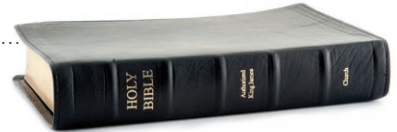
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PCC's *Presidential Inauguration Week*



PCC celebrated the inauguration of Dr. Troy Shoemaker as second president with a week full of informative, inspirational, and historic events.

Beginning with an inspiring patriotic Fine Arts performance and concluding with an early morning *Eagle* 5K run, Inauguration Week (Oct. 6–13, '12) featured an assortment of events to celebrate this momentous occasion in PCC's history.

Marking the beginning of the week's activities, the first **Fine Arts Series** of the semester presented the nationally acclaimed a cappella group Liberty Voices. Their sensational performance, covering 200 years of American music and history, elicited resounding

applause throughout the evening.

College chapel welcomed two of the student body's favorite speakers, PCC alumnus Dr. Jeff Redlin (CO) and Dr. Johnny Pope (TX), who encouraged students to serve God with their youth.

Thursday offered a host of events starting with informative **Academic Symposiums**, which brought PCC alumni to campus to discuss how PCC's training has benefited their ministries and careers.

For the **All-Star Soccer Game**, the best men's collegian players from Na-

tional and American leagues banded together for exciting competition.

The popular ***Eagle Mania*** welcomed 3,000 students and guests for a late-night rally to build school spirit. Riding in on a decked-out golf cart driven by his wife, President Shoemaker gave high fives and shot tee shirts to the crowd with the *Eagle* cannon before introducing Eagor, PCC's mascot.

During Friday's **Inauguration Ceremony**, Dr. Shoemaker was formally installed as second president of PCC. Founder and President Emeritus Dr. Arlin Horton presented Dr. Shoemaker with the presidential medallion and chain of office, symbolizing the transfer of presidential authority.

Several distinguished guests and

members of the PCC community participated in the ceremony. U.S. Congressman Jeff Miller (FL), Pastor David Teis of Liberty Baptist Church (NV), and representatives of the city, students, faculty, alumni, and Board of Directors offered support to Dr. Shoemaker at the formal beginning of his new position.

To conclude the week, the ***Eagles 5K*** saw record numbers of students pounding the pavement. President Shoemaker shot the start gun to begin the race, and later he and his wife, Denise, posed for pictures with students.

We thank God for His provision and anticipate His continued blessing on PCC under Dr. Shoemaker's godly leadership. ■

View highlights from the Presidential Inauguration Ceremony online at PCCinfo.com/Inauguration.

Eagles 5K



Eagle Mania



Liberty Voices





"Three Little Maids" from Gilbert & Sullivan's *The Mikado*

Captivating **Campus Performances**

Fine Arts Series provide students an evening of enjoyable entertainment.



Bob Cratchit carries Tiny Tim home for a holiday meal in *A Christmas Carol*.



Katie Andrews (center) played leading role in *Anne of Green Gables*.

From seat or stage, PCC students enjoy dramatic productions throughout the year.

Lights dim, and a hush falls over a full house of students, faculty, and administration as well as Pensacola residents and guests. As the curtain draws, the stage comes to life with colorful costumes, artistic sets, thematic music, and moving performances.

Dramatic performances highlight each semester at PCC. This past semester included the dramatic production *Tell Me a Christmas Story*, featuring five Christmas classics: *The Gift of the Magi*, *A Charlie Brown Christmas*, *A Christmas Carol*, *How the Grinch Stole Christmas*, and *The Christmas Nutcracker*, each directed and performed by students in the Experimental Theatre.

Uniting students with experienced faculty, the fall Fine Arts Series brought Gilbert and Sullivan's operetta *The Mikado* to the Dale Horton Auditorium stage, tracing Nanki-Poo and Yum-Yum's comedic pursuit of love as they fled forced engagements and possible execution.

Each production provides many opportunities for involvement. Students of varied majors audition for leading roles, cast positions, orchestra, or chorus. Some choose behind-the-scenes work, building props, working with stage crew, and assisting with costumes and make-up.

"Productions are a great opportunity to make close friends and learn a lot about stage productions," said performance studies major Katie Andrews (Sr., FL), who recently played the title character in *Anne of Green Gables*.

This spring anticipates Oscar Wilde's *The Importance of Being Earnest*, featuring witty Victorian characters and unforgettable plot twists as two wily men determine to win the hearts of the women they love.

