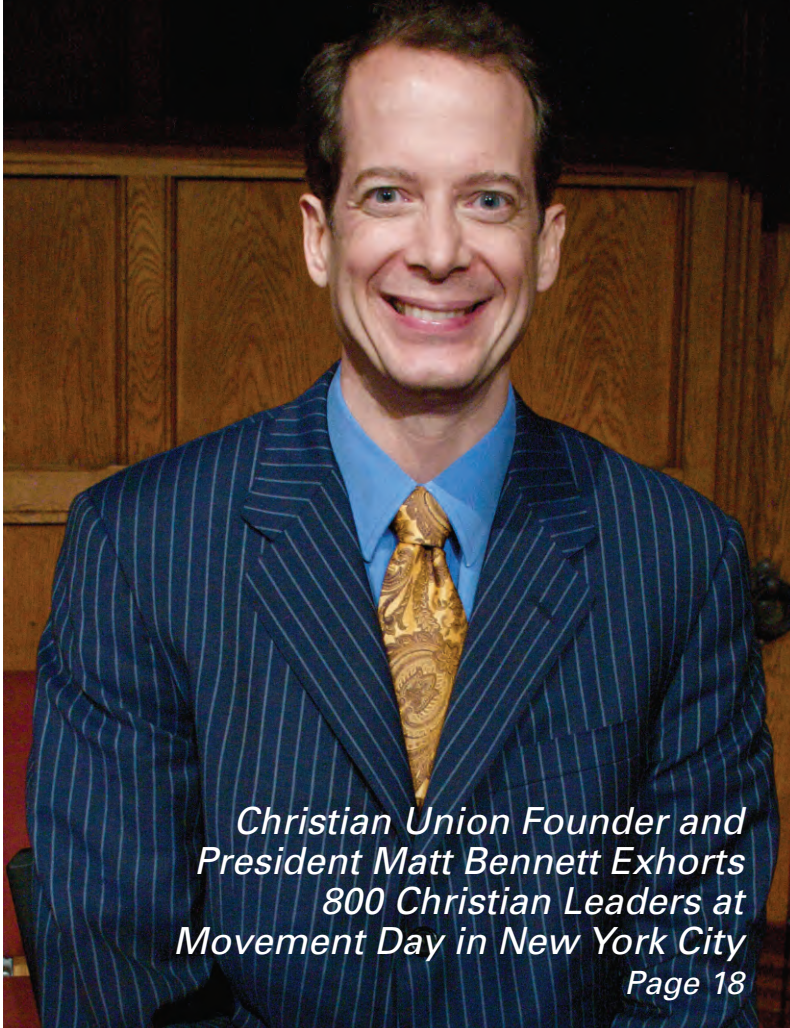


# the IVY LEAGUE CHRISTIAN OBSERVER

## A SEEKING GOD LIFESTYLE



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Brown ■ Columbia ■ Cornell ■ Dartmouth  
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Developing  
Christian Leaders to  
Transform Culture

The Ivy League Christian Observer is published by the  
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# Ivy League Congress on Faith and Action

Dates: **April 1-3, 2011** • Location: **Cambridge, MA**



Our mission and passion is to change the world for Christ through the mobilization of the Ivy League community. Next spring we will be hosting the 2011 Ivy League Congress on Faith and Action for Ivy League students, staff, faculty, alumni, parents, and friends. Our speakers include **Baroness Caroline Cox**, *Cross-bench member of the British House of Lords and Founder / CEO of the Humanitarian Aid Relief Trust (HART)*, and **Os Guinness**, *Author, Social critic, and Senior Fellow of the EastWest Institute in New York*

During the day on Saturday there will be seminars on various vocations with experts in their fields who have changed the world for Christ within their particular discipline. Seminars include Business, Law, Government, Ministry, Medicine, and Academia. The weekend will also provide opportunities for attendees to meet each other in order to form mentoring and collaborative relationships to help change the world for Christ. More details forthcoming.



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10. The New Life of Christians: 12:1-13:14
11. The Weak and the Strong: 14:1-15:13
12. The Spread of the Gospel: 15:14-16:27

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Please help us get this magazine into the hands of those who want it. E-mail or write us in order to:

- pass along the names of fellow Christian alumni, parents, staff, faculty, or friends who would enjoy this quarterly update from the Ivy League universities.
- update us on any address change you have.
- be removed from the mailing list.

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Please send us your feedback regarding events and topics described in this magazine at the e-mail or regular mail address listed above.



By God's power and with the help of other ministries, the mission of Christian Union is to change the world by developing Christian leaders and networking them together to make an impact for Christ in the larger culture. Matt Bennett (Cornell BS '88, MBA '89) founded the ministry in 2002 in Princeton, New Jersey. To learn more about Christian Union, please visit [www.Christian-Union.org](http://www.Christian-Union.org).

The purpose of The Ivy League Christian Observer (this free quarterly magazine) is to inform Christian alumni, students, parents, staff, faculty, and friends about the spiritual activity on eight of the country's most influential colleges, including Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton and Yale. Our desire is that you would be encouraged to pray for these universities, give financially to Christian initiatives on the campuses, and use your influence for the cause of Christ.

#### A WORD FROM THE PUBLISHER

## Universities with Social Implications



Facebook co-founder Mark Zuckerberg has been in the news quite a bit lately.

The blockbuster movie, *The Social Network*, is based on Zuckerberg and the three other Harvard students who invented Facebook. The students — seeking a way to network Harvard classmates — not only changed their campus, they linked 500 million people together and changed their world.

In September, Zuckerberg pledged an astounding \$100 million to the city of Newark, New Jersey in an effort to infuse life into a failing public school system. The 27-year old billionaire is just one example of how students from the nation's leading universities have impacted society.

At Christian Union, we are passionate about developing Christian leaders to transform culture. We believe that if college students can be exposed to the life-changing message of the Gospel, they will go out and touch the world. In each issue of the *Ivy League Christian Observer* you can read about how that's happening in a myriad of ways through the initiatives of various campus ministries and through alumni who go on to greatness. Of note in this issue is how some students spent their summer reaching out to others in places such as the Jersey Shore and the impoverished neighborhoods of Southern California (*About Ministry* section), while others are seeking an awakening on their campuses through the power of prayer (*Seeking God* section). On page 27, you can read about talented Abdi Farah (Penn '09), who recently won the Bravo television network's *Next Great Artist* competition and had his work featured at the Brooklyn Museum of Art.

I hope you will enjoy the latest edition of the *Ivy League Christian Observer* (ILCO). As you will see, we have made some design and layout changes and given the magazine a slight makeover. We have also enhanced our "network." In addition to mailing the ILCO to alumni, staff, parents, Christian leaders and friends — beginning with the issue — we will also e-mail a digital version to current Ivy League students. To add your name to the mailing or e-mail list, send a request to: [ILCOeditor@Christian-Union.org](mailto:ILCOeditor@Christian-Union.org).

It's our pleasure to keep you informed and bless you with some "Good News" each quarter.

Yours in Christ,

Matthew W. Bennett

Founder and President, Cornell '88, MBA '89

**P.S.** *The Ivy League Christian Observer* reports on the programs of Christian Union and those of various other Christian organizations. While it is our desire to foster unity, encouragement, and awareness among campus ministries, the Christian Union is not an umbrella organization.

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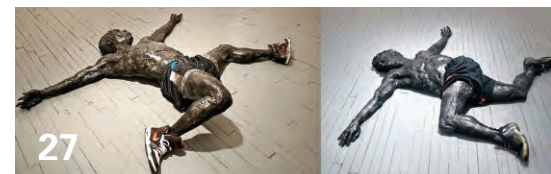
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# A 'RESOLUTE' ATTACK ON MINISTRIES

*Student Assembly Tries to Defund Chi Alpha After Homosexual was Denied Leadership Role*

**C**ORNELL Although he called Chi Alpha's policy to not allow homosexuals to hold leadership positions "outdated" and "offensive," Cornell President David Skorton overturned a decision by the Student Assembly that would have withheld funding to the campus ministry because of its stand.

For now, ministries at Cornell can breathe a sigh of relief, but the issue is far from over. The recent *Christian Legal Society v. Martinez* Supreme Court case in California is a perfect example of the bias ministries now face from student bodies and legislators. According to the Foundation for Individual Rights in Education, "the Supreme Court held that public universities may require student organizations to accept all students as voting members and allow all members to run for leadership positions, regardless of whether these students share the group's core beliefs."

At Cornell, the "controversy" began in the fall of 2008 when Chris Donahue '09 was asked to step down from the leadership team of Chi Alpha Christian Fellowship because he decided that homosexuality was not a sin and was, in fact, a lifestyle he had decided to embrace.

A front page article in the *Cornell Daily Sun* on April 23, 2009, was titled "Alleged Homophobia Causes Outcry."

The following Friday night, over 200 students supporting Donahue's decision participated in a 30-minute silent vigil that was organized over Facebook. They stood on the Arts Quad outside McGraw Hall where Chi Alpha was having its weekly large group meeting.

***"If you don't agree with the core values of the [organization], how can you lead its members?"***

On the heels of this incident, Cornell's Student Assembly (SA) was asked to withhold Student Assembly Finance Committee (SAFC) funding from Chi Alpha Christian Fellowship for "discrimina-

tory" action. The request was denied, however, because although Cornell's non-discriminatory rules regarding student organization membership specifically included discriminatory practices on the



*Courtesy of Cornell University*

**Cornell University President David Skorton overturned a decision by the student assembly that would have radically changed leadership guidelines for campus ministries.**

basis of sexual orientation, the guidelines did not apply when those members selected their leadership. Because student organizations have the right to choose their own leaders, Chi Alpha was not in violation in asking Donahue to step down.

However, the issue resurfaced in February 2010 when the Student Assembly's At-Large Representative Andrew Brokman '11

presented a resolution to defund the student organization, arguing all members are entitled to run for and hold leadership positions. Thus, the non-discriminatory rules would fall on members and leaders of student organizations alike.

This resolution caused a stir among Cornell's Christian community, and many people attended the next SA meeting to assert their opinions. Samuel Ramsey '11 of Campus Crusade for Christ ([www.cornell-cru.com](http://www.cornell-cru.com)) drew the analogy of a meat-eater being a leader of a vegetarian club, stating, "If you don't agree with the core values of the [organization], how can you lead its members?"

Nevertheless, the legislative resolution passed by a narrow vote of 9-8 pending the approval of University President David Skorton, who responded by informing the SA of an overlooked issue. Although Cornell is a private university, it often chooses to recognize constitutional rights for its individuals or organizations. In this matter, the First Amendment was at stake.

Skorton stated, "There is a conflict, as the SA acknowledges, between the non-discrimination provision regarding sexual orientation on the one hand, and the leadership practices of some student religious organizations which proclaim that homosexual conduct is inimical to the group's genuinely held religious beliefs. This position may strike many of us as outdated, indeed offensive; but First Amendment principles protect even offensive speech and, within certain limits, recognize the right of private associations to tailor their membership and leadership practices."

He further stated that although non-discriminatory policies should remain for student membership, "religious organizations may continue to limit officer posts to those members who conform to centrally and genuinely held religious beliefs of the organization; thus, the group's legally recognized prerogative to engage in 'religious discrimination' in this limited regard is permitted to take precedence over the policy against sexual orientation discrimination."

Therefore, ministries like Chi Alpha would still have university recognition

and Cornell's Lesbian-Gay-Bisexual-Transgendered-Questioning Representative Matt Danzer '12 proposed another resolution. Resolution 44 sought to define the full rights of a member of an independent stu-

and support. However, Skorton noted the Student Assembly has the power of the purse, and he recommended the Student Assembly place more rigorous standards on organizations that receive SAFC funding.

In response, the SA convened in April to approve a compromise in the form of Resolution 75, which states that all organizations receiving SAFC funds must adhere to non-discriminatory regulations

for all members and leaders. In addition, “each organization receiving Student Activity Fee funds directly from the Student Assembly shall include a ‘Non-discrimination Clause’ section in its bylaws, constitution or other governing documents reflecting this policy.” On the other hand, organizations may “enforce uniform standards of belief or conduct as a prerequisite for obtaining some or all rights of general members and executive board

members, respectively, so long as said standards are protected by the 1st Amendment of the United States Constitution in the context of a public university and do not impede enforcement of Appendix B, Section II.F.”

