



HONOR GRAM

L.A. SIERRA UNIVERSITY
HONORS PROGRAM NEWSLETTER

VOLUME 18, ISSUE 3



THE HONORGRAM

is a newsletter designed to inform and update Honors faculty and students as well as those who are interested in the La Sierra University Honors Program. If you have any questions or comments concerning the newsletter, or ideas that you would like to contribute, please email us: honors@lasierra.edu

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Scholarship Presentations

TUESDAY, MAY 26, 11:00 AM, AMBS HALL 117

Gia Bermudez

“Who Benefits from Visual Self-Expression”

Maryana Helu

“Academic Veracity and Academic Success in University Students”

WEDNESDAY, MAY 27, 12:00 PM, CACTUS ROOM

Christian Bosse

“Fractal Image Compression”

Valitsinee “Gift” Pattanaprommas

“Phylogenetic Systematics of Newly-found Pit Viper Species (genus *Cryptelytrops*) and Gekkonid Species (*Cyrtodactylus intermedius*)”

THURSDAY, MAY 28, 7:00 PM, MATHESON CHAPEL

Katherine “Kassy” Skoretz

“Daybreak Jerusalem”

FRIDAY, JUNE 12, Cossentine Hall 102

1:00 PM

Sergio Rubio

“The Effects of Oxidative Stress on Bone Mineralization in UMR 106-01 BSP Cells”

1:30 PM

Marlyn Cuenca

“Modeling the Spread of Lyme Disease”

2:00 PM

Zach Mursic

“Mycorrhiza and other Growth Factors in the Santa Rosa Plateau”

2:30 PM

Julie Chun

“American Healthcare Reform Proposal Part I: Government Driven Healthcare”

2:30 PM

Juliana Muchinyi

“American Healthcare Reform Proposal Part II: Market Based Healthcare”



JUNIOR Scholarship Proposals

Thursday, May 28
Cossentine Hall 102

Karolyna Suarez 4:30 PM

*The Decision-Making Processes
of Physician Groups*

Ramona Bahnam 4:45 PM

*Undercover Species:
The Hon Son Island Pitviper*

Break: 5:00-5:15 PM

Canty Wang 5:15 PM

Analysis of Pottery Fragments

Patrick York 5:30 PM

*Told the Doctor I Got a Good Heart:
A Stage Play*

Ruth Smith 5:45 PM

*Developmental Changes in the Process
of Explicitation for Dissociation Between
Cognition and Action*

Alexandra Lopez 6:00 PM

Starting a Small Business

Clara Talbot 6:15 PM

32° 20' N 64° 45' W

Hilda Riderer 6:30 PM

Nonverbal Communication Across Cultures

Rachel Salvador 6:45 PM

*Sequencing and Phylogenetic Analysis of
Cyrtodactylus Species*

Meliseanna Gibbons 7:00 PM

*Effect of Onion Extract on Bone-like Cells
Exposed to Oxidative Stress*

Chelsea Johnson 7:15 PM

*The Systematics of Amphibians and Reptiles
from Malaysia*

Robert Walker 7:30 PM

*An Investigation of Interacting and Fire
Neurons in Complex Networks*

Next Fall

Zachary Jagers TBA

Idea Fix

FROM THE DIRECTOR:

DR. DOUGLAS CLARK

THREE LESSONS IN TRUST

As director of the Honors Program at La Sierra University, I present here a hypothesis: one cannot trust Honors students. To support this theory I offer three examples of misplaced trust.

1) One cannot trust University Honors students to remain uninvolved in campus life.

Rumor sometimes has it that Honors students are interested only in research (the more exotic the better), classes (the more challenging the better), study (the longer the assignments the better), reading (the more pages and the fewer photos the better) and have little time for engagement in La Sierra at large. To support my hypothesis against this rumor, I point out the role of Honors students in student governance: out of seven leadership positions open in recent SALSU (Student Association of La Sierra University) elections, six involved Honors student candidates and three of those were elected: Alix Lopez, Leslie Mutuku and Christina Thompson. The current SALSU president, Marlyn Cuenca, is an Honors senior.

Engagement in religious and musical groups on campus also occupies Honors students like Jed de la Paz, Christina Thompson and Venessa Legaspi. Leadership in Residence Halls includes several as well.

2) One cannot trust Honors students to be satisfied with mediocre work.