A time to gather with friends or a date, these programs invite audiences to sit back and enjoy an evening of thoughtful entertainment. ■

Is Christianity Losing Ground to Secularism?

by S. Michael Craven

Statistics showing America's religious/spiritual decline imply that society is becoming more secularized. But this decline may be caused by Christian apathy—something God's Word overcomes. *So is Christianity really losing to secularism?*

This is clearly the implication of the media reports following the latest Pew Research, “Nones on the Rise,” which shows a “steep decline” in the number of Americans who self-identify as Protestant, coupled with a “significant jump” in the number of those who now claim “no religion.” The secular devotees in the media seem hardly able to constrain their delight over the prospect that Christianity is disappearing in America....

But concluding that Christianity is losing and secularism is winning isn't quite accurate....

The Pew study asked 2,973 adults nationwide: “What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?”

The number of Americans who identified themselves as Protestant was 48%, down from 53% in 2007.

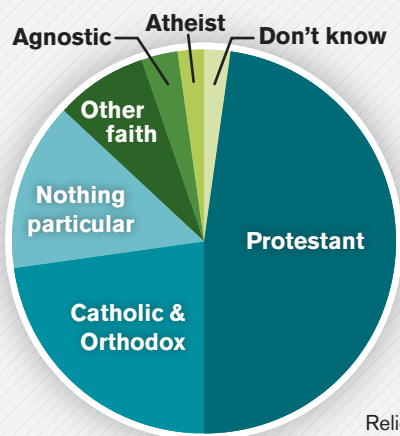
(In 1960, two-thirds of American adults identified themselves as Protestant.) Catholics showed only a modest 1% drop, while Orthodox (Christian) and Mormons remained steady and those claiming “other faith” experienced a 2% increase.

As to the other side—the religiously unaffiliated or so-called “Nones”—the picture is not quite as clear as the headlines suggest. First, the study's category of “religiously unaffiliated” has in fact risen from 15.3% of U.S. adults in

2007 to 19.6% in 2012. This, when coupled with the apparent drop in the number of self-described Protestants, seems to suggest that apostasy is to blame. However, after carefully examining the research, I think the issue being identified has little to do with apostasy and more to do with religious ignorance and theological assimilation.

For starters and despite the media's inference, the Nones are not

Secular devotees in the media seem hardly able to constrain their delight over the prospect that Christianity is disappearing in America.



Religion and spirituality in America



necessarily atheist. In fact, only 2.4% of Americans identify themselves as atheists (another 3.3% claim to be agnostic). The largest category (13.9%) of the religiously unaffiliated are those who say they are “nothing in particular.” However, the report also makes clear that those in the nothing-in-particular category are by no means irreligious.

In fact, two-thirds of the unaffiliated say they believe in God and 55% describe themselves either as a “religious person” or as “spiritual but not religious.” Other Pew Research surveys found that 76% of Americans say that prayer is “an important part of their daily life,” a figure unchanged for the last twenty-five years.

The 2012 Pew study also points out that “the number of Americans who currently say religion is very important in their lives (58%) is little changed since 2007 (61%) and remains far higher than in Britain (17%), France (13%), Germany (21%) or Spain (22%).” Clearly, this growing category of those claiming “nothing in particular” when

it comes to religion does not signal the triumph of secularism.

So what’s really going on here? As I said earlier, I think the issue being identified may be more closely related to the religious ignorance of some Christians and the assimilation of popular pagan ideas into Christianity.

Because the question only presents the Christian religion in terms of its three main traditions—Catholic, Orthodox, and Protestant—I think