The decision is a narrow victory for campus ministries and believers at Cornell who wonder if future assaults will be forthcoming as a result of their decisions to live morally and according to the Bible. ■

By Eileen Scott, Senior Writer

## THIS PRESENT DARKNESS

### *Secular Humanists Pass the ‘Torch’ in Ivy League, Higher Education*



The motto of Columbia University is “In Thy Light Shall We See The Light.” Yet, in recent years, the light of Christ has been dimmed considerably by the shadow of secularism humanism.

“[Secular humanism] is the water in which we swim and the most dominant and pushed worldview on campus,” said Ashley Byrd, director of InterVarsity ([www.columbia.edu/cu/ivcf](http://www.columbia.edu/cu/ivcf)) at Columbia.

“In the classroom, Christianity, for the most part, is considered childish and moronic, while secular humanism is celebrated as mature and wise,” said Tiffany Firebaugh ’13. “Often, students express that it terrifies them that people could live for something other than what they see in this life. For them, treating one another with justice for the sake of justice alone is enough.”

According to Byrd, the main avenue through which this worldview emerges as the “official” way to view knowledge, religion, and morality is through the core curriculum and particularly Contemporary Civilizations (a core class) that all students are required to take.

That required core class is taught by self-described secular humanist Phillip Kitcher, Princeton PhD ’74.

In 2006, Kitcher participated in a Veritas Forum at Columbia. In discussing morality and human suffering, Kitcher said, “We don’t need to feel that we love one another because we seek God in one another. I find that a horrendous and ap-

palling thought — that I should only love my fellow creatures because of the presence of God in them. I love them because they are intrinsically lovable; they are intrinsically worthy.”

Kitcher states that altruism is not limited to human beings and spoke of how chimpanzees also display primal altruistic characteristics. Additionally, he went on to say that, “It is not true that a world without God need be a world without value...We should do the best we can without myths and stories and irresolvable problems about an allegedly loving God who has created a world that needs a lot of help by human action.”

This morality without God and ethics without faith is at the heart of secular humanism. Like Kitcher, Paul Kurtz, the so-called father of secular humanism and the founder of the Council for Secular Humanism, also has ties to Columbia. He received his Doctorate of Philosophy there in 1952. Kurtz also founded the Center for Inquiry and the Committee for Skeptical Inquiry, and was the editor-in-chief of *Free Inquiry* magazine. He has taught at several universities, including the University of Buffalo in Amherst, New York.

However, recently, it appears that Kurtz has become a victim of Darwinian irony, as the 85-year-old apparently has been deemed unfit to maintain leadership of the institutions he founded.

“I have already been shorn of all effective authority in these organizations and magazines and ‘shoved on an ice flow’ so



**Paul Kurtz, Columbia PhD ’54, is considered to be the father of Secular Humanism.**

to speak, so it is merely a formality to divest myself of any pretensions that I have anything longer to say within the organizations or magazines that I founded,” Kurtz wrote in an open letter on his Web site, announcing his resignation from the boards of those organizations.

Yet, Kurtz remains proud of his “legacy” in the field of skepticism.

“We thus defined a new outlook that was critical of religion, yet offered a posi-

tive alternative to those seeking practical answers,” Kurtz wrote in his letter. “Scientific rationalism and secular humanism, we suggested, offered non-believers constructive guidelines for the good life.”

Of particular concern is the influence Kurtz had in bringing those “guidelines” to college campuses.

“Of tremendous significance is the fact that in 1988, we began to embark upon an educational mission,” Kurtz wrote. “We provided courses and seminars at the Summer Institute in Amherst and throughout the country. Well over 1,500 students have registered for these programs...These programs recruited many young people to our movement...We also

***“In the classroom, Christianity, for the most part, is considered childish and moronic, while secular humanism is celebrated as mature and wise.”***

established a student movement, the largest of its kind in the history of the United States, with hundreds of groups on college campuses and universities and thousands of students at large.”

These campus organizations include Brown Freethought at Brown University,

Cornell Humanity at Cornell, and Secular Penn at the University of Pennsylvania. Therefore, while the birth of secular humanism might be attributed to the graduate of Columbia, its effect has reached throughout the Ivy League and higher education as a whole. ■

By Eileen Scott, Senior Writer

## WHAT SPURS PRO-LIFERS TO ACTION?

***College Campuses Can Play a Vital Role in Anti-Abortion Advocacy***

**H** In his book, *The Making of Pro-Life Activists*, Ziad Munson, Harvard PhD '02, reveals some surprising findings about what inspires people to become activists in the pro-life movement; and those results have implications for college campuses.

Despite common perceptions, pro-life advocates are quite often made, not born. That is, they often become strong advocates for life after becoming part of the movement. Additionally, Munson also found that pulpits are not necessarily the gateway for pro-life messages many assume them to be.

Munson, who studied what makes some pro-life supporters active while others remain pro-life in name alone, concludes that many activists are not inspired by an innate passion for the cause. Rather, he states, they are introduced to the cause through social networks and continue to progress toward activism through a process of mobilization.

“Only half of pro-life activists considered themselves pro-life before they got

involved,” he writes. “Even among these activists, however, the ideas they held about abortion prior to becoming mobilized are what I call ‘thin beliefs.’ [Thin beliefs] are poorly thought out, often contradictory, and seldom related to a larger moral vision.”



**Ziad Munson, Harvard PhD '02, explores the motives of pro-life activists in his recent book.**



many of those who don't believe in the pro-life cause,” Munson writes.

Other churches and religious leaders shy away from the issue, he states, because “their concern is rooted in theological traditions that shun any kind of social activism. Mobilizing for the pro-life movement within congregations, they believe, detracts from the Church's overall mission.”

So what *does* engage activists? The mobilization process, Munson said. “Activism isn't a static thing.”

He defines the steps of that process as 1) movement contact through personal and social networks, 2) turning points in people's lives, 3) initial activism, 4) development of pro-life beliefs, and 5) full movement participation.

Social networking and turning points, like going away to college, are particularly indicative of college students' activity in the pro-life movement, Munson said. Those turning points make them more prone to taking on new causes and becoming involved when approached by their peers.



“I don’t mean to say that people’s concern over the issue is disingenuous,” Munson cautioned. However, he concludes, people’s motivations and passion for the cause change as they become activists.

Nicole Morreale, Harvard ’13 and vice president for Harvard Right to Life agrees with Munson – to a point.

“The passion is not always there to start with, but I think it is a generalization to say that innate passion is not a factor,” she said. “I believe that some people have a calling to a certain movement, the way I feel a calling to protect the unborn. But, yes, for many people the devotion to the cause comes with time.”

Kristan Hawkins, executive director for Students for Life for America, is a case in point. She became a pro-life advocate in high school when asked to volunteer at a pregnancy resource center. She originally wanted to be an aeronautical engineer and work for NASA – until she saw pho-

tos of saline-aborted babies.

“That made me completely change my entire life goals,” Hawkins said. “I saw pictures of these babies being ripped out and burned alive, and I knew this is what I wanted to do with the rest of my life. I want to help women.”

Today, she works with Students for Life, helping equip what Hawkins calls “the pro-life generation.”

“Being pro-life is more than saying, I’m against abortion,” she said. “It’s being on the frontlines, praying every day, ministering to your peers, showing and displaying the atrocity of abortion.”

But rallying college students to that frontline may not be as difficult as popular culture might portray. In addition to his book, Munson recently completed an article entitled “Mobilizing on Campus: Conservative Movements and Today’s College Students,” which will appear in the December 2010 issue of *Sociological Forum*.

Munson found that many college stu-

dents support things like pro-life, prayer in school, and faith-based charities, among others. However, for many Christians, these are not politically conservative issues, but moral and biblical ones.

“College campuses are, in fact, sites of significant amounts of conservative attitudes and beliefs,” Munson states in his article.

“I was very surprised to find such an active ‘conservative’ community at Harvard when I arrived there last fall,” Morreale said. “The Catholic community, of which I am a member, is very vibrant and so are all of the other campus ministries.”

Munson’s conclusions don’t surprise Hawkins, though.

“We witness that everyday. This generation is pro-life if you look at polling numbers,” she said, citing a recent Gallup poll that found more youth than senior citizens are pro-life. “This generation understands this is a human rights issue.” ■

By Eileen Scott, Senior Writer

## GO AND MAKE DISCIPLES

### Christian Union Campus Ministry at Yale Commences

**Y** Christian Union recently commissioned two highly qualified ministry workers to New Haven, Connecticut to impact future leaders at Yale University.

On the campuses at Princeton and Harvard, Christian Union has been able to encourage and help foster a seeking God lifestyle among the students, aiding in the establishment of affiliate student organizations Princeton Faith and Action and Harvard College Faith Action. Chris Matthews, Christian Union’s ministry director at Yale, hopes his team can mentor students in the same fashion.

The son of a Baptist minister, Matthews earned a B.S.E. in Mechanical and Aerospace Engineering from the University of Alabama in Huntsville and worked in management roles at NASA for ten years. During that time, Matthews remained active in local church ministry, youth discipleship, and overseas missions. He recently earned his M.Div. in

theology from Southern Baptist Theological Seminary.

Joining Matthews at Yale is Chad Warren, a Christian Union ministry fellow. Warren, who holds a bachelor’s degree in

philosophy from Oregon State University, was an intern with Campus Crusade for Christ before becoming director of Worldview Academy in Midland, Texas. Warren also served as assistant pastor at Winter Park Christian Church in Colorado and as headmaster and faculty member of Winter Park Christian School, where he taught theology, apologetics, formal logic, hermeneutics, and Greek. He is currently pursuing a master’s degree in theological studies from Reformed Theological Seminary.

Matthews and Warren share a common passion for making disciples.

“We know the need is great here at Yale,” said Matthews. “Many Christian students are not in-



**Chris Matthews, Christian Union’s ministry director at Yale.**



**Christian Union Ministry Fellow Chad Warren.**

volved in ministry for various reasons, and countless nonbelievers haven't heard the Gospel."

Matthews says he and Warren hope to be co-laborers with Yale's existing Christian ministries to reach the students there.

"We want to seek out students who need discipleship and those who want to know about Christianity," he said.

One of the primary ways Christian Union has been able to educate and edify students seeking to learn more about Jesus Christ is through its rigorous Bible Courses, which reflect the high-level academic atmosphere prevalent in the Ivy League. An emphasis on daily prayer and devotion to Christ has also been instrumental in helping usher in renewal

among students at Princeton and Harvard.

"Christian Union's new ministry at Yale is the answer to many prayers, including my own," said George Taylor (Yale '68 and M.Div. '71), Christian Union's director of public affairs for the Northeast. "I pray that this new ministry will be the start of a spiritual reclamation project at Yale, that *lux et veritas* (light and truth) will once again be more than just some forgotten Latin words on that campus."

The Christian Union team is up for such a challenge.

"For the most part, religion at Yale is considered a cultural phenomenon," said Matthews. "On campus, as long as you

treat Christianity as a cultural distinctive – as something unique and appreciated, people think it's fine."

However, "The second it becomes about truth and error, it becomes something that is somewhat repulsive and closed-minded. The administration wants there to be Christian cultural expression [on the campus], but they don't want an attitude of 'this is the truth.'"

Matthews likens being a Christian on the secular campus to being part of the early Church in Rome. "Rome was a pluralistic world," he said. "There was a lot of sin and human pride, and there were Christians in the midst of that. We see the same thing here. God is doing some great things among evangelicals." ■

By Catherine Elvy, Staff Writer

## LOOKING OUT FOR THE LEAST OF THESE

### Cornell Ministries Volunteer to Assist Global Effort

**C** Students from a handful of evangelical ministries at Cornell University recently participated in an industrial-scale effort to package meals to send to impoverished sectors of the globe.

The students volunteered at a local church that hosted a "MobilePack" on behalf of Feed My Starving Children, a Christian humanitarian organization based in Coon Rapids, Minnesota. In all, 750-plus volunteers packaged 156,816 meals on September 10 and 11 at Trinity Lutheran Church in Ithaca, New York.

Participating campus ministries included The Navigators ([www.navigators.org](http://www.navigators.org)), Cornell International Christian Fellowship ([www.cornellief.org](http://www.cornellief.org)), Cornell Graduate Christian Fellowship ([www.rso.cornell.edu/gradcf](http://www.rso.cornell.edu/gradcf)), Cornell Christian Fellowship ([www.ccfiv.org](http://www.ccfiv.org)), Protestant Cooperative Ministry at Cornell ([www.curw.cornell.edu/pcm](http://www.curw.cornell.edu/pcm)) and Cornell Campus Crusade for Christ ([www.cornellccru.com](http://www.cornellccru.com)).

During the event, volunteers took bulk, nutritionally balanced foods – largely from

rice, vegetables, soy, and vitamins – and combined them into small meal packets.