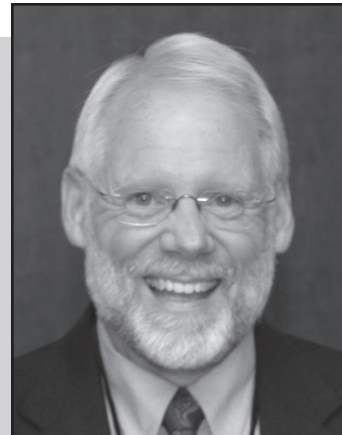
The month of May reminds the university community of the central importance of research in the life of students and faculty. Research Week, 25-29 May, sweeps up the entire campus with presentations and posters. Among those posting and presenting are Honors students whose collaborative scholarship projects will go on display at various venues and times. These involve projects only beginning to take shape and presented mostly by juniors as proposals for completion next year. But the major presentations come from seniors who have worked with primary and secondary sponsors in their disciplines and the Honors Scholarship Coordinator, Dr. Andrew Howe to create, craft and present an amazing array of projects. A quick overview of the proposals and presentations listed in this issue of the Honorgram illustrates well the nature of these projects and their breadth of vision and quality of research.

3) One cannot trust Honors students not to make difference for good in the world.

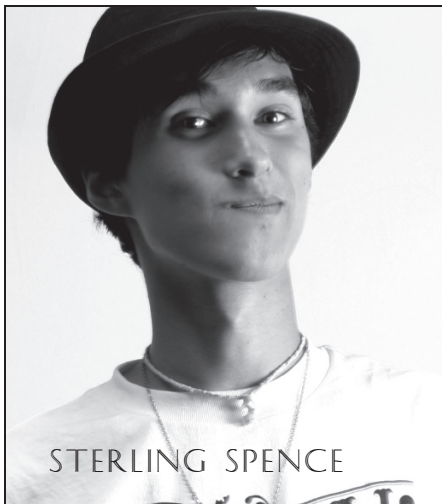
Although I have been in leadership in the Honors Program at LSU for a mere three years, I can testify without hesitation that my theory is correct. The large number of science majors with pre-health professional ambitions supports the long-standing tradition of La Sierra's commitment to the service professions for the improvement of human life and well-being. The engagement of recent graduates on the international scene teaching in Korea (Mike Tyler) and Kabul, Afghanistan and China (Debra Marovitch), for example. Successful applications to and enrollment in graduate programs in the sciences (physical and social) across the country speak in support of my claims. So, through Community Involvement Projects, do student visions of contributing to solutions facing the global village of which we are a part, solutions to problems of global warming, international misunderstandings, educational enrichment, issues of peace and justice. These projects not only set out to make a difference in the world, but to make a difference in the way we make a difference in the world.

Another indication comes from the Honors international travel experience. It is required of all Honors students because if we hope to educate informed and engaged citizens of the world, students simply have to become exposed to that world. The Honors Council has recently voted to place the tour following the sophomore year (currently it follows the freshman year) in order better to equip students to learn from and contribute to fellow global occupants.

With these illustrations, I hope I have demonstrated sufficiently well the validity of my hypothesis. But if one has doubts, s/he can check out the University Honors Program and the students who inhabit it. Trust me on this one.



FRESHMAN PERSPECTIVE



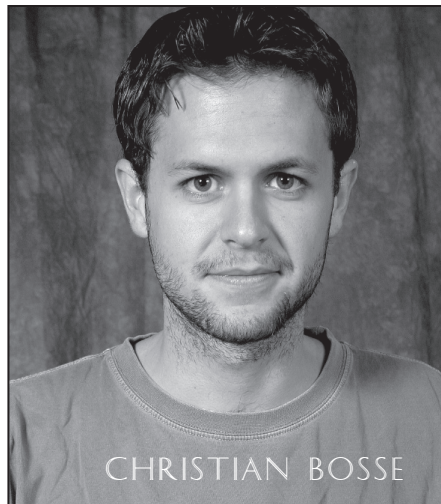
The Honors Program here at La Sierra is far more than just an academic track. To be honest, coming into the program I expected to find people solely devoted to their studies. Instead, I found a strong community and some great friends. From my classmates to the South Hall residents and even to the upperclassmen, I found that the Honors students were very open and helped each other out.

Some of my favorite memories are of the procrastination parties. I thought it was awesome that so many people could get together, all from different classes and majors, and still feel completely comfortable with each other, everyone laughing and just having a good time.