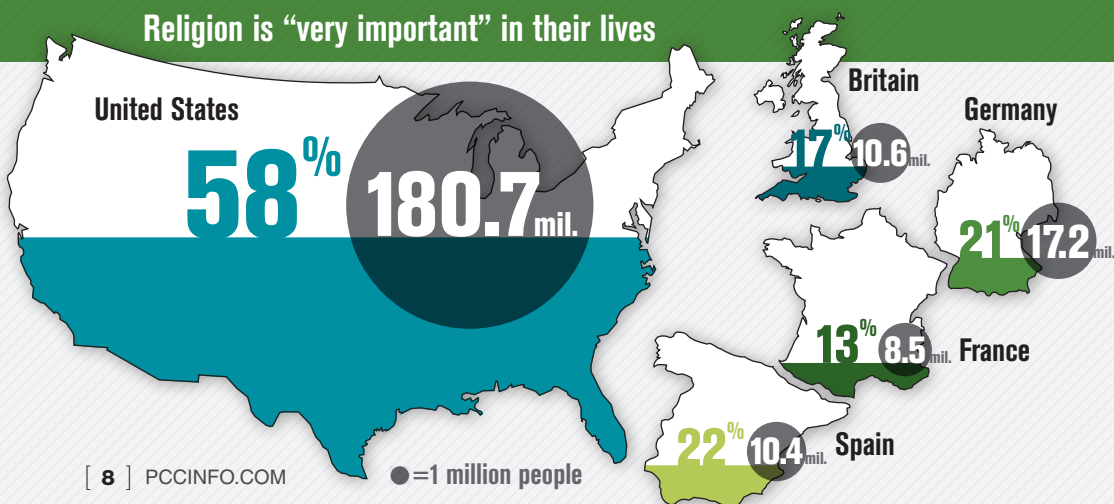
there are a significant number of Protestant Christians who wouldn’t know (or choose) to identify themselves as such. For one, many conservative Christians would be uncomfortable with the term *Protestant* because they associate being Protestant with liberal mainline denominations....

To put it simply, too many of our brothers and sisters lack the basic knowledge of church history to properly understand many of the critical terms relative to their own faith and practice.

Theological assimilation, however, may be the larger problem. Those who

Too many lack the basic knowledge of church history to properly understand many of the critical terms relative to their own faith and practice.

Religion is “very important” in their lives



claim “nothing in particular” when it comes to religion seem to be rejecting historic orthodox Christianity and its accompanying authority structures for a religion of their own design. The vast majority of these—as I pointed out earlier—say they believe in God, pray each day, and claim religion is “very important” to them. Thus they largely remain “religious.” However, one must ask: In what God do they believe, what religion are they practicing, and to whom are they praying if they don’t identify with any religion?

What I believe this report reveals is the growing assimilation of pagan (New Age and deistic) ideas, sprinkled with therapeutic self-interest, finally mingled with a childhood Christian tradition. The result is a highly personalized and therapeutic form of Christian faith and practice, i.e., cultur-

alized Christianity. This is especially true among those under thirty, whose theology sociologist Christian Smith described as “moralistic, therapeutic, deism.” It is among this demographic the church is suffering its highest levels of defection.

While it may make us feel better to think that the church is losing ground due to assault by outside forces; it is likely that apathy and heresy are bigger threats to Christianity in

It is likely that apathy and heresy are bigger threats to Christianity in America than secularism.

America than secularism. We have got to do a better job of transmitting the faith from one generation to the next by once again offering a Christ-centered (rather than “me-centered”) faith that is theologically robust, socially relevant, and culturally engaged if we want to arrest this trend.

“The Latest Pew Survey: Christianity Losing, Secularism Winning” on ChristianPost.com 10/15/12.
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Is Liberal Christianity Worth Saving?

by Ken Connor

In *The New York Times*, Ross Douthat “ask[s], ‘Can Liberal Christianity Be Saved?’” But that question necessarily prompts two others: What is Liberal Christianity, and Should it be saved?

Liberal Christianity is dying on the vine.... But what, exactly, is liberal Christianity? Over the past several decades, liberalism has primarily defined itself by what it is not. Its message is

“We’re not like those stodgy old traditionalists—we’re hip and accepting” (as long as they’re not asked to accept unchanging morality or the truth of Scripture). Liberal Christianity rejects the core tenets of Christianity, including the belief that Jesus is God, that all of mankind is guilty of sin and

condemned to hell, that God sacrificed His Son to bear the punishment for our sins, that Scripture is the absolute, unchanging, perfect Word of God, and that the only path to salvation is through believing in Christ’s sacrifice and accepting His gift of eternal life by

grace through faith.

In place of these tenets, liberal Christianity embraces a series of denials: Christ is not divine,

mankind is not inherently sinful, the Scriptures are not authoritative and unchanging, heaven and hell are not literal, morality and theology are not absolute, and social mores do not flow from Scripture, but are an ever-changing product of our evolutionary enlightenment.

Liberal Christianity embraces a series of denials: Christ is not divine, mankind is not inherently sinful, the Scriptures are not authoritative and unchanging.