Feed My Starving Children boxes and ships packets to villages, where agencies distribute the food. Each meal costs about 19 cents to pack.

In addition to campus ministries, a variety of student organizations and athletic

year, and that's our plan."

The Navigators assisted with the MobilePack event out of recognition of Christ's call for believers to respond to the needs around them and abroad, said Doug Weber, a staffer with the Cornell chapter.

"We wanted to be obedient to the Lord's call to look out for the 'least of these.' He has really stressed the need for us to seek the welfare and prosperity of the poor," said Weber. "Christ has called us to be loving."

Believers of all ages need to be mindful of Christ's words in Matthew 25:40, Weber said. "I tell you the truth, whatever you did for one of the least of brothers of mine, you did for me."

Students involved with Navigators echoed those comments.

Katie Dutill, a senior who is majoring in government, called her experience "energizing. It was really neat to see how what I was doing was tangibly affecting other people."

Michelle Fisher, a senior who is majoring in animal science, agreed. "I really enjoyed how purposeful it was. It was cool to see so many people gather to pray over the food," she said. "It was very assembly line, but the atmosphere was very positive."



**Christian Students from Cornell participated in a "MobilePack" to send food to impoverished areas of the world on behalf of Feed My Starving Children.**

teams participated in the event, which also attracted about 200 volunteers from area churches.

"The whole community came out," said Rob Foote, pastor of Trinity Lutheran and a Cornell chaplain. "You really feel like you are doing something hands on. They all expressed a desire to come back next

Along those lines, Feed My Starving Children strives to help some of the world's most acutely impoverished children, working in more than 60 countries.

A Minnesota businessman founded the organization in 1987 following a humanitarian visit to Honduras. He returned to the Twin Cities with the goal of developing a method for large-scale relief.

In 1989, Feed My Starving Children worked with food scientists from Cargill Inc. and General Mills Inc. to develop nutritional products especially for malnourished children. Each meal has 20 vitamins

and minerals that are designed to meet a child's nutritional needs for one day.

In addition, the organization sought to develop a cost-effective means of producing the meals in large-scale quantities. Initially, it tested packaging machines, but that proved to be expensive and cumbersome. In 1993, a team from a church stopped by the facility to pursue volunteer opportunities, and the encounter gave birth to the organization's volunteer-packing approach.

Organizations that host a MobilePack are required to secure at least 500 volun-

teers, 1,300 square feet of space for packing and storing food, and a parking space for a 53-foot semi-trailer truck.

In 2010, the MobilePack events are scheduled to produce more than 32 million meals.

At Cornell, the event helped provide a valuable service experience for students.

"It was good to reinforce that Christians care about helping people," said David Larson, an area director for International Students Inc. ([www.isionline.org](http://www.isionline.org)).

"Christ teaches us to serve one another." ■

By Kevin Plybon, Columbia '11

## AN AUGUSTINIAN 'REVIVAL'

*Apologetics Club Will Use Faith and Reason Format*



Columbia's lively culture of debate and discussion recently received a new addition from an old source. Students in the undergraduate branch of Columbia Catholic Ministry ([www.columbia.edu/cu/earl/ccm](http://www.columbia.edu/cu/earl/ccm)) have revived the St. Augustine Club for Apologetics. The club held regular meetings on campus until about three years ago.

Arthur Tsoi, a junior in Columbia Catholic Ministry who is majoring in physics, is spearheading the effort. Tsoi, a native of Hong Kong, says the idea came to him at the end of the spring semester, "There were some fleeting conversations during the year about the club and one of

tion largely as a theological discussion vehicle for Christians and non-Christians who want to explore the fundamentals of the faith more deeply through rational thought. Meetings will use a proposition/objection form of discussion to hammer out the reasoning behind different articles of faith, such as belief in the Trinity and Christ's divinity. The proposition/objection method is prevalent in the writings of Saints Augustine and Aquinas.

For Tsoi, the name of the new club reflects a personal connection he's felt with St. Augustine since his freshman year. His journey to faith began two years ago in a Literature Humanities class when he

***The "new" St. Augustine Club will function largely as a theological discussion vehicle for Christians and non-Christians who want to explore the fundamentals of the faith more deeply through rational thought.***

the priests here on campus suggested we resurrect it. The link to their old Web site was still on the ministry site, and I started reading through it."

The "new" St. Augustine Club will func-

tion largely as a theological discussion vehicle for Christians and non-Christians who want to explore the fundamentals of the faith more deeply through rational thought. Meetings will use a proposition/objection form of discussion to hammer out the reasoning behind different articles of faith, such as belief in the Trinity and Christ's divinity. The proposition/objection method is prevalent in the writings of Saints Augustine and Aquinas.



**Columbia student Arthur Tsoi '12 helped revive the once defunct St. Augustine Club for Apologetics.**

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For Tsoi, the name of the new club reflects a personal connection he's felt with St. Augustine since his freshman year. His journey to faith began two years ago in a Literature Humanities class when he

tellectual path to faith in Christ. "You might say that St. Augustine has been a very close friend of mine," he jokes.

On Easter of 2010, Tsoi was baptized and confirmed in the Catholic Church, and he immediately started thinking of ways to deepen and enliven the Catholic ministry on campus. He realized that, given the way in which he came to Christ, starting a club based on the apologetic principles of Augustine would be the logical next step. The discussions will follow the Augustinian idea that if Christians hold what they believe to be the truth, and if God has given humans the capability to understand much of that truth, then we should be able to understand many articles of faith through human reason.

This focus on Christianity is an important difference between Tsoi's start-up and the discussion groups of Columbia's

Veritas Forum ([www.veritas.org](http://www.veritas.org)). While Veritas uses open exploration of worldviews and debates to challenge students, the St. Augustine Club will focus specifically on Christianity and in-depth discussion of its basic principles.

Tsoi says that this narrowing of the more “diverse” approach of the Veritas Forum to a discussion of only Christianity fills what he sees as a gap in intellectual discourse among Columbia’s undergraduates. While Columbia Catholic Ministry already has a theological discussion group, it is largely attended by graduate students and tends to focus on small details instead of what Tsoi calls “the funda-

mentals of the Christian faith.”

Tsoi sees the purpose of the St. Augustine Club as three-fold. First, he seeks to strengthen the faith of Columbia’s Christians. “Apologetics can feed your faith, and also give you weapons to defend it,” he says. Second, the club will provide a place for non-Christians to explore Christianity in a rigorous, intellectual setting. He wants to let non-Christians see the Christian faith in a clearer light, without prejudices or misunderstandings.

Finally, in an attitude that reflects much of what Columbia’s Christians hope to work toward this fall, Tsoi wants to use the new club to build connections and

bridges among disparate groups of believers on campus. He hopes that through discussing their faith, Christians will see what they have in common and develop a sense of community and solidarity.

The St. Augustine Club for Apologetics will work alongside the Veritas Forum in the fall, due to the latter’s larger size and campus presence, and will likely seek official recognition from Columbia in the spring.

“I hope that we can spread the fruits of our discussions,” he says. “We can start something that will grow in the friendships and relationships we will build. That is probably the best gift this club can give to our campus community.” ■

By Eileen Scott, Senior Writer

## THE ULTIMATE SOCIAL MEDIA

### Opportunities Are Vast for Sharing Faith in Cyberspace

**I** Harvard alumnus Dr. Mark Roberts, who has had five million visitors to his blog in the last six years, believes social media and Christianity are a necessary and effective combination.

Roberts, Harvard ’79, PhD ’92, is a former pastor and current senior director of Laity Lodge. He started his blog ([www.markroberts.com](http://www.markroberts.com)), featured at Beliefnet.com, to comment on a wide range of religious and social issues.

“Christianity is an essential social reality, beginning with the triune God,” says Roberts. “God calls forth a people, who live in community together and serve him in the world together. In a sense, therefore, the substance of the Christian life is ‘social media.’”

“Online social media provides an opportunity for Christians to share life together when they are not face-to-face, or even in the same hemisphere. It allows people to ‘rejoice with those who rejoice’ and ‘weep with those who weep.’”

Case in point: a recent Facebook post by a Christian woman with a family crisis had 31 comments within three hours from her online community saying they would pray for her.

Additionally, on July 7, the Facebook page, *Jesus Daily*, asked viewers, “What is

your prayer request?” Three hours later, 3,640 people had posted their requests. The day prior, roughly 6,600 people commented to the same question.

With 500 million people worldwide on Facebook and more than that number connected to the Internet, the opportunities for digital evangelism to non-believers are vast. It’s particularly striking when considering the possible impact if each Christian posted daily scripture verses on their Facebook pages or initiated online conversations about their faith.

The implications are particularly poignant for college campuses.

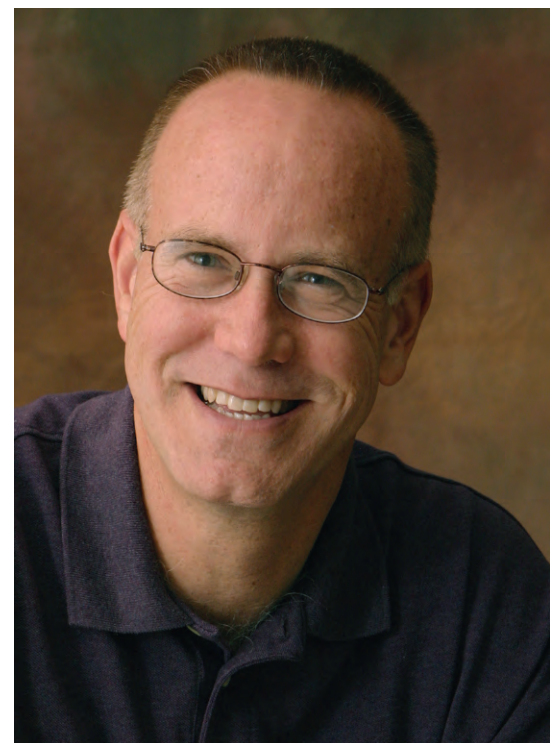
“I know students who often post scripture verses or testimonies as their Facebook status, which is then broadcast to all of their friends,” said Lorri Bentsch (Princeton ’91), a Christian Union ministry fellow at Princeton.

“When I was a student, I don’t think there was any way for me to proclaim, ‘I just finished my thesis! Praise God for sustaining me through this!’ or ‘Jesus is all I need. His grace is sufficient for me’ to a few hundred people at once,” she said.

At Harvard, Christian Union Ministry Fellow Nick Nowalk has used Facebook to reach out to incoming freshmen for the past few years. Additionally, he also writes a weekly “Fish Tank” column for

the blog of *The Harvard Ichthus* ([www.harvardichthus.org](http://www.harvardichthus.org)).

The benefits of blogging are far-reaching, he says. According to Nowalk, the



**Dr. Mark Roberts, Harvard PhD '92, started a blog over six years ago and has had more than five million visitors.**

blog provides a regular teaching tool that reaches students outside of Bible Courses and when they are off campus. He says it is a “much more intentional, focused way than the dialogue of small groups allows.” Additionally, he says, it’s a way to engage with non-Christian students.

And sharing the Gospel within and beyond individual spheres of influence is a

mands greater responsibility on the part of those called to proclaim the Word, but it also requires them to become more focused, efficient, and compelling in their efforts.”

According to the Pope, social media provides a powerful portal for God’s message to enter the lives of those who will receive him.

***“God calls forth a people, who live in community together and serve him in the world together. In a sense, therefore, the substance of the Christian life is ‘social media.’”***

responsibility of all Christians. According to Pope Benedict XVI, the influx of technology increases that Christian responsibility.

In his 2010 Papal Message entitled, “The Priest and Pastoral Ministry in a Digital World: New Media at the Service of the Word,” the Pontiff writes, “The world of digital communication, with its almost limitless expressive capacity, makes us appreciate all the more Saint Paul’s exclamation: ‘Woe to me if I do not preach the Gospel.’ The increased availability of the new technologies de-

“In this way, the Word can traverse the many crossroads created by the intersection of all the different ‘highways’ that form ‘cyberspace’, and show that God has his rightful place in every age, including our own,” Benedict states. “Thanks to the new communications media, the Lord can walk the streets of our cities and, stopping before the threshold of our homes and our hearts, say once more: ‘Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will enter his house and dine with him, and he with me.’” ■

## THE FACEBOOK EFFECT

Facebook, founded in 2004 by Harvard students Mark Zuckerberg, Chris Hughes ’06, Dustin Moskovitz, and Eduardo Saverin ’05, has changed the face of social media and changed the way the world communicates.