The kind of community I see in the honors program is what I think the whole campus should be able to have. In fact, I think it's what our campus desperately needs. Our worship services and assemblies this year have tried to stress the need for a strong community and I have been incredibly lucky to see that community within this program. But it's not just the community that makes the Honors Program so important. The classes have offered students a chance not only to search themselves but also to open up and have meaningful conversations.

Overall, I have been incredibly fortunate to be a part of the Honors Program and to get to know the people in it.

SENIOR PERSPECTIVE

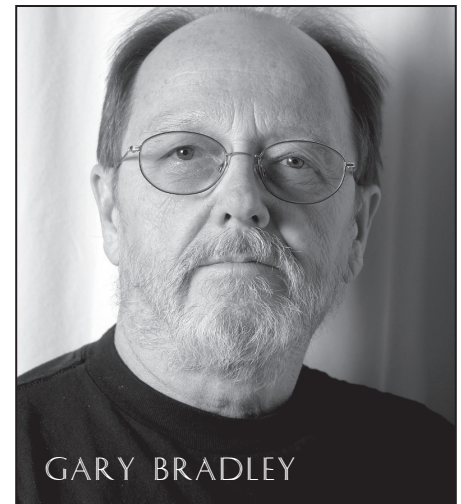


As a graduating senior in the Honors Program, I now possess a perspective distinct from when I entered my first Honors class five years ago, Beginning to Seek, as taught by Dr. Paul Mallery. Having gone through the entire program, my college experience has been immensely influenced by my peers in these classes, as well as the faculty.

Looking back, I treasure the opportunities I was given to travel in Europe, engage others in discussion on a regular basis, form strong friendships, and even take school-sponsored time to explore unfamiliar academic areas of interest, as I have done with the Honors Scholarship Project. I must confess, however, that at times I wondered how well the program was really serving my needs, and if in fact I would be better off to join the University Studies Program. One can begin to feel a bit isolated from regular interaction with the rest of the student body, since we tend to have classes with the same small group of students in Honors. I finally grew to realize that the Honors program offered a unique spin on the standard form of education, which is precisely the way I prefer to learn. Discussion, projects, critical thinking and hands-on activities appeal to my learning style much more effectively than do standard homework assignments and class lectures. The Honors Program, as I finally concluded, promotes a more engaging brand of learning. For that, I am exceedingly grateful.

In all, I look back on my experience in the program quite fondly, and would encourage incoming freshman to join. To those who are already in it, stick with it; the learning environment is unique and effective, which I can attest to. In my perspective, my years in this program have proved to be more than worthwhile. As I am currently discovering, I am better prepared for the pursuit of higher degrees. I will always appreciate this part of my undergraduate education at La Sierra University.

FACULTY PERSPECTIVE



I am a huge fan of the Honors Program as one might expect since I've been involved in it since its inception. It was started at a time when the university was expending considerable time and expense in taking care of "remedial" students and the faculty felt that the academic top end of the student body deserved consideration too. I see this program as filling three needs.

The first thing that the Honors Program does is to provide a community for the bright students who have broad interests. Not every high-achieving student belongs in the program. If a person's interests are very narrowly focused, then they probably wouldn't be happy in the program. My personal interests range broadly, so I am delighted to be part of this community of interested and interesting people.

The second thing that the Honors Program does is to provide an innovative curriculum, one that does not cater to the average student. As such, the Honors Program has been a leader in curricular change on campus. The University Studies requirements are modeled very much after the early Honors Program curriculum.

The third thing that the Honors Program does is to provide opportunities for its students to engage in research and other creative projects with the faculty and to get credit for doing so. This is an opportunity that not all students have.

Consequently, students completing the Honors Program and graduating with University Honors have demonstrated that they are bright, have broad interests, have engaged faculty at a high level, and have done creative academic work. I am very lucky to be involved with such students!

ARE FRIENDSHIPS LIMITED TO GOOD PEOPLE?

GARY CHARTIER

ARISTOTLE FAMOUSLY DISTINGUISHED THREE IDEAL-TYPES OF FRIENDSHIP— FRIENDSHIPS OF PLEASURE, UTILITY, AND CHARACTER.

Some people, including some overly moralistic Christians, might be inclined to think that only friendships of character, friendships between good people focused on moral improvement, were worthwhile.