All of these beliefs allow liberal Christians to be more “comfortable” in the culture around them. The common message of the liberal Christian is that “God is love” and we need to speak to the rest of culture in the language of loving acceptance. “Love” here is code for the conviction that there is no absolute moral standard which humankind has violated. Hence, to believe in justice, morality, sin, punishment or an unchanging God is to be “judgmental” and “unloving.”

If this is the heart of liberal Christianity, is it worth saving? Douthat argued in his article that conservatives “should not be smug” about the failures of liberalism, but rather value the work liberal Christianity has done to advance the social duties of the Church. While liberal Christianity might have gotten the Church talking more about social justice, it provided all the wrong answers. Liberal Christianity looks primarily to the government to shoulder our social responsibilities. But the social duties of Christians are clearly spelled out in Scripture, and they are directed to individual Christians and to the church. Christians—individually and collectively—are primarily responsible for this work, not the civil government.

It is not the message of “acceptance” but the truth of historic, traditional Christianity that has transformed society over the centuries. The spread of the biblical Gospel message throughout generations has changed the world. Christianity has grown and spread because Christians have taken seriously Christ’s great commission to go into all the world and

make disciples. Animated by love for their neighbor (dictated by Scripture) and concern for their eternal future (heaven or hell), believers in historic Christianity have sought to spread the truth of the Gospel throughout the world. Concern for their fellow man and the belief that ministering to the poor and needy is the same as ministering to the Lord Jesus Christ himself (Matt. 25:40) has been the impetus to build hospitals, orphanages, soup kitchens, pregnancy care centers, water purification plants and the like around the world.

Liberal Christianity undermines the Truth that has motivated so much good work. Liberal Christians reject the core tenets of historic Christian-

Liberal Christians reject the core tenets of historic Christianity. They have embraced the contemporary fancies of an ever-changing culture.

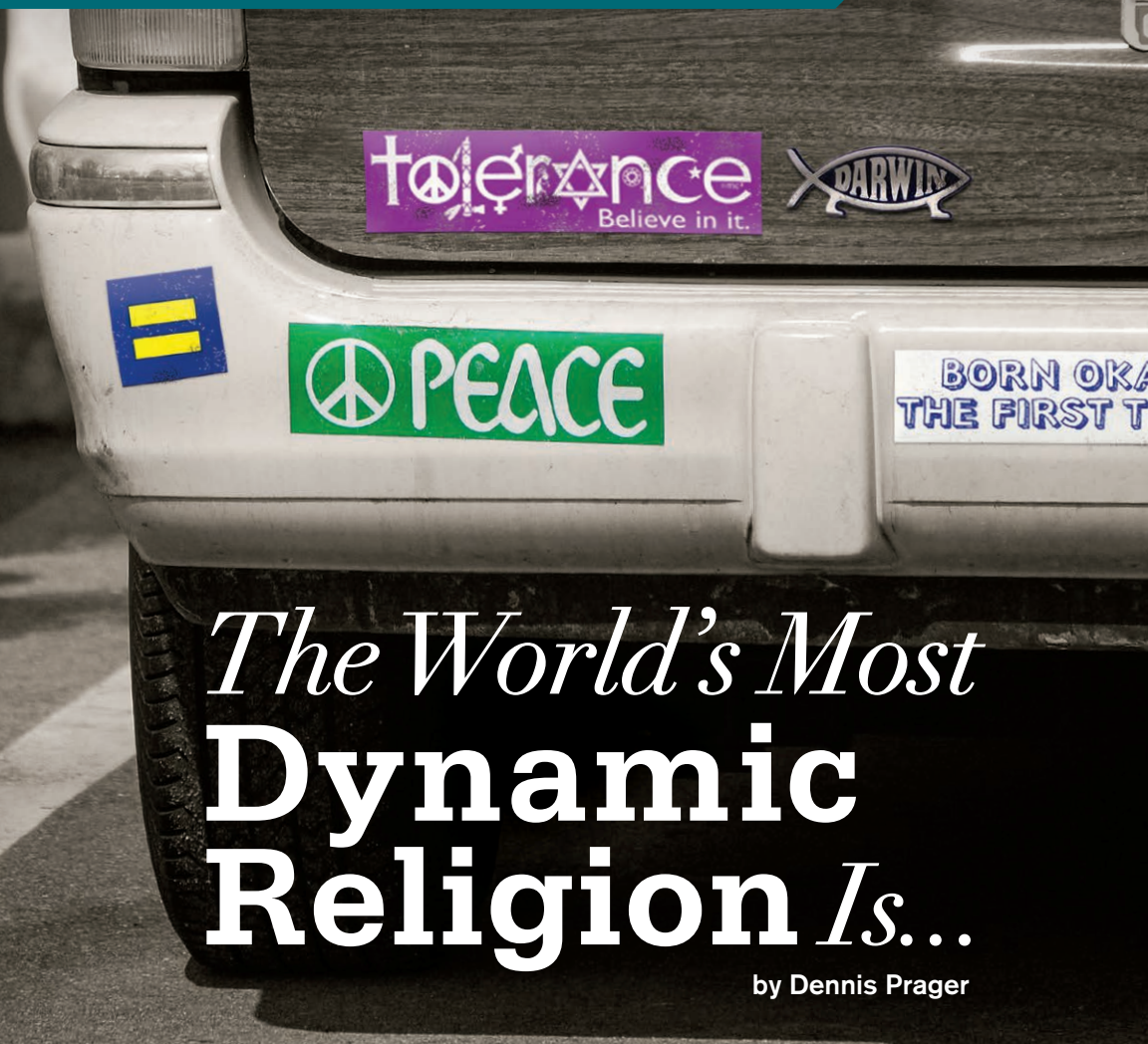
ity. They have embraced the contemporary fancies of an ever-changing culture. They have nothing to live for, nothing