The recent critically-acclaimed movie, *The Social Network*, is based on the young billionaires who originally sought out to connect Harvard students on the Internet. Facebook was later expanded to include other college and high school students and, ultimately, the site was opened to the general public. Facebook now has 500 million users.

As David Kirkpatrick writes in *The Facebook Effect*, “It’s presumed at Harvard that these kids are the ones who will go on to rule the world. Zuckerberg, Moskovitz, and Hughes were just three eggheads who loved to talk about ideas. They didn’t think much about ruling the world. But from their funky, crowded dorm room would emerge an idea with the power to change it.” ■



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## PRAYER FOR THE *Ivy League*



Each year, thousands of students pass through the halls of Ivy League institutions and move out into the world to take positions of leadership in our society. Unfortunately, the vast majority of them, over 90%, have had no regular Christian influence in their lives during these critical college years.

At Christian Union, we are prayerfully seeking God for the transformation of all 8 Ivy League campuses. Hebrews 11:1 says that faith "is the substance of things hoped for, the evidence of things not seen (KJV)." As we expectantly look through the eyes of faith, we see an Ivy League that is radically different than today's version. We see an Ivy League that reflects the presence and Lordship of Jesus Christ. We see an Ivy League that has returned to its roots and sends out Christian men and women who will change the world.

Today, it is our divine opportunity to bring change to the universities we hold so dear. **Prayer for the Ivy League** is mobilizing 600 alumni, family, friends and supporters to partner with us in daily prayer for the students and staff of these schools. Each week you'll receive prayer requests, updates, and devotionals gathered by us from the students and ministries on these campuses. You can have an impact today from where you're sitting. Join us, won't you?

To join Prayer for the Ivy League, you may sign up online at [www.christian-union.org/prayer](http://www.christian-union.org/prayer), send an email to [prayer@christian-union.org](mailto:prayer@christian-union.org), or write to:

Prayer for the Ivy League, Christian Union, 240 Nassau Street, Princeton, NJ 08542.

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# THE LOSER LETTERS

'Screwtape'-like Satire Takes on New Atheism



"Mary Eberstadt is one smart cookie. If you don't believe me, ask Satan."

That's what scholar George Weigel had to say about fellow author and Catholic scholar Mary Eberstadt, Cornell '83.

Eberstadt's latest work, *The Loser Letters: A Comic Tale of Life, Death, and Atheism*, has been likened to C.S. Lewis' *The Screwtape Letters* and according to P.J. O'Rourke, Eberstadt's main character, A.F. Christian could be the descendant of Lewis' "Patient."

*The Loser Letters*, which originated as a series of satirical letters published on *National Review Online (NRO)*, is a collection of messages from the fictional A.F. Christian to today's modern atheists. A.F. Christian (A Former Christian) draws on her journey from Christianity to atheism, giving the atheist leadership team an insider's view of why the atheist movement doesn't have as many converts as the "other side."

As Kathryn Jean Lopez, editor of *NRO* puts it, "*The Loser Letters* is a full-length satirical slap-down of the whole lot of contemporary, out-of-control atheists."

Michael Novak, Harvard MA '66, called

Eberstadt's work an apologetic success.

"Amid the many current books arguing for or against religion, social critic and writer Mary Eberstadt's book is truly unique: a black comedy about theism and atheism that is simultaneously a rollicking defense of Christianity."

At the start of the book, A.F. Christian tells the atheists — whom she calls "Brights" — that "the most useful thing I can do here is to show you something of how the Dulls [Christians] really think from the inside, so you can see what we're truly up against in trying to convert them."

Although God is referred to as "Loser" by the irreverent A.F., she enumerates the many missteps of the leaders of the atheist movement, and thereby, portrays the so-called "Brights" as the real losers.

For example, she highlights the major failures of the sexual "revolution," and the dangers in going toe-to-toe with Christians in the areas of aesthetics, reason and logic, and charity and good works.

Eberstadt also takes on the atheists in the academy.

"We can begin where most Americans really begin to learn about sex, i.e., on the typical American campus of the past few decades. To live it is to see up close and personal that Dostoevsky's mantra — *when 'God' is gone everything is permitted* — is not some lame old literary prophecy, but a vibrating social fact," she writes.

"What you can't do, anymore than I could back in my Christian days, is to pretend that this atmosphere on campus, anymore than the sterility of Western Europe today, is somehow accidental to the absence of religious practice. Of course

the two are glued together," she continued. "Secularism is as secularism does."

Thus, the fictional character warns her fellow atheists against being too quick to take credit for the "freedom" of the sexual revolution, as she reminds them of the evidence of brokenness and addictive bondage that so-called freedom has brought to the culture.

In her letters about faith and reason, A.F. calls Dartmouth alumnus Dinesh D'Souza '83 "that totally outrageous public enemy" and quotes him as saying, "The reason many atheists are

drawn to deny God, and especially the Christian God, is to avoid having to answer in the next life for their lack of moral restraint in this one." She goes on to write, "I hate it when the believers turn our ideas on their heads that way, don't you?"

Eberstadt, who is a research fellow at the Hoover Institution and a Catholic scholar, was inspired to write the *Letters* as a counter to the heavy-handed, atheist propaganda.

"Making at least a little fun of the New Atheism was irresistible," Eberstadt told Lopez in an interview for *NRO*. "After all, this movement has grown fat and happy by painting religious people as grim and humorless and self righteous — all while writing tracts that exhibit plenty of those features themselves..."

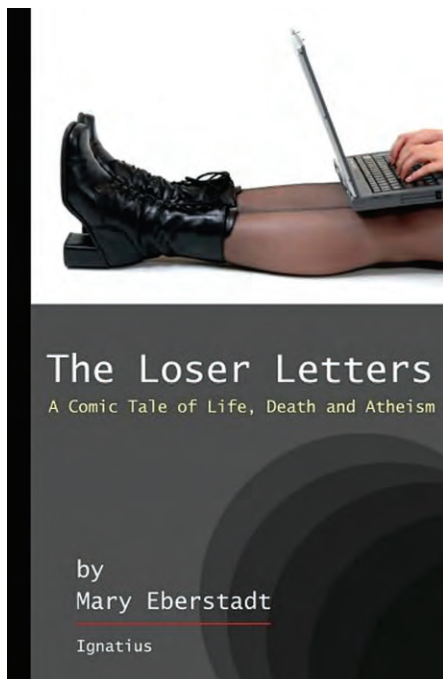
Humor and satire aside, Eberstadt tells a haunting tale of A.F.'s fall to atheism, which launches a well-placed salvo directly across the bow of atheist "reason."

As Eberstadt said, "It seemed overdue to throw at least a few punches back against the nonstop pummeling of religion — and to try and do it in a way that would make people laugh as well as think." ■



Photo courtesy of Hoover Institute

Mary Eberstadt, Cornell '83, is the author of *The Loser Letters: A Comic Tale of Life, Death, and Atheism*.



# CHRISTIAN COMMITMENT IN THE CORNER OFFICE

**Author Examines How Faith Impacts Decision Making**

**P** A recent study by a Princeton alumnus found substantial variety in how leaders who identify themselves as evangelical Christians engage their personal faith in workplace settings.

D. Michael Lindsay, a sociologist at Rice University, found that most evangelical leaders fit into one of four categories when it comes to their overall decision-making approaches. Whether they labor in the public or private realms, such leaders are usually pragmatic, heroic, circumspect, or brazen.

“I think that the word ‘evangelical’ has been used too broadly in today’s lexicon,” Lindsay said. “We did the study to find what role religion plays in business decision-making and to better define these different evangelicals to better understand their motives.”

“While everyone in the workplace has to make decisions — whether they’re the janitor or the manager — the most consequential decisions are made at the top, and we wanted to look at how they affect their businesses.”

Lindsay, who completed his doctorate from Princeton in 2006, based his findings on interviews he conducted of 360 American leaders who characterize themselves as evangelical Christians.

“The actions people can take for their companies can have enormous implications,” Lindsay said.

Bradley C. Smith, a doctoral student at Princeton, helped extrapolate informa-

tion for the latest study from more than 5,000 pages of data Lindsay generated while researching for his 2007 book, *Faith in the Halls of Power: How Evan-*

*gelicals Joined the American Elite.* “Faith is an important resource for these leaders,” said Lindsay. “They honestly do pray. They seek to honor God, and they draw upon their faith as a resource.”

The so-called “pragmatic” leaders include former PepsiCo executive Steve Reinemund.

Reinemund’s faith did not offer “clear direction on particular business decisions that he had to make,” Lindsay said. “Most people assume that evangelicals think that they have all the answers. I’ve found that there is a large segment of business leaders who are evangelical, who are certain that they don’t have all the answers. Their decision-making is largely pragmatic, and they hope they wind up making the right decisions.”

Often, an executive must choose between the “lesser of two evils — or the better of two goods,” Lindsay noted. “The easy decisions never reach the executive suite.”

Likewise, a “heroic” evangelical is an individual who sees his or her decisions as correct, regardless of whether others would concur.

Lindsay cited Enron whistleblower Sherron Watkins as an example.

“Sherron Watkins is the perfect exam-

ple of a person in power who is religious and couldn’t let her morals get checked at the door. I learned that her religion played a significant role in her deciding to do something that would likely cost her job and could bring down a major company.”

As for the category of “circumspect,”



**D. Michael Lindsay, Princeton PhD '06, recently conducted a study on faith in the workplace.**

Lindsay pointed to John Aden, a senior vice president of Walmart International. He described Aden as “someone who is deeply religious, but isn’t outward about it.”

Aden is a leader who “cares about where he works. He is attracted to companies where he feels his values can resonate with his faith convictions. While Aden might not be a vocal evangelical, he does manage as one and makes personal decisions based on his faith.”

When it comes to the category of “brazen,” Lindsay named former Arizona Cardinals’ quarterback and NFL Most Valuable Player Kurt Warner as an example.

“If you’re a sports fan and you’ve seen, heard, or read comments by Warner, you know he comes to his job with a religious zeal,” Lindsay said. “Brazen evangelicals are the most unabashed and feel that reli-

**“Faith is an important resource for these leaders,” said Lindsay. “They honestly do pray. They seek to honor God, and they draw upon their faith as a resource.”**



gion and their jobs go hand in hand. Because he is a leader in the locker room, there is no doubt that his religious life affected the team — both positively and I'm sure negatively, at times."

Overall, Lindsay said he probed the issue of religion and work because many people are curious about what their leaders believe and how such convictions might play out in corporate settings.

The results do not fit a "cookie-cutter" model, Lindsay said.

"For some, it would be impossible to share openly their faith commitment — their belief about Jesus — in the same way as they would talk about it at church," said Lindsay. "For others, to do anything else is a matter of being ashamed of the Gospel."

As a researcher, Lindsay continues to focus on probing America's leaders. Lindsay, who just completed a study of leadership development involving White House Fellows, is launching an examination of

top-tier organizational leaders.

Lindsay said he hopes his most recent findings will encourage young people to see their work as an honorable endeavor.

"There is a lot more Christian commitment in the corner office than people think," Lindsay said. "There are a number of thoughtful, faithful people trying to do the right thing."

"The study reveals it is entirely possible to be faithful and yet sensitive to the context of where God has placed you." ■

By Bruce L. Gordon

## HAWKING DEFECTIVE ARGUMENTS

Author 'Should Take a Cue from His Earlier Self'

**I** Editor's note: The following column by Bruce L. Gordon is reprinted with permission from *Evangelical Press* news service. Bruce L. Gordon is Associate Professor of Science and Mathematics at The King's College in Manhattan, a Senior Fellow of Seattle's Discovery Institute, and an author and editor of the forthcoming collection *The Nature of Nature: Examining the Role of Naturalism in Science* (ISI Books, 2010).

Stephen Hawking's new book, *The Grand Design*, co-authored with Leonard Mlodinow, contends that God is not necessary to create the universe because the laws of physics can do it alone. The "new atheist" crowd will cheer this message, but their credulity is a matter more of fiery sentiment than of cool-headed logic.

Hawking asserts that "as recent advances in cosmology suggest, the laws of gravity and quantum theory allow universes to appear spontaneously from nothing. Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist. It is not necessary to invoke God to light the blue touch paper and set the universe going." But "spontaneous creation" minus any cause illustrates the lack of an explanation rather than scientific comprehension. It also runs counter to a question that Hawking voiced years ago: "What is it that breathes fire into the equations and makes a universe for them to describe?"