And it's easy to see why: if my friends only desire some service from me, or if we only enjoy superficial pleasure in and through each other's company, then our relationships are hardly worth celebrating. We sense that friendship must be concerned with something deeper and more stable, with the whole person. And so the idea of a friendship focused on and sustained by the morally good characters of the partners is attractive.

But character-friendship as it is often presented seems to be a preserve of good people. Only those who can enrich the characters of others are, it often appears, to be sought as friends. And this seems objectionable on at least five counts.

(1) It introduces an element of calculation into the process of friendship formation that we sense is foreign to the spontaneity and freedom that ought to mark the relationship.

(2) It requires limitations on friendship that do not seem precisely appropriate; as Mary Elizabeth Hunt puts it, "[p]eople I want to be around do not subject their relationships to a standard of political correctness."¹

1 Mary E. Hunt, *Fierce Tenderness: A Feminist Theology of Friendship* (New York: Crossroad 1990) 170.



IN FRIENDSHIP I DISCOVER THAT MY OWN PERSPECTIVES ARE NOT ABSOLUTE, AND I LEARN TO CO-EXIST IN CHURCH AND SOCIETY WITH PEOPLE WHO ARE NOT SIMPLE CLONES OF MYSELF.

(3) This model seems to require that we find friends only among those at essentially the same level of character development. For by adopting it we have foresworn the possibility of finding friends among those we judge less morally sensitive or responsible; and those with greater moral resources would be prohibited from seeking us as character-friends.

(4) It is not obvious that it is possible to compare characters in the required way. Different persons are likely to have progressed at different rates with respect to different portions of their characters. Someone might, for instance, be exceptionally sensitive to the plight of persecuted ethnic minorities while inattentive to the claims of her own spouse and children. A man can abhor media violence without thinking responsibly about his use of natural resources. How are comparisons in such cases to be made?

(5) Even morally serious people can have significantly divergent conceptions

of the good life. A liberal Anglican and a conservative Shi'ah Muslim would likely have different tables of the virtues. Would not an understanding of friendship that stressed its contribution to character-formation preclude friendships between representatives of different traditions?

Suppose, instead of focusing on virtue-in-general, we focus on those virtues needed to sustain friendship itself. The nature of friendship necessarily imposes certain constraints upon the kind of person one must be if one is to be a friend. John Casey suggests that it "is not difficult to think of the vices which damage friendship: envy, wrath, incapacity for proper anger, vanity, lack of proper pride, cowardice, disloyalty, lack of affection," lack of generosity, and lack of self-respect;² and a list of corresponding virtues—commitment (cp. 1 Sam. 20), fairness,

2 John Casey, *Pagan Virtue: An Essay in Ethics* (Oxford: Clarendon 1990) 186-7.

truthfulness, and so forth—would be easy enough to assemble. Thus, while friendship’s intimacy makes it seem special and distinctive, successful friendship may properly be seen as a school for social life generally.

The structure of our relationships influences the content of the beliefs and practices which emerge from them. The nurturing, accepting family, for instance, whatever the explicit religious avowals of the parents, is evidently far more likely to produce children with religiously healthy attitudes than is the family—even the doctrinally correct one—that instills fear, guilt, and repression, or that accepts without offering any structure at all.³ The form or structure of a group of intimate friends, the moral demands imposed on one by existence within such a group, would seem to be friendship’s principal contribution to the moral life.

The fact that such moral dispositions are cultivated in the context of the friendship group is what renders it “difficult or impossible” for “evil men . . . to be friends.”⁴ Those unwilling to acquire or develop certain basic virtues cannot be friends, not because of some arbitrary exclusion from friendship by others but because they simply are not capable of friendship. This does not mean that there will necessarily be any congruity of character beyond the virtues required to sustain friendship itself. However, these virtues are not unimportant ones. The kind of person who can be a genuine friend is significantly limited as regards the ideals she can pursue while remaining a friend, even if there is still a wide variety of accounts of human flourishing to which she can subscribe, whatever the convictions of her friends.

In particular, friendship (especially, of course, intimate friendships between close friends, lovers, and spouses, but also more casual ones) helps to shape the self in such a way that it is open to the other. By contrast with impersonal and superficial relationships, friendship forces me to grant both that I have to do with another self and that that other self is irreducibly different from me. One of the most important virtues I learn in friendship is precisely how to cherish those who differ from me, perhaps profoundly, in all sorts of ways regarding moral, political, religious, and other questions. Thus, in friendship I discover that my own perspectives are not absolute, and I learn to co-exist in church and society with people who are

not simple clones of myself. Friendship is a school for virtue, then, not because friends reinforce each other’s preconceived notions, but because in friendship we learn to love those who are alien, who are not ourselves.