to die for, and nothing to work for. For them, church is just another social club, devoid of power because it is not animated by transcendent truth and accountability for living in conformity with that truth. They have no authority for faith or action. They embrace a counterfeit Christianity, a pale image of the real thing, a hollow shell, a thin gruel that offers little sustenance for its followers or the culture at large.

It is no wonder that the ranks of liberal Christian churches are shrinking. Liberal Christianity is passing with a whimper, not a bang. Increasingly, its adherents have concluded it is not worth saving.

First appeared on Townhall.com 7/25/12.

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The World's Most **Dynamic** **Religion Is...**

by Dennis Prager

For at least the last hundred years, the world's most dynamic religion has been neither Christianity nor Islam.

It is Leftism.

Most people do not recognize what is probably the single most important fact of modern life. One reason is that leftism is overwhelmingly secular (more than merely secular: it is inherently opposed to all traditional religions), and therefore people do not regard it as a religion. Another is that leftism so convincingly portrays itself

as solely the product of reason, intellect, and science that it has not been seen as the dogma-based ideology that it is. Therefore, the vast majority of the people who affirm leftist beliefs think of their views as the only way to properly think about life.

That, in turn, explains why anyone who opposes leftism is labeled anti-intellectual, anti-progress, anti-science, anti-minority and anti-reason...: leftists truly believe that there is no other way to think.

How successful has leftism been?

It dominates the thinking of Europe, much of Latin America, Canada, and Asia, as well as the thinking of the political and intellectual elites of most of the world. Outside of the Muslim world, it is virtually the only way in which news is reported and virtually the only way in which young people are educated from elementary school through university.

Only the United States, of all Western countries, has resisted leftism. But that resistance is fading as increasing numbers of Americans abandon traditional Judeo-Christian religions, lead secular lives, are educated by teachers whose views are almost uniformly left-wing and are exposed on a daily basis virtually exclusively to leftist views in their news and entertainment media.

And when there is resistance, the left declares it “extremist.” Merely believing that marriage should remain defined as it has been throughout recorded history, as between a man and a woman, renders you an extremist. So, too, belief that government should be small—the Tea Party position—renders one an extremist....

Leftism is overwhelmingly secular; more than merely secular, it is inherently opposed to all traditional religions.

Even Christianity and Judaism, the pillars of Judeo-Christian values, the moral value system upon which America was founded and thanks to which it became the world’s beacon of liberty, have been widely influenced by leftism. Many priests, ministers, rabbis and many Jewish and Christian seminaries are leftist in content and Jewish or Christian only in form....

As for mainstream Protestant denominations, they, too, are largely indistinguishable from leftism. Proof? Ask a liberal Protestant minister to name one important area in which

he and leftism differ.... Their silence will be telling....