Hawking should take a cue from his ear-

lier self. His question notes the difference between mere mathematical descriptions and genuine explanations. Mathematical descriptions tell us what mathematical relationships hold among phenomena but not why they hold. Genuine explanations



**The outrageous claims in Stephen Hawking's latest book have initiated intense debate among scholars.**

tell us how things actually work, that is, why such descriptions apply and are effective. Quantum theory applied to gravitation and cosmology allows mathematical descriptions of highly speculative conjectures which, even if taken seriously, pro-

vide no explanation of the events they conjure. Aside from the dearth of evidence lending credence to these speculations, their explanatory impotence is inherited from ordinary quantum mechanics, which describes measurable phenomena with great accuracy but provides no understanding of why particular quantum outcomes are observed. As Richard Feynman said, "The more you see how strangely nature behaves, the harder it is to make a model that explains how even the simplest phenomena actually work, so theoretical physics has given up on that." Quantum physics forsakes genuine explanations for amazingly accurate mathematical descriptions in which efficient material causality is nowhere to be found.

This state of affairs led Albert Einstein in the 1930s to argue that quantum theory was an incomplete description of the world. What we have learned since then is that quantum theory cannot be supplemented to remedy this deficiency. When we try, we end up either with a theory that yields false predictions, or with irremediably deficient modern versions of Louis de Broglie's and David Bohm's proposals. So quantum theory is *not* an incomplete description of reality as Einstein supposed. Instead, we find that material reality itself lacks a principle of sufficient causation: the physical universe is causally incomplete and therefore neither self-originating nor self-sustaining. The world of space, time, matter, and energy is *dependent* on a reality that transcends

space, time, matter, and energy.

This transcendent reality cannot merely be a Platonic realm of mathematical descriptions, for such things are causally inert abstract entities that do not affect the material world. Neither is it the case that “nothing” is unstable, as Hawking and others maintain. Absolute nothing cannot have mathematical relationships predicated of it, not even quantum gravitational ones. Rather, the transcendent reality on which our universe depends must be something that can exhibit *agency* – a Mind that can choose among the infinite variety of mathematical descriptions and bring into existence a reality that corresponds to a consistent subset of them. This is what “breathes fire into the equations and makes a universe for them to describe.” Anything else invokes random miracles as an explanatory principle and spells the end of scientific rationality.

Nowhere is this destructive consequence

more evident than in the machinations of multiverse cosmology to “explain” cosmological fine-tuning. Cosmic inflation is invoked to “explain” why our universe is so flat and its background radiation so uniform. All possible solutions of string theory are invoked to “explain” the incredible fine-tuning of the cosmological constant. But the evidence for cosmic inflation is both thin and equivocal, the evidence for string and M-theory is non-existent, and the idea that conjoining them *demonstrates* we live in a multiverse of bubble universes with different laws and constants is a mathematical fantasy. What is worse, multiplying without limit the opportunities for *any* event to happen in the context of a multiverse where it is alleged that *anything* can spontaneously jump into existence without cause produces a situation in which no absurdity is beyond the pale. For instance, we find multiverse cosmologists debating the “Boltzmann

Brain” problem: in the most “reasonable” models for a multiverse, it is immeasurably more likely that our consciousness is associated with a brain that has spontaneously fluctuated into existence in the quantum vacuum than it is that we have parents and exist in an orderly universe with a 13.7 billion year history. This is absurd. The multiverse hypothesis is therefore falsified because it renders false what we know to be true about ourselves. Clearly, embracing the multiverse idea entails a nihilistic irrationality that destroys the very possibility of science.

Universes do not “spontaneously create” on the basis of abstract mathematical descriptions; nor does the fantasy of a limitless multiverse trump the explanatory power of transcendent intelligent design. What Hawking’s contrary assertions show is that mathematical savants can sometimes be metaphysical simpletons: *caveat emptor*. ■

By Catherine Elvy, Staff Writer

## SEEING IS BELIEVING

### Princeton Student Researches Social Impact of Miracles

**P** Faith in miracles is a key factor in witnessing the phenomenon of miracles. That was one of the major findings in the senior thesis of a recent Princeton University graduate.

Mike Vincent '10 explored the sociological impact of miracles in the thesis he penned over the spring semester entitled “How God Shapes Society.”

“I had gained an interest in miracles since the summer of 2007 when I went to a summer camp and witnessed some miraculous healings,” Vincent said. “I really wanted to do a senior thesis that was going to pique my interest.”

Vincent conducted lengthy interviews of seven Christians who have testified about witnessing miracles. As a basis for his thesis, Vincent noted that Christians report to experience thousands of miracles every year, making the phenomenon remarkable enough to merit study.

“The people I interviewed had quite a bit to say,” said Vincent, who sought to determine the effects of miracles in mod-

ern Christianity.

Vincent, who recently joined the Christian Union as an intern, did not probe the veracity of the reported miracles, only the impact of such phenomena.

Ultimately, the “study of sociology is interested in religion because religion is an inextricably social entity,” he noted in his thesis. Likewise, shared experiences are key in creating community and can help explain the types of bonds within a community.

Whether probing miracles for their sociological impact or inspirational nature, Vincent’s research suggests those who experience a miracle describe the experience as profound.

“Many people were bolstered in their faith or came to faith as a result of a miracle,” he said.

Indeed, belief in miracles was a key element among those who report such experiences, Vincent said.

“Most often, the faith is evident in those who pray for the miracle,” he wrote.



**Mike Vincent (Princeton '10), a Christian Union intern, authored his senior thesis on miracles.**

“In many instances, a person seeking healing also has faith that God can do it miraculously and seeks out a person who is known to heal others.”

As a foundation for his paper, Vincent also explained some of the core theological principles that serve as the basis for Christian belief in miracles.

Namely, he cited Psalm 115:3, which instructs that “God is in the heavens; He does whatever He pleases.” Likewise, Luke 1:37 states, “nothing will be impossible with God.”

For his research, Vincent largely focused on accounts from seven individuals who have experienced miracles. Among the testimonies Vincent included were three accounts from Frank Mazzella, an elderly Princeton resident.

One of the more astonishing accounts involved Mazzella’s participation in a 1954 Oral Roberts revival in Trenton, New Jersey.

While serving as an usher at tent meetings for the healing evangelist, Mazzella

watched as a woman received prayer for the grapefruit-sized goiter in her neck.

Then, Roberts told the crowd to expect a miracle. “Well, he got under the power of God and he put his hand on her. I’ll tell you, I’m surprised the tent was still there. That thing just went down, down, down,” Mazzella said. “The people there went wild. Then she came back and all I saw was skin there.”

Mazzella said he thinks the number of miracles witnessed by modern Christians has severely diminished, in part, because of lax attitudes and unrighteous practices.

Paul Rudatsikira, a student at Princeton Theological Seminary, experienced the supernatural when he prayed for an African woman who had cancer in her abdomen.

The woman became excited, saying she “felt something go down her spine and travel into the cancerous area,” Rudatsikira told Vincent. “Then, she gets up and runs into the kitchen shouting, ‘I’m healed! I’m healed!’ ... She went into the bathroom, closed the door, and then the

cancer comes out of her body. Black stuff and red stuff comes out of her body.”

The woman’s demeanor changed instantly, Rudatsikira said, and she frequently shared her testimony of healing.

Another interviewee agreed that the function and purpose of miracles is to show that God is real and miracles still happen.

“God is active in the lives of people today in the same way He said He would be,” said Melisa Williamson, a recent graduate of Princeton Theological Seminary.

“The scriptures describe miracles, and I still see those same miracles happening today,” she told Vincent. “People have an intrinsic value to God, and He cares about every aspect of their lives...”

“A miracle is a testimony to the power and reality of God and of Jesus... It’s God’s way of calling attention to Himself.”

Vincent agreed.

“A miracle really just functions as a sign,” he said. “A sign points us to what really matters.” ■

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# MOVEMENT DAY

## SEEKING GOD LIFESTYLE IS PART OF NATIONAL CONVERSATION

Fervently seeking God is key to ushering a mighty spiritual movement.

That was one of the central messages from Matt Bennett when the Christian Union founder and president recently spoke to a conference of national and international leaders who desire to spark revivals across strategic cities.

"We have a lot to learn from the international church. Our spirituality in America is very different

from what it should be," Bennett said. "It's so low, so secularized."

The New York City Leadership Center coordinated the inaugural Movement Day, which was held September 30 at Calvary Baptist Church in Manhattan and a handful of other Midtown locations. A wide range of Christian leaders from 34 states and 15 countries gathered to "catalyze Gospel movements in their cities."



photo: Jenna Kim

Dr. Mac Pier, president of the New York City Leadership Center, interviews Christian Union Founder and President Matt Bennett, Cornell '88, MBA '89, at Movement Day.

As Bennett was interviewed by Dr. Mac Pier, president of the New York City Leadership Center, he emphasized the need for intense dedication.

“We are good at coming up with strategies and programs,” he said. “The first strategy should be that we wish to seek the Lord our God with all our heart, soul, mind, and strength.”

At a practical level, that means mirroring the type of prayer, fasting, and weeping illustrated by Nehemiah, the governor who helped rebuild Jerusalem and purify the Jewish community.

“We are put to shame by our international brothers and sisters,” said Bennett, referring to the spiritual dedication often demonstrated by believers who live outside the secularized Western world.

In addition, Bennett told the conference participants to be mindful of the need for heartfelt humility. “It’s not just prayer. It’s humbling ourselves,” he said. “We’re called to a seeking-God lifestyle.”

Bennett highlighted the mission of the Christian Union and noted how the ministry has witnessed tangible results since it began to emphasize a more intense seeking God lifestyle and culture about 18 months ago. Christian Union ministry fellows pray and seek the Lord together for two hours each day.

He also stressed the importance of reaching students in the Northeast and the reasoning behind starting Christian Union. “So much of our culture is shaped by the Northeast,” he said.

Just eight colleges out of 2,500 or so universities in the United States produce 50 percent of the most influential leaders, and those institutions comprise the Ivy League. “They are very secular places,” said Bennett, Cornell ’88, MBA, ’89. “We cannot keep letting this happen.”

In addition to the New York City Leadership Center, Redeemer City to City and God 2 Church Planting Ministries also helped organize Movement Day.

Plenary speakers included Rev. Tim Keller, best-selling author and senior pastor of Redeemer Presbyterian Church; Raymond Bakke, chairman of the Board of Regents at Bakke Graduate University; Rev. Brenda Salter McNeil, president of Salter McNeil & Associates; and Rev. Bill Hybels, senior pastor of Willow Creek Community Church.

***“We are good at coming up with strategies and programs. The first strategy should be that we wish to seek the Lord our God with all our heart, soul, mind, and strength.”***

Keller spoke about why it takes a city-wide Gospel movement to reach a city and the importance of an ecosystem of seven ministry networks: citywide prayer, specialist evangelism, justice and mercy initiatives, vocational faith/work initiatives, family life (community centers, schools), theological training, and an

unusual amount of unity.

“Something is going on in New York City and it is beyond Redeemer, denominations, or race.”

Dr. McNeil, an African-American woman, challenged the leaders to go beyond their comfort zones, and seek racial reconciliation, greater unity, and cultural credibility.

Hybels brought the morning session to a climactic close by speaking about King Hezekiah and his passion for prayer, especially in a time of crisis.

“Hezekiah wanted the whole nation to see him surrender before God,” Hybels said. “He wanted them to know they were being led by a leader who was on his face before God. Do your people trust that you are on your knees before God? People have to see it and sense it.”

The second half of Movement Day was divided into breakout sessions in various categories such as Campus Movements, Church Planting Networks, Life-Giving Leadership, Rebuild Haiti, Prayer Movements, and Mentoring the Millennial Generation.

Bennett served as one of eight panelists on the campus movement track, which focused on reaching college students in bustling metropolitan corridors.

The keys to success hinges upon prayer, rest, and a Christ-centered focus, according to the panelists who convened at the New York City headquarters of Campus Crusade for Christ.

Panelists agreed that campus ministries serving in New York City and other populous megacities encounter extraordinary challenges – as well as unparalleled opportunities.

“Amidst the distractions in the city and so many other things to do, we still have to put out the message that it is worthy to spend time with the Lord,” Bennett said.

“It’s tempting to say it’s not as entertaining. Of course, our Lord Christ is worth it. We get to see Him radically change [students].”

Michael Keller, director of City Campus Ministry, agreed while also highlighting the specific challenges of ministering in a world-class megalopolis famed for its endless stimulation, land-



**Dr. Tim Keller spoke about the importance of a city-wide Gospel movement.**

marks, and attractions.

“A campus ministry is just another thing to put in their box,” said Keller, who leads a church-based program that focuses on reaching students in New York City.