Gary Chartier
La Sierra University
School of Business

3 Ray S. Anderson and Dennis Guemsey, *On Being Family: A Socio-Theology of the Family* (Grand Rapids: Eerdmans 1985) 132-6.

4 Casey 187.

SPRING QUARTER HONORS CLASSES

UHDR 114/114L THE SCIENTIFIC PROCESS (4 UNITS)

Models science as practiced by the profession, with an emphasis on the process of science. Asks the questions, “What is science?” and “How is science done?” while focusing on selected topics in science in their social and historical context.

UHDR 224: RELIGIOUS UNDERSTANDINGS (4 UNITS)

An exploration of religious traditions as sources of insight, personal meaning, social structure, and moral guidance. Such topics as sacred time and place, ritual, and religious understandings of community, human nature, creation, and revelation are examined in a global, historical, social, political, theological, and philosophical context. Attention will be given to the context, adequacy and implications of Christian faith.

UHDR 354: HONORS COMMUNITY INVOLVEMENT (1-3 UNITS SPREAD OUT THROUGHOUT ENTIRE JUNIOR YEAR)

A project that engages the student in a community as he/she seeks to transform and build that community. Culminates in a written summary of the ways the community involvement has changed the student and the community, with an analysis of each. May be repeated for additional credit up to 3 units total; 3 units is required to fulfill the graduation requirement. It is recommended that this course be taken immediately following UHDR 314/314L.

UHDR 464: HONORS SCHOLARSHIP PROJECT (1-16 UNITS SPREAD OUT THROUGHOUT SENIOR YEAR)

A research or creative project of significance that culminates in a written thesis, production, or exhibition as well as an oral presentation in an off-or-on campus forum. A minimum of 6 units and a maximum of 16 units satisfy University Honors Program requirements. May be repeated for additional credit up to 16 units total; 6 units minimum are required to fulfill graduation requirement. May be included in the credit for a major with the consent of the major department.

SENIOR PLANS AFTER GRADUATION

CHRISTIAN BOSSE

“My current plans involve graduate school in Mathematics. Where this will be, however, is the primary question at this point. At present, I have been accepted at San Diego State University for an M.A. in Mathematics, as well as the University of California at Riverside for an M.S. in Mathematics. I am waiting to hear back from the other three schools I applied to before I make a final decision (Georgia Tech, Northeastern University, and the University of Florida). Outside of school, I plan to continue with my hobbies, and hope to return to Argentina soon to visit my friends.”

GIA CARLOS

“After graduating this year I hope to attend a two-year MSW graduate program. Many Master of Social Work programs require two days of classes and two days of field work each week, so for two years my priority will be concentrated learning through both books and experience. I applied to UCLA, USC, Cal State Long Beach, and Loma Linda.”

MARLYN CUENCA

“After graduation, I plan to take a year off and become a certified EMT and take classes at a community college near home. During the summer, I plan to apply for Medical school.”

MARY HELU

“After I graduate I plan on getting a Psy.D. (Doctorate of Psychology) at

a nearby university and becoming a licensed counselor. This summer I plan on painting my house with my new husband, Xousaen Helu!”

JULIE MUCHINYI

I plan on taking a year off as I apply to medical school. I intend to find a job on campus so I'll be around.