Finally, leftism has even attained

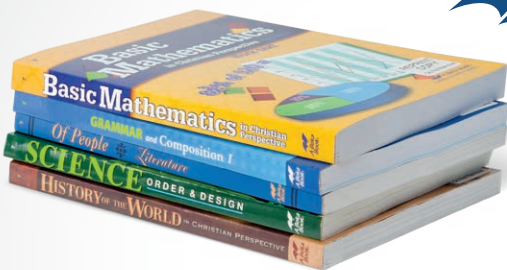
considerable success at undoing the central American values of liberty, “In God We Trust,” and “E Pluribus Unum,” supplanting liberty with egalitarianism, a God-based society with secularism, and “E Pluribus Unum” with multiculturalism....

This triumph of the twentieth century’s most dynamic religion—leftism—is why, even in the midst of an ongoing recession, the leftist candidate may win....

Townhall.com 11/29/12.

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The Bible Stands

PCC Bible students grounded in God's Word

As evidenced by the 2012 elections, America's Christian foundation continues to crumble. In Europe, biblical morality—and Christianity itself—is being eroded by an increasingly secularized society and culture. But the Bible stands firm, providing the only solid footing against man's downward slide.

More than ever, servant-minded men are needed to minister God's Word faithfully in the church and to reach the lost for Christ. To meet that need, PCC's pastoral ministries program provides Bible-intensive training and hands-on service opportunities.

Becoming an effective minister requires deep understanding of and love for God's Word. Because PCC's pastoral ministries program is Bible-intensive, students have daily opportunities to learn God's Word in classes, Campus Church, chapel, and various avenues of ministry.

Bible classes combine academic instruction with spiritual application

to prepare students' minds and hearts for service, while specialized classes teach how to incorporate practical, biblical methods into specific areas of church ministry.

To learn the art of expository preaching, pastoral ministries students begin preaching in the first semester as freshmen, and continue preaching every semester until graduation.

Students learn from caring Bible faculty with ministry experience, who count it an honor to train the next generation of preachers.

The core philosophy of PCC's Bible program is refreshingly simple: teach students God's Word and how to minister it effectively.

Bible Concentrations

PCC's Bible major offers several concentrations designed to equip and prepare students for ministry.

**Pastoral Ministries
Youth Ministries
Missions
Music Ministries
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Learn more at PCCinfo.com/Bible.

Bible Grad Burdened for This Generation

Adrian Burden uses his evangelism training to do great things for God.

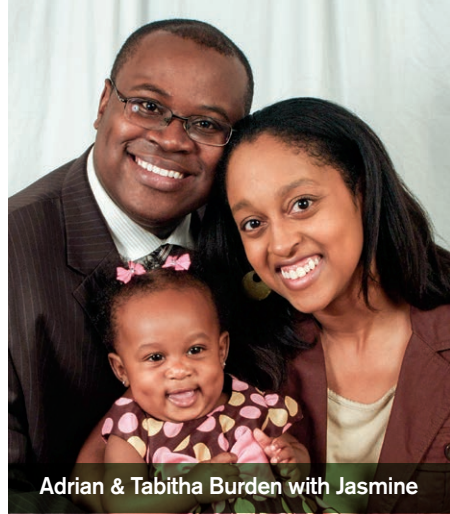
As a full-time evangelist, PCC grad **Adrian Burden** ('06, MA '08) desires to invest in others because others invested in him. Since surrendering to preach at the age of sixteen, Adrian knew he wanted to minister to people. But it was while studying Bible at PCC that his burden for ministry grew. "The staff and faculty encouraged me to attempt great things for God," he said. "To this day I come by and let them know the amazing things the Lord has been doing from their investment in me."

Further encouragement came from guest evangelists. Adrian said, "Seeing their heart and passion for revival always whetted my appetite to do something great for the Lord."

Eager to serve as an undergrad, Adrian pursued many avenues of service. He became the student body and Mission Prayer Band chaplain, Sunday school and collegian officer, residence assistant, and a member of an evangelistic team.

To further prepare for ministry, Adrian earned his master's degree in Bible exposition through Pensacola Theological Seminary. After graduating in 2008, he worked in juvenile detention centers with Rock of Ages Prison Ministry before starting Burden Ministries a year later.

Evangelistic in its mission, Burden Ministries focuses on reaching people with the gospel through every avenue possible and challenging the saved to surrender all to Christ. For now, Adrian is the only evangelist; however, he hopes that one day the ministry will support other evangelists.



Adrian & Tabitha Burden with Jasmine

Adrian's ministry extends past revival meetings to speaking at camps and vacation Bible schools (VBS). Vision and hard work are what Adrian brings to his meetings, and young people respond well to his broad smile and enthusiasm.