Leaders with other campus organizations also noted that ministries in cosmopolitan settings can experience fragmentation and a loss of the sense of community often found on traditional campuses.

“There is a high percentage of commuter students,” said Ross Queener, Crusade’s New York City director. “You don’t have that sort of sense of campus life to use as a basis” for forming relationships and bonds as a group.

Likewise, Susan Nacorda, a staffer with The Navigators, said she often reminds students that many college experiences, including campus ministry, are once-in-a-lifetime opportunities.

Amidst the lure of urban activities and internships, Nacorda tells students to reflect on “what a unique time it is. They should really take this time to get settled in their worldview and spiritual life.”

Staffers agreed a key component of sustaining their ability to minister inside the hypersonic pace of the world’s third-largest metropolis involves observing and safeguarding Sabbath rests.

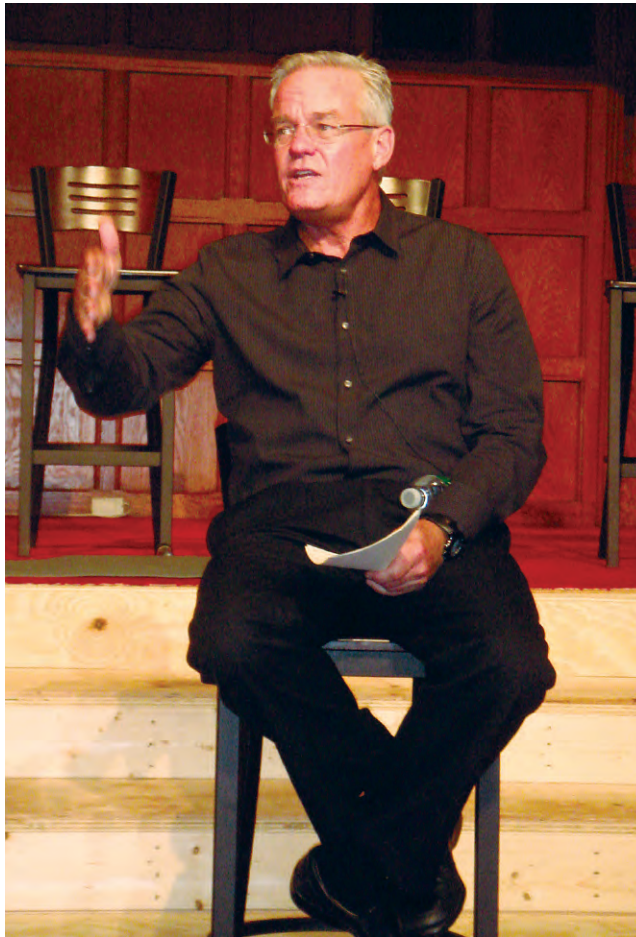


photo: Jenna Kim

**Bill Hybels, senior pastor of Willow Creek Community Church, said effective leaders must seek God wholeheartedly.**

spark far-flung revival. “To me, transformation is really simple,” Story said. “It’s when Jesus is in more places.” ■

“Take time off one night a week and on the Sabbath to provide some space in the very crazy life of city dwellers,” said Peter Trautmann, New York City director for The Navigators.

But, ministering in one of the most globally influential metropolises in history – and similar populous urban cores – offers far-reaching opportunities.

“God wants to give us an overarching city strategy,” said Jeremy Story, president of Campus Renewal Ministries.

Story also noted that New York City is an especially critical mission field as the municipality contains a high concentration of college students but only a limited number of believers or even campus ministries.

In all, there are about 622,700 students in the city limits and 1.3 million students in the greater metropolitan area, Story said.

“We have more college students than any other city,” said Story, who also noted that Boston contains the highest per-capita cluster of students but a smaller overall figure.

Ushering a movement of God on individual campuses should not be trivialized as it ultimately can help

***“Hezekiah wanted the whole nation to see him surrender before God. He wanted them to know they were being led by [someone] who was on his face before God. Do your people trust that you are on your knees before God? People have to see it and sense it.”***

**— Bill Hybels**

# HOLDING FAST

## Ministry Fellows Say Overlooked Practice Brings the Presence of God



In the spring of 2009, Christian Union ministry fellows, in an effort to “turn up the spiritual temperature” on campus, began gathering for two hours each day for prayer. The meetings of intercession and study were emblematic of Christian Union’s desire to facilitate a seeking-God culture among believers in the Ivy League and beyond.

During that time, ministry fellows and staff members have also committed to regular times of fasting. In August, the Christian Union staff went on a five-day fast following a week-long summer training period.

For a ministry that spends hours each week coming before the Lord in prayer, fasting was a natural component to pressing in toward God and turning to Him as Christian Union prepared for the beginning of another academic year. It’s also a vital ingredient in fulfilling its mission to “develop Christian leaders to transform culture.” Christian Union currently has ministry fellows on campus at Harvard, Princeton, and Yale.

“Throughout the Scriptures we consistently see God’s people fasting both as a regular part of their lives as well as in particular circumstances when they are asking for God’s intervention. This particular fast was undertaken by Christian Union to ask for an even greater acceleration of God’s work on the campuses this school year,” said Ministry Fellow Scott Jones, Cornell ’04.

“We believe that our seeking God lifestyle is really a return to biblical Christianity,” said Dr. Chuck Hetzler, teaching fellow with Christian Union.

According to Hetzler, much of American Christianity has strayed in some areas when it comes to God’s expectations of his people. Fasting, once considered a regular spiritual discipline, is one of those areas, he said.

“This is evident in Scriptures, and we see Christians throughout the history of the Church and in other parts of the world today following this practice,” Hetzler said. “The Didache — a

**“The Didache — a second-century Christian document — tells us that early Christians fasted twice a week.”**

second-century Christian document — tells us that early Christians fasted twice a week. John Wesley would not ordain a man to the ministry unless the candidate fasted twice per week.”

However, Hetzler is quick to point out that Scripture doesn’t command followers of Christ to fast two days per week. He says the Scriptures don’t specify how often or how long believers should fast. “But that fasting ought to be a regular part of our obedience to God is undeniable,” he said.

Obedience and humility are at the heart of fasting. Both Hetzler and Jones say the discipline aids in seeking God fully as it is a means of humbling oneself before him. Jones cites James 4:6 as an example: *God opposes the proud, but gives grace to the humble.*

“The dynamic we see here is that God unmistakably responds to the humility of his people,” Jones said. “When we are humble, we are in the correct posture to receive unmerited favor — that’s grace — from God. Fasting puts us in that posture. Fasting is a means through which God humbles his people. In fasting, we’re reminded of the power of the flesh and our inclination to follow its every whim. By denying ourselves the most basic provision of food, we actively put to death those desires — which isn’t easy — and we find ourselves more dependent on God in the process.”

Hetzler agrees. “Fasting is a powerful discipline because it has a particular ability to humble us and, combined with prayer, it is extraordinary in its spiritual potency and effectiveness before the Lord,” he said.

However, he also points out that fasting alone is not the key to a deeper relationship with God.

“We’ve definitely seen a change in the quantitative and qualitative growth of our ministry as we have sought God with a whole heart, including fasting,” said Hetzler. “I wouldn’t say that fasting alone has contributed to God’s increased work among us, but it’s definitely been a crucial part of the equation.”

In regards to the five-day corporate fast, Hetzler said Christian Union staff members reported increases in prayerfulness, attention to holiness in their everyday affairs, spiritual sensitivity, and answered prayers.

“Personally, I’ve added fasting as a regular part of my life; and it has been a tremendous blessing,” said Hetzler. “It helps keep me humble and hungry for God, and this was also true with the five-day fast. After staff training the week before, I was especially earnest in my zeal for God and his work among us. The fast, which immediately followed, caused that zeal to remain and grow instead of dissipating as can often happen.”

So with a renewed sense of zeal and passion for the Gospel, Hetzler, Jones, and members of the Christian Union ministry team continue to press in toward God and press on toward their goal of transforming culture by transforming the hearts of students. ■



**Dr. Chuck Hetzler, Teaching Fellow with Christian Union, sees fasting as an important part of a seeking God lifestyle.**

# PRAYING TOGETHER IN THE CITY OF BROTHERLY LOVE

*Penn Students Are Part of Worship and Intercession Movement*

**P** While many took respite from the college atmosphere and thronged beaches to collect the summer sun, a number of young adults found themselves in the midst of Malachi 4:2, revering the King of Glory and resting in the Son of Righteousness that healing might arise in the city of Philadelphia.

**Participants dwelt heavily on Psalm 2:8: “Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.”**

Burdened by the many issues affecting young and old alike, members of Penn for Jesus ([www.pennforjesus.com](http://www.pennforjesus.com)) and young adult ministers from Christ Community Church of Philadelphia hosted International House of Prayer’s “Burn Wagon” on June 22. According to its Web site, the Burn Wagon is “a mobile tent of David that tours the United States every summer carrying the fire of [God’s] presence through worship and intercession.” The team seeks to join with local ministries and churches at each stop along its tour to conduct outreach.

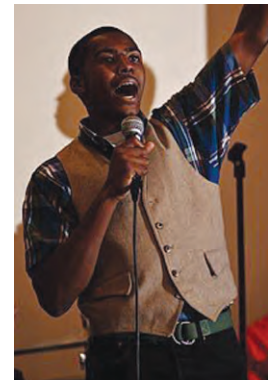
The main goal in Philadelphia was corporate prayer and wor-

ship led by the Holy Spirit to engender a culture of prayer in the city. Participants dwelt heavily on Psalm 2:8: “Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.” Their singular desire was reconciliation between God and the city of Philadelphia.

The move of God was undeniable, as many received an overflow of the Holy Spirit and others received prophetic words. Even a member of Christ Community Church, who was hit by a car ten years ago and used to see double out of his left eye, was healed of his impaired vision. Following the ministration, a group of participants left the church near midnight and headed to Pat’s King of Steaks. And though they came for food, they soon began to pray for many people at nearby tables and the presence of God continued to go with them.

The same week, Penn for Jesus held the first of many corporate prayer sessions in the basement of Meyerson Hall, which houses the university’s design school. Not many weeks later, a group gathered in the basement of an apartment just a few blocks from campus — Penn students, alumni, and a former International House of Prayer intern, who is the wife of a Penn Design School student. As diverse as their Penn affiliations were, even more diverse were their Christian experiences, races, and ethnicities. Nevertheless, what joined them together was a unified desire that the glory of the Lord would be made manifest through the revelation of the Holy Spirit on campuses, within the church body, and even in the community of Philadelphia. Together they proclaimed the words of Matthew 6:10, “Thy kingdom come, Thy will be done in earth, as it is in heaven.”

As God continues to answer prayers, the Holy Spirit is moving mightily, building connections while bringing convictions. The Penn prayer cohort persistently cries out in the same manner of exhortation as Peter, who testified in Acts 2:41, saying, “Be saved from this perverse generation,” with the expectation that thousands of souls might be added. ■



Members of Penn Students for Christ were diligently praying for their campus this summer.



The International House of Prayer’s Burn Wagon came to Penn on June 22.



# CAMPUS PRAYER MOVEMENTS

## *Ivy League Students, Ministry Staff Members Are Committed to Intercession*

**I** In the last two years, the *Ivy League Christian Observer* has reported on a number of prayer movements and initiatives on campuses throughout the Ivy League. Ministry staff leaders, students, and alumni are seeking God for transformation and an awakening at these universities — with creativity, urgency, and passion. Here are a few highlights:

- In January of 2009, a 24/7 prayer room was established at Dartmouth by Tony Feiger of Christian Impact, his wife Kaylene, and Laura Andreae, Dartmouth '10. The prayer

***“Our goal, our vision is to change the prevailing philosophies of the universities of the world. So it’s a huge, God-sized goal. It’s going to take more than ideas; it’s really going to take a lot of prayer.”***

room, available to the Dartmouth community throughout the academic year, is hosted by Christian Impact, Navigators, and Agape Christian Fellowship.

Feiger, a staffer with Christian Impact, sees the prayer room as a key component of a larger vision:

“Our goal, our vision is to change the prevailing philosophies of the universities of the world. So it’s a huge, God-sized goal. It’s going to take more than ideas; it’s really going to take a lot of prayer.”

- As part of an effort to engender sweeping spiritual transformation at Princeton University, leaders of Princeton Faith and Action launched weekday prayer sessions on campus in the fall of 2010.

Students and staffers with Princeton Faith and Action ([www.pfanda.com](http://www.pfanda.com)), Christian Union’s leadership development ministry on campus, meet at noon as they seek the Lord and encourage others to know him.