KASSY SKORETZ

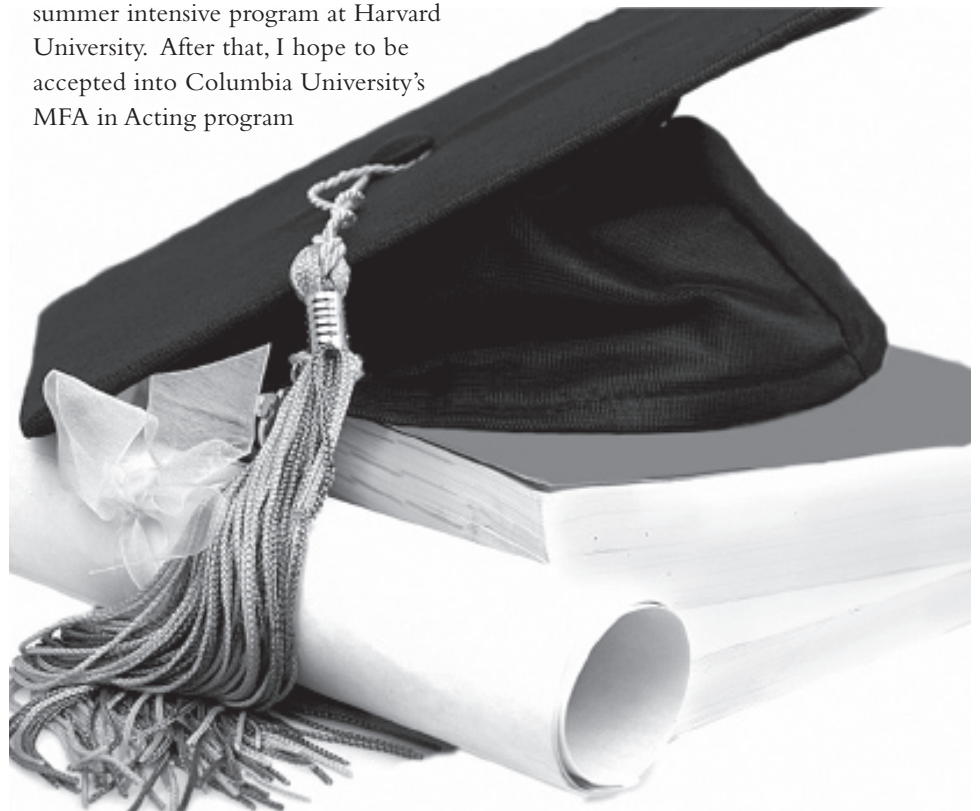
Immediately after graduation, I am flying to Korea for a couple weeks to travel. When I return, I will be attending the Moscow Art Theatre's summer intensive program at Harvard University. After that, I hope to be accepted into Columbia University's MFA in Acting program

(for which I am wait-listed). And if not, I'll learn how to juggle.

SERGIO RUBIO

After graduation, I will be applying to medical school and doing research with Dr. Joseph.

On June 4, 2009, the Senior Recognition Banquet took place at California State Citrus Park from 6 pm to 9 pm. There was Greek food for dinner and a short program took place for the graduating Honors Seniors.



DONATION BOX

YOU CAN STILL CONTRIBUTE TO THE 2009 INTERNATIONAL EXPERIENCE!! Funding comes from:

1. Honors students
2. The Honors Program
3. Generous donors like YOU!

PLEASE DONATE ONLINE: www.lasierraconnect.org

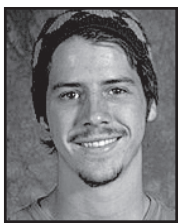
or write a check today to: La Sierra University, noting "Going Global" in the memo line
and send to:

Honors Program, La Sierra University, 4500 Riverwalk Parkway, Riverside, CA 92515.

[To strengthen the development program at LSU, 5% of all gifts will be used to defray fundraising costs.]

THANK YOU! *Your donations are greatly appreciated!*

BOOK REVIEW



The 'I' in *Fountainhead*

BY PATRICK GARRETT YORK

Book Review

"Man's ego is the fountainhead of human progress." – Ayn Rand

"Oh... the *Fountainhead*..." my cousin rolls his eyes and leans his chair back. This isn't the first time I've gotten this response while mentioning my summer reading. In some circles, this book is over-analyzed or over-praised, while in others, the book is altogether forgotten. "Objectivism," the underlying philosophy of the book, developed by its author Ayn Rand, invites even more of a groan and a further reclined position from my cousin. He spent years in the philosophy department at the University of Redlands and plans to teach the discipline; I'm disheartened to hear him take such a dismissive stance on this book. *The Fountainhead*, after all, has made me see the importance of 'I.'

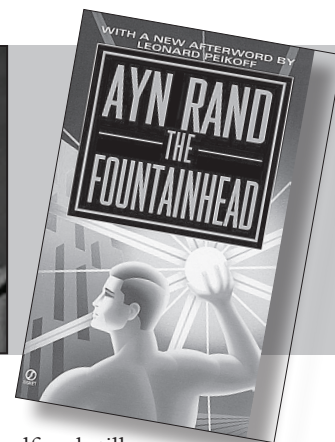
The Fountainhead, despite the philosophical stigma, reads compellingly. The antagonist Howard Roark, an architect, gets expelled from the Stanton Institute of Technology for his inability to meet his professors' standards of strong architectural work, which stem from their worship and imitation of classical design. Roark believes, as does the omniscient narrator, the professors view his work as unacceptable because of its unfamiliar level of beauty and competence, which is modeled with simplicity and functionality in mind. He begins an architectural career alongside his colleague, or more accurately, archenemy, Peter Keating, a successful student but an unskilled architect. He has much potential, but no talent. While Roark holds to his standards through poverty and unemployment, Keating quickly rises through the ranks of architecture, sacrificing his values with every decision.