"The staff and faculty encouraged me to attempt great things for God."

This summer, through VBS programs, camps, and revivals, Adrian saw many people accept Christ as he, his wife

Tabitha ('03, MA '05), and their toddler, Jasmine, traveled from Vermont to Florida. He even returned to PCC's campus this summer to preach at the Campus Church Back to School Bash.

Through Burden Ministries in the future, Adrian hopes to host missions trips and train young men in evangelism. "This is not a job for me; this is my life and passion," he said. "I want to have a profound effect upon this generation." ■

Introducing New Grad Programs

M.A., M.F.A. in Graphic Design



With PCC's new Master of Arts (MA) and Master of Fine Arts (MFA) in graphic design, graduates can continue their training in an environment that fosters quality workmanship and a biblical philosophy of visual communication.

For those wishing to teach graphic design, the MFA is the highest degree offered—a terminal degree—allowing the recipient to teach at college level.



According to Shawn Thayer, chair of PCC's visual arts department, students are becoming more interested in graphic design.

He believes the new graduate programs are perfect for “students who would like to develop their technical design abilities, strengthen their visual communication and problem-solving skills, improve their portfolios, and deepen their biblical philosophy of art.”

Living in a visually saturated society, it is not surprising that graphic design jobs are becoming essential to most companies and ministries.

As the design market increases, comprising both print and electronic media, graphic designers will become integral to employers by producing and maintaining content in print publications as well as on websites and mobile devices.

Whether graduates find themselves working for a secular employer or in a ministry setting, they will have the skills to produce conceptual and creative visual communication for their clients. Graphic designers with MA and MFA degrees will be better prepared because of their expertise in the field.

PCC's vision for the MA and MFA in graphic design is to give dedicated students the opportunity to further develop their skills in using the visual language.

As graphic communication shapes the future, PCC will do its best to help graphic designers enter their field with a biblical philosophy and standard of excellence. ■

Alumni Insights

Read what graphic design grads say about their training at PCC.

PCCinfo.com/DesignGrads



Convenience & Nutrition in a Bag

New Grab 'n Go Meals

Students can eat outdoors, in residence halls, or on the go.

This past fall, students enjoyed the debut of a new Grab 'n Go dining program, followed by expanded outdoor seating options on the Commons terrace.

Dining Services director Scott Cochran, who initiated the new meal program, said, “Students are very busy; and by opening up this option, they can get a meal any time during the day and still stay on task with their studies and other projects.”

The program is open five days a week from 10:45 a.m. to 6:30 p.m., giving students the option of enjoying lunch and dinner Grab 'n Go style. Because PCC's focus for the program is speed, two pickup lines allow students to get in and out as fast as possible. The 1,300–1,900 meals served daily testify that Grab 'n Go is going strong.

Each Grab 'n Go bag provides a balanced nutritional meal with an entrée

such as deli-style flatbread with cold cuts or a traditional peanut butter and jelly sandwich. A new favorite this spring is ham and cheese on pretzel rolls. The meal also includes chips, apples and grapes, and a dessert, usually a rice crispy treat or cookies, along with a drink. Meals are made to last up to two hours without refrigeration to accommodate students who might not eat them right away.

And for spring semester, students are now enjoying expanded seating on the Commons terrace. President Shoemaker saw a need and supplied well-constructed outdoor dinettes so students can converse with their friends in Florida's enjoyable climate.

To students, the Grab 'n Go meals and terrace seating are outstanding ideas, making their college experience more convenient and enjoyable. ■



PCC's Education Program: **Teaching with Technology**

Though it looks like a common whiteboard, the SMART Board® in Academic Center 245 can do much more than display notes written in dry erase marker. In fact, the SMART Board is not a board but a screen able to project images. The whiteboard can function as a typical PowerPoint projector screen, but its defining feature is interaction. Special digital markers can be used to write on the screen whether constructing sentence diagrams, circling important information, or working math problems. Some SMART Board software adds even more interactivity such as a program that allows the operator to dissect a digital frog.

The equipment will help prepare PCC students going into the education field, making them technologically savvy educators, ready to use all re-

sources available in their classrooms.

"As more schools take advantage of technology, we want to train our future teachers how to best use it," said Dr. Phyllis Rand, chair of PCC's education department. "Of course, technology is not a replacement for the attributes of a traditional teacher.

**Technology does not
replace the attributes
of a traditional teacher,
but does enhance them.**

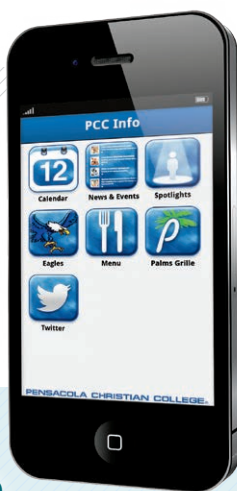
Those important and basic methods of reading, explaining, showing, memorizing, reviewing, reciting, and testing

cannot be replaced. Our students are learning ways that the tool of technology can help them and their students perform many of these learning methods with ease, efficiency, and high interest."

This technology further prepares PCC's education students to become the next generation of traditional educators. ■

Upcoming Events

PCC Website Goes Mobile with Web App



Last fall during Inauguration Week, President Shoemaker introduced the student body to a new PCC web app, which garnered roaring applause.

With campus full of tech-savvy young people adept at using smartphones and mobile devices, the time was right to launch this helpful tool.

The app features News and Events articles, *Eagles* sports team rosters and records, campus dining menus, the PCC calendar with daily events and times, and more. Additional features will be added in the future, some of which have been suggested by students.

Aaron Ebert, who serves as web team leader as well as PCC art faculty, helps plan the content and visual designs included in the app. "We want the app to be a place for future students, parents, and others to stay up-to-date with what's happening on campus. Being able to view the News and Events conveniently from a mobile browser makes it even easier to know information."

He loves delivering content to people in the fastest, most convenient way. "It is fun to learn and explore different ways to get information to the public. I look forward to being a part of that on a daily basis." ■

College Days

for high school seniors, juniors, sophomores, and qualified high school graduates

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PCC Commencement

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Campus Post

Student Perspectives on PCC

From Buddhist to Christian

During a Campus Church service, nursing student **Dikchhya Gauchan** (Nepal) shared her personal testimony before following the Lord in believer's baptism. From Buddhism to Christianity, and from Nepal to Florida, her story spans much more than cultures and continents. Read what she says about her journey to Christ, and then to PCC.



I was born in a country where being a girl is considered a bad thing. In spite of my being a girl, my dad gave me a very good education. But with the responsibility of taking care of my younger brother, I was not very good at school.

Because Nepal's education was not working for me, I decided to go to India. My mom knew of missionaries there. She said that their God listened to their prayers, and their testimony was different from other foreigners' who had lodged at her hotel.

When I contacted the missionaries, they asked me to stay with them and help them in their orphanage. They had devotions every night, and since I enjoyed learning new things, I stayed to listen. I even started going to their church. It was a very different kind of worship: when they prayed, their requests were answered. These Christians had a peace, which I lacked.

Until then, I did not know anything about the One True God. All I knew were the gods and goddesses in Hinduism and Buddhism. I went to many different temples and worshipped many gods and goddesses, but I could not find peace.

It was in those times I caught myself praying to their God, but I was scared. I didn't want to change my religion. But I wanted to believe in Jesus and know about Him more.

God opened my heart to the missionaries, and I told them that I wanted

to believe in Jesus. They gave me the plan of salvation and I got saved! The relationship I began with Jesus is so different. The peace and joy, knowing that I am able to talk to Jesus, is something I can never explain.

Later the missionaries suggested a school in America called Pensacola Christian Academy. We prayed for a long time, asking God what He wanted me to do. We were doing our part and leaving the rest to God, and He worked everything out. I was able to finish high school at PCA, and later I enrolled at PCC.

After my freshman year, while being discipled by another missionary couple, I learned about baptism in the Bible. I had promised myself not to be baptized until after telling my dad about my salvation because I was scared of the consequences.

However, God worked in my heart greatly through many things. I wanted to be obedient, and I was concerned about my dad's salvation. The only way to give him the gospel was through confessing to him my salvation. God gave me the strength to tell my dad, and I was later able to give him the gospel message.

God has done wonderful things in my life, and without His blessings and mercy on me, I would never be here at PCC. I don't know the future, but I love the Lord and I trust that He will take care of it." ■

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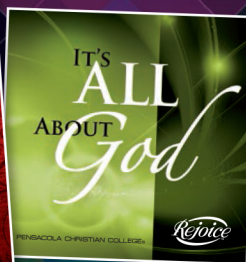
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