“We are seeking to create an environment where God’s presence is welcome on our campus,” said Dan Knapke Jr., Christian Union’s director of undergraduate ministries at Princeton. “We’re committed to seeking him, praying to him, humbling ourselves before him, and welcoming him into our midst.”

- Last spring at Columbia, students from InterVarsity, Korean Campus Crusade, Columbia Students for Christ, Remnant Christian Fellowship, and University Bible Fellowship

started new prayer teams and renewed their commitment to uniting the body of Christ on campus.

“Look at how many people are praying to see revival [at Columbia],” noted Rebecca Fuller ’11. “A lot of revivals start with students, and I think God is going to do something amazing very soon.”

- Following the suicides of three young men at Cornell last spring, ministries there united for prayer and a more concerted outreach effort. About thirty people attended an emergency prayer meeting at the Mott House to ask God to use the tragedies to bring people to Him; On April 10, as a follow up to a message by Christian Union Founder and President Matt Bennett, Cornell ’88, MBA, ’89, thirty-six people from different ministries came to Phillips Lounge and asked God to awaken the Cornell campus; During Easter weekend, a 24-hour prayer tent on the Arts Quad was noticeably well-attended.

Larry Lin ’12, of Campus Crusade for Christ ([www.cornellcruc.com](http://www.cornellcruc.com)), said, “I do think that the suicides definitely softened many hearts on campus, and drove the Christian community towards more prayer.”

- Last winter, Hye Soo Rho ’13 started a morning prayer meeting with fellow freshmen at Cornell.

At first only a few students attended the 30-minute gatherings; but eventually between four and six students started to participate regularly, representing a variety of ministries such as Chinese Bible Study, the Korean Church at Cornell ([www.kccem.org/outreach.php](http://www.kccem.org/outreach.php)), Campus Crusade for Christ ([www.cornellcruc.com](http://www.cornellcruc.com)), and InterVarsity’s Grace Christian Fellowship (<http://gracechristianfellowship.blogspot.com>).

“The prayer meeting showed me that God is working here at Cornell, and He is transforming lives and drawing people to Himself,” said one student.

“Eight at 8” was another prayer initiative held at Cornell during the past academic year. From November 14-21, students met for eight prayer meetings at 8 a.m. ■



**The 24/7 prayer room at Dartmouth opened in January 2009.**

# CROSSING CULTURAL AND SOCIOECONOMIC DIVIDES

*Brown Alumna Leads New York City's Urban Youth Alliance*

**B** As a student at Brown University, Wendy Calderon-Payne had a compelling desire to pursue missions. The recent convert was also troubled by the lack of response among Christians to the pronounced racial divide on campus.

As she approached graduation, Calderon-Payne '89 spotted an advertisement for the Urban Youth Alliance ([www.uyai.org](http://www.uyai.org)), an organization that was seeking a campus ministries coordinator. Calderon-Payne immediately was sold on Urban Youth Alliance's commitment to Christian outreach across cultural and socioeconomic lines.

"I felt like that's what the Church is supposed to be – not the black church, Hispanic church, or Asian church – the Church," said Calderon-Payne, who graduated with honors in Latin-American studies.

"I was struck – the Church is supposed to be cross-cultural."

In 1989, she joined the Bronx, N.Y.-based organization as the college coordinator and later stepped up to assistant director. In 1994, she took over as executive director.

"My gifting is very much administration," said Calderon-Payne, who also co-pastors a church with her husband and is

revenues have grown 15-fold and the number of students involved has more than doubled.

In all, the Urban Youth Alliance (UYA) oversees Seekers Christian Fellowships, Leadership School, BronxConnect, and SUCCESS Tutoring Program.

Seekers Christian Fellowships – the root of the organization – operate more than two dozen student-run, multicultural, high school and collegiate clubs.

Likewise, UYA's Leadership School trains students from a biblical perspective, and students from all the clubs help organize two annual, citywide events, the Unity Retreat and Jesus Day.

"Seekers kids experience the presence of God," she said. "God uses them to further the Kingdom. They're put into situations where they have to rely on God."

More than a decade ago, Urban Youth Alliance launched BronxConnect to organize a network of churches to mentor high-risk youth.

The program, which acts as a neighborhood-based, alternative-to-incarceration and alternative-to-detention program for court-involved juveniles, has served more



Henry O

**Wendy Calderon-Payne, Brown '89, has used her gifting in administration to help further the efforts of the Urban Youth Alliance.**

***"Every child is made in the image and likeness of God. When any child is born, his or her mother holds them with the expectation of the future, with dreams and aspirations. Nobody says, 'I see you running from the cops and wearing an orange jumpsuit.'"***

the mother of four children.

Since then, the Urban Youth Alliance has expanded from a grassroots youth association to a multifaceted organization with four divisions. Likewise, the agency's

than 1,000 youths with an 84 percent success rate.

"Every child is made in the image and likeness of God. When any child is born, his or her mother holds them with the ex-

pectation of the future, with dreams and aspirations," Calderon-Payne said. "Nobody says, 'I see you running from the cops and wearing an orange jumpsuit.'"

Staffers offer mentoring to "help them fulfill their purposes. In their heart of hearts, these young people want to be great." BronxConnect also offers counseling, recreation, tutoring, Aggression Reduction Training®, and nutrition classes. "It's incredible to watch these young people play board games or make ice-cream sundaes," Calderon-Payne said. "It's like they have never been allowed to be children."

The organization runs the SUCCESS Tutoring Program to provide literacy development to students who typically read two grade levels below their age. Some two-thirds of students increase their overall performance by at least one grade level.

Ultimately, Calderon-Payne said she feels privileged to have played a pivotal role in the explosive growth of an organization that began with humble, but ambitious, roots.

In 1970, youth from poor neighborhoods determined to live out their faith in ways that would transform their communities and mobilize leaders. The fledgling movement received guidance from Teen Challenge, and it incorporated into a non-profit organization in 1978.

On Oct. 23, the organization celebrated its 40<sup>th</sup> anniversary with a benefit reception in Manhattan.

As for Calderon-Payne, when she isn't laboring in the Bronx, she spends time with her husband Shayne Payne, an alumnus of Seekers and Lehman College. The couple has four children, ranging

from an infant to 15, and they co-pastor Elim Christian Assembly on Staten Island.

Not surprisingly, her desire is for all children in New York City to receive the practical and spiritual nourishment they need.

"One in four New York City children is growing up in poverty. It should move the Church," she said. "We should care about our community. I think God is going to hold the Church accountable. If the Church has forgotten the poor, the Church is in sin."

Likewise, Calderon-Payne said her

heart is greatly moved by the troubling conditions facing youths across New York City, especially African-American and Hispanic males.

"They are the future leaders of the Church," said Calderon-Payne, a Brooklyn native whose parents emigrated from Colombia. Young people who want to change their lives can do so, "if you give them enough support," she said.

"We spend more money to incarcerate our youths than to educate our youths... It costs over \$120,000 per year to incarcerate a youth — more than a year at Princeton." ■

By Eileen Scott, Senior Writer

## CLEARLY SEEING GOD'S GRACE

### *Penn Student Earns Graduate Degree Despite Visual Impairment*

**P**enn Karisa Hunt, Penn MS '10, began reading at three and a half years old. She finished all the works in her school library by the time she was in fourth grade and has had a lifelong passion for reading. That she has just received her degree to be a public school reading teacher might not be so surprising — except for the fact that Hunt can barely see.

At age 23, she has lost the sight in her left eye and has limited vision in her right due to complications from diabetes. She got through the graduate program at Penn by having her texts scanned and enlarged so she could read them, often with the help of a magnifier. She completed the two-year program in less than a year.

Hunt has always been determined and independent. And that's what has made losing her sight so difficult.

"I was so angry that I was 22 and being told 'you will never see out of your left eye again, never drive again, never have this normal life you pictured.' It was really rough," she said.

But the compassion of a child from Hunt's church

helped her see beyond her disappointment and frustration. One of the student projects was to bring a Thanksgiving basket to people, mostly the elderly, who couldn't leave their houses. Hunt had been a Sunday school teacher since she was 14.

One morning, before Thanksgiving, one of her students brought her one of the baskets. "Your name wasn't on the list," the child told her, "but I really wanted to bring this to you."

"It made me realize that there were other people who wanted to help me

through this," she said. "I had been ridiculously independent."

Shortly after, at the prodding of a friend, Hunt decided to attend graduate school. Despite only seeing well enough to make out shapes, Hunt and her friend toured several schools, including Columbia, Princeton, Harvard, and Penn.

"By that time I learned to listen through a lot of what people were saying, not just to it," she said. "Penn was the only place we visited that the people on the tour and the people in program and professors believed what they were saying. They were so excited," she said.

While in Pennsylvania, Hunt stopped in the town of Huntingdon, where she had attended college and served as a youth group leader. She visited with the youth group and recalled how every student expressed joy in seeing her. When she told them about losing her sight, they said, "You're in the right place." It was there that Hunt began to loosen her grip on self-reliance and to release the anger she felt toward God.

"Having all that support



**Despite partial blindness, Karisa Hunt, Penn MS '10, continues to pursue her dream of being a public school reading teacher.**

around me and listening to [the youth pastor] talking about forgiveness, I knew I needed to get over myself and realize God was providing me with such a great support system," she said.

Hunt realized that she could get through the challenges ahead by letting God help her. "God gives you the tools to get through," she said. "I needed to use what he was giving."

Hunt used those God-given tools and talents to push forward in her quest to complete graduate school and to overcome the challenges of a reading-intensive curriculum.

"You never realize how much you need both eyes to see," she said, explaining that she has to move her head back and forth to write long words like *Philadelphia*. Still, Hunt tackled the demanding course work with her trademark determination.

"She told me about her disability, but did not want me to do anything special for

her," said Dr. Heidi Gross, one of her professors at Penn. "She seemed to work well with the other students and certainly inspired me by her independence, her excellent work, and her desire to educate children."

## ***Her journey with the Lord has come to personify her favorite scripture verse in Philippians 4:13: "I can do all things through Christ who strengthens me."***

Additionally, she said, "I believe that her interest in children, in teaching them well, and her careful planning for them could all be connected to her faith."

Despite her success, Hunt says she still has bad days. But she knows she doesn't have to face her challenges and her sor-

row alone. Her journey with the Lord has come to personify her favorite scripture verse in Philippians 4:13: "I can do all things through Christ who strengthens me."

"Everybody has down days," Hunt said.

"You can't just sit there feeling sorry for yourself. It's not productive. You're allowed to feel bad for yourself, but you've got to pick yourself up. You've got to move on. If you need to cry, you cry. If you need to pray, you pray. There is a season for everything." ■

By Larry Lin, Cornell '12

## **THERE'S NO PLACE LIKE HOME**

### ***Christian Impact Director Helping to Make an 'Impact' at Alma Mater***

**D**ARTMOUTH Ryan Bouton became a Christian at a young age, but he had not been involved in church since his elementary school days. Before his arrival at Dartmouth in 1997, he had never even heard of organizations like Campus Crusade for Christ.

During his freshman year, however, Bouton decided to "plug into a church and see what would happen." It was a decision he wouldn't regret. Through Christian Impact, the Campus Crusade for Christ chapter at Dartmouth (<http://www.dartmouthci.org/>), he met the ministry's then-director Chris West. By the end of his first year at Dartmouth, he was so encouraged by college ministry that he said, "If I could serve this way full-time, I would want to."

In 2001, he graduated with a degree in classics; married Jennifer '02, the daughter of Campus Crusade staffers in Germany; and began his own career with Campus Crusade. After interning for a year at Dartmouth, he was assigned to

Brown University, where he and Jennifer trained together with other experienced staff members in a slightly different environment. It was at Brown that Bouton was introduced to the potential of work-



**Ryan Bouton, Dartmouth '01, is the director of Christian Impact.**

ing alongside interfaith college organizations. He even involved himself with a few Jewish organizations.

Though the Boutons loved being at Brown, they always felt a special affinity for their alma mater. During that time, he often joked with West that "one of these days" he was going to come back to Dartmouth and take his place. That has since become a reality.

In the winter of 2008, West asked Ryan and Jennifer Bouton to return to Dartmouth. Within a year, West had stepped down from his assignment there to evaluate his next steps as he headed to Orlando with his family to be part of Campus Crusade's Lake Hart program. He was succeeded by Bouton.

It has been over a year now since Bouton assumed the Christian Impact directorship at Dartmouth; when asked about whether or not there has been continuity amidst the change of leadership, he answered, "Yes and no." Certainly Bouton's ministry style was heavily influenced by West. Christian

Impact encourages students to plug into other campus organizations so they might witness to people of all interests, and Bouton really wants to continue that vision. Yet he also believes his time at Brown provided him with fresh insights into community and evangelism as well.

This fall, Dartmouth will host the team from The Veritas Forum, a nonprofit organization that holds public discussions at colleges that are centered on the exploration of truth and its relevancy. The forums engage the more intellectually-minded students on campus, and Campus Crusade for Christ will partner with sev-

eral different ministries and churches to sponsor this event.

In addition, Impact has historically distributed Christian books to all students at Dartmouth at the end of the fall term. For the past several years, *Mere Christianity* by C.S. Lewis has been the book of choice. This year, Bouton and his staff team have chosen *The Reason for God* by Tim Keller.

Impact is also teaming up with several other ministries to plan a campus-wide event in the winter term to further encourage spiritual dialogue among both Christian and non-Christian students.

As he anticipates the work ahead, Bou-

ton said that, more than anything else, he wants to see the students mature in their walk with the Lord. Already, during his eighteen months at Dartmouth, he has seen people grow immensely in their faith and spiritual vision. Freshmen who came to Dartmouth with almost no zeal to reach out, he said, are now challenging themselves to explore different ways to invest in other believers as upperclassmen.

Students who used to ask, "How can I survive at Dartmouth?" are now asking, "How can I make an impact at Dartmouth?" It's a scenario that Bouton surely identifies with. ■

By Everett Benjamin, Penn '11

## BRAVO!

### Penn Alumnus Wins 'Next Great Artist' Competition

**P** Season 1 of the latest Bravo reality TV series, *Work of Art: Next Great Artist*, featured Abdi Farah, a University of Pennsylvania alumnus who is well-versed in sculpting, painting, and printmaking.

From the first episode, where contestants were instructed to illustrate one of their competitors, he fared quite well amongst a cast of exceptional artists. Farah, Penn '09, especially stood out in successive victories in the final two episodes. When challenged to utilize material from nature to create a work of art, he produced a piece entitled "Baptism" to symbolize a personal and artistic revival.

Although many came to know him through the Bravo series, which aired in August, Donna Stewart, Abdi's mother, noticed his gift early on and has always encouraged this kind of artistic prowess.

During the years of his mother's post-baccalaureate work in North Carolina, Abdi was in the early stages of an artistic journey. He recalled passing the time producing crayon and marker-coated depictions; thankfully, his mother saw not just elementary art, but an exceptional gift. Not long after, Stewart felt led to return to live near family members in Maryland, a decision she emphasized as paramount to Abdi's artistic and spiritual maturity.

Drawn to her sister's congregation at Colonial Baptist Church in Cambridge, Maryland, Stewart said, "It was interesting to see how God was surrounding us." As a single mother minding the words of Proverbs 22:6 (Train up a child in the way he should go...), the church offered a wonderful opportunity to grow in the Lord alongside her son.

"I became a Christian when I was thirteen," tells Farah. "Like most kids I kind of hated church, but for some reason it coincided with the time where I became a little too tall to sleep and I kind of was forced to sit up and listen to what was being said, and it all really resonated with me."

Each night Farah and his mother went through the Bible together and in his early teens, Abdi relished the chance to attend youth Bible study.

As a freshman transitioning to the vibrant urban environment of Philadelphia, the academic rigor of college was no culture shock to Abdi, who classified himself as a high school



**Abdi Farah, Penn '09, (pictured with his mother, Donna Stewart) was the winner of the Bravo Channel's *Work of Art*. His work was featured in an exhibition at the Brooklyn Museum in October.**



The drawing "Ichabod" by Abdi Farah.

nerd. He also sought a new church community that cultivated his relationship with Christ.

"Even though I didn't have a church home, I made sure I woke up every Sunday morning and started walking through Philadelphia until I landed at a church that was interesting and just posted up there...Eventually [I] landed at Antioch of Calvary Chapel toward the end of my freshman year."

After graduating with a bachelors of arts as a fine arts major and religion minor, Abdi joined the Philadelphia Mural Arts Program to teach an art class for high school students before competing on *Next Great Artist* in September of 2009.

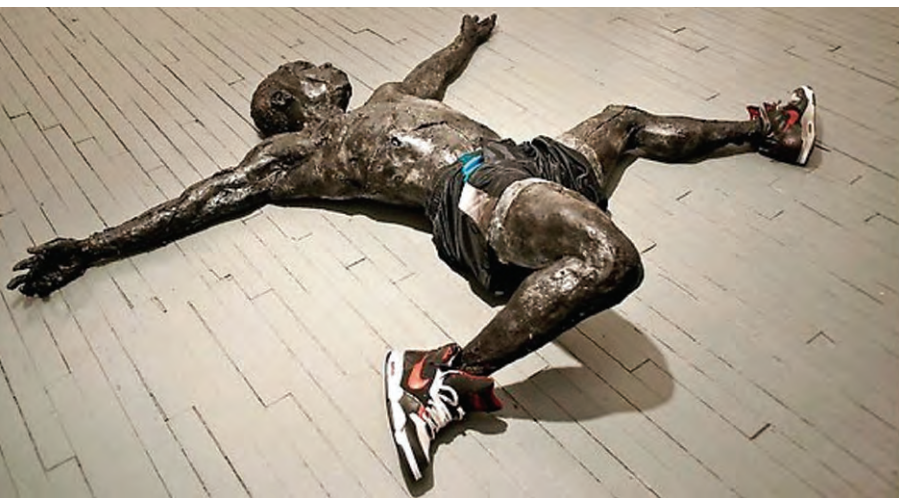
The culminating works in Bravo's final episode — such

as the charcoal illustration, "Ichabod," and the resin and mixed media sculptures, "Libation" — displayed his maturity and humility as an artist.

"Every time I finish a piece I'm always so completely aware of every single thing that's wrong with it and how completely deficient it is," he stresses, "but for some reason it is almost as if God allows people to see something greater..."

Farah identifies 2 Corinthians 4:7 as one of his favorite scriptures: "But we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us." A host of individuals have now had the chance to witness illustrations of this verse as some of his work was displayed at the Brooklyn Museum of Art this fall.

When looking back on his progress and what kind of art to produce next, Abdi said, "If God is in me and God gave me this talent, He is going to be in the work, His Spirit is going to be in that work. It takes a lot of the pressure away because all I have to do is go down in my studio and have fun and just make stuff and it's going to have some kind of lasting value." ■



This life-size sculpture is one of several created by Farah, which depict the human body and its experience.

***"Every time I finish a piece I'm always so completely aware of every single thing that's wrong with it and how completely deficient it is, but for some reason it is almost as if God allows people to see something greater..."***

# TRUTH THAT SETS YOU FREE

*God Turned Brokenness into Beauty for Yale Alumnus*

**Y** As vice president of the Boston-based Charles River Associates, Jon Putnam often gives testimony regarding punitive damages in patent infringement cases. But in the contentious arena of litigation, Putnam seeks to maintain his testimony as a Christian.

“Litigation is a kind of genteel live combat,” said Putnam, Yale ’80, MA ’85, and Ph.D. ’96. “So I am conscious when I am there that ‘many are they who rise up against me.’”

He’s also conscious of his responsibility.

“I have sworn, or, in my case, affirmed, to tell the truth, even when that’s hard,” he said. “When I open my mouth, I try consciously to allow the Holy Spirit to speak through me. It’s not so much that I try to integrate faith and work as it is that I can’t separate the two.”

However, Putnam wasn’t always able to live his life and faith so seamlessly. In fact, his journey to trusting Jesus Christ was a bumpy road littered with pride, misguided love, and good intentions. But in the end, it was a road leading to surrender, authentic love, and salvation.

“My life has been a series of events that are not what I would have planned,” he said. “It seemed like a series of failures.”

Take Yale, for example. Putnam chose it for the prestige; but what he got was disappointment.

“I had a terrible freshman year,” he said. “I never saw buildings so old... It didn’t seem charming. It seemed almost decrepit.”

Compounding that, Putnam missed his girlfriend in Washington. So, he took two weeks off from school to visit her. That caused academic problems and ultimately an academic leave of absence.

“I left Yale and never thought I would return,” he said.

So Putnam enrolled at the University of Washington. However, while he found Yale to be small and old, he discovered UW was vast and isolating.

“The University of Washington is so big, no one cares about you,” Putnam

said. “I became increasingly conscious of the fact that the world was a big place and I was making bad decisions.”

Putnam felt lost and even his cherished relationship with his girlfriend began to fall apart. Love simply wasn’t enough to make them happy. Yet within his unhappiness, Putnam began to feel God’s call.

Although he didn’t have a close relationship with God, Putnam thought it would be good to invite Him into the relationship to teach them how to truly love. His girlfriend wasn’t interested in involving God, so she left him.

Thus, in doing what he believed was right Putnam lost what he valued most. However, in time he found an even greater treasure.

“Our relationship was the last thing between me and God,” he said. “The next day I was crying, and I told God I was tired of doing things my way. From then on I would do it His way.” Or so he thought.

Putnam says God began the slow process of rebuilding his life. He re-enrolled at Yale, and he thought he was on the right track.

“The problem was, I didn’t know what it was to be saved. I didn’t have any idea I was a new creation,” he said.

Consequently, Putnam didn’t seek fellowship with campus ministries. In fact, he said, “Anything that looked like evangelical, Bible-believing, unsophisticated people made me embarrassed.”

Putnam describes his time at Yale as “a long, drawn out, ugly, sinful process of discovering what it was to be saved.” It wasn’t until he graduated, moved in with Christian friends, and participated in a church community that Putnam became transformed.

“All of the sudden, here were people who read the Word, [and] did what it said. I was living what I was reading,” he said.

Seemingly understanding what it meant to have an authentic relationship with God, Putnam began focusing on another important aspect of his life — finding a wife.

Putnam prayed for discernment and believed God audibly wanted him to marry a woman named Karen. But, he says, that relationship turned out to be “a long exercise in falling down hill.”



**Jon Putnam, Yale Ph.D. ’96, testifies both in court and in life.**

Putnam said it was hard to let go because he thought God’s plan was being defeated. He later realized it was his own idolatry, not God’s plan, that had been crushed.

And, in letting go of that idolatry of marriage, Putnam gave God His rightful place in his life. Today, Putnam is happily married to Jenny Putnam, Yale Medical School ’96.

So, from failures and broken relationships God created a life of love and success — a life that is truly a living testimony. But like a Georges Surat painting, that life is best viewed by taking a step back and seeing God in the individual moments and in the beauty of His ultimate design. ■

# "I WANT TO BE PART OF THE SOLUTION"

**Dinesh D'Souza Is New President of The King's College in Manhattan**

**D** *Editor's note: Evangelical Press contributed to this story.* "What's so great" about The King's College? A lot, it seems, for noted author, speaker, and Christian apologist Dinesh D'Souza, Dartmouth '83.

D'Souza was recently named president of the New York City-based college, and joins fellow Ivy League alumnus, Marvin Olasky, Yale '71, in leading the Christian liberal arts college in its mission to "challenge broadly-accepted ideas in higher education through a rigorous education, guided by Christian principles, that equips and empowers students to successfully assume significant leadership positions in society."

D'Souza previously served as a fellow at the American Enterprise Institute and the Hoover Institution at Stanford University.

In 1991, D'Souza wrote about the problems of higher education in his book, *Il-liberal Education: The Politics of Race and Sex on Campus*.

"I'm coming back to the issue I started with twenty years ago," he said. "I want to be a part of the solution, and The King's College is part of the solution."

Named one of America's most influential conservative thinkers by the *New York Times*, D'Souza came to the United States as an exchange student from Mumbai, India. He graduated Phi Beta Kappa from Dartmouth, where he also wrote for the *Dartmouth Review*.

Upon graduation, D'Souza quickly rose to positions of influence, serving as a White House policy analyst during Ronald Reagan's administration and receiving widespread attention for authoring such books as *What's so Great about Christianity?*, *The End of Racism*, and *What's So Great About America?*

At Socrates in the City in Manhattan (hosted by Eric Metaxas, Yale '84), D'Souza recently debated renowned atheist and Princeton Professor Peter Singer on the topic "Is God the Source of Morality." In 2008, Christian Union hosted a sold-out debate with the two men that pro-

stitution has raised some questions.

An article for *Christianity Today* asked: "How Catholic is he? And how Protestant is the Campus Crusade-affiliated school?"

D'Souza has long been identified by others as Catholic and concedes he has a Catholic background. Yet, in the article, he seems to be saying that he identifies more