Dominique Francon, a sultry statuette of a woman, uses her beauty and position as the daughter of the most successful architect in New York to play power games for entertainment. She destroys successful careers, supports creative failures and toys with everyone from government officials to commercially successful authors to feel a sense of control over their lives. The story unfolds in the interplay between these three characters.

Power struggle saturates the book, in architectural careers, social stature, or in romance, which makes the reader want to throw the book across the room at times. Every character tries to manipulate others. First, Dominique fights belligerently to destroy the career of Roark because she believes his works are too pure for imperfect humans. In her mind, Roark's work is the product of a man who knows the importance of 'I,' the importance of creating for the simple purpose of creating something well. He is not interested in

the approval of the architectural community, but in the value of selfish creation. Dominique then marries Keating to destroy him by exploiting his compromising character, making him realize how much of his soul he has sold. Opinions of coworkers and colleagues continually drive Keating through his successful, yet dishonest career. He never has the ability to create anything of value because approval is a constant distraction from focusing on his personal creative process.

Power struggle represents a key part of the book's philosophy: a person must be self-interested to be of any use to the



world. Like Roark and his creative process, a person cannot compromise herself and still produce anything of value to humanity. Those who look to others for their confirmation or purpose hinder society. A person must develop herself before she can help anyone. Keating's strength and motivation come from besting fellow draftsmen or congratulation from peer architects. He never focuses on the shoddy, compromised work he produces.

Objectivism doesn't resonate with many because it seems to say selfishness is necessary. Where does that leave humanitarians, aide workers or the Mother Therasas of the world? Is Rand saying they hinder society? Many critics question the philosophy in this way and miss the point. The critic should ask himself how confident and uncompromising are these people in their endeavors to aid humanity? How little do they look to others for confirmation of their goodness?

I recently read an anonymous quote that put me off. "The least important word in the English language is 'I.'" There was no explanation why. For the simple fact that a quote like this is in a children's book, I think everyone should read *The Fountainhead*. 'I' is important. 'I' is necessary. 'I' should be considered. Much of the philosophy of Ayn Rand is praised by her many adoring fans and lexicon writers and condemned by DIY philosophers looking for a fight. I cannot claim a mastery of her ideas, but I can say to all the eye-rollers who may write off this book or its zealous author as a lonely outcry from the depths of selfish depravity, to the young people of America being raised to believe that 'I' is a four letter word, a self-respecting and independent character like Howard Roark should not be viewed as an enemy, but an idea of what we should strive to realistically achieve. I should be confident and independent in my own character instead of basing it on the accreditation of others.

My cousin, like many others, sees this book as yet another paperback that has had its time and is now dead. But I recommend it for its ability to help readers rethink their motivations and the importance of 'I.'

CONTRIBUTIONS WANTED. Interested in the *Honorgram*? If you enjoy writing, taking pictures, or you simply want to be tuned into what's what and who's who in Honors, then be a part of the Honors newsletter. Teachers and students are all welcome to participate and contributions will be greatly appreciated. E-mail alixlopez@gmail.com for more information.

ALEXANDRA LOPEZ
Honorgram Editor

DR. DOUGLAS CLARK
Honors Program Director

STERLING SPENCE
Freshman Perspective

CHRISTIAN BOSSE
Senior Perspective

GARY BRADLEY
Faculty Perspective

GARY CHARTIER
Faculty Reflective Piece

HONORS SENIOR CLASS
Senior Plans After Graduation

LARRY BECKER
Layout & Design
University Relations

THE HONORS PROGRAM began at La Sierra University in 1983. It strives to give special attention to undergraduates of outstanding intellectual and creative ability and aims to charge the imagination in an environment where student initiative is the guiding force.

Students are given the opportunity to recognize their potential through encouragement, discussion and interaction. The overall objectives of the program are focused on the La Sierra University mission

"to Seek, to Know, to Serve..."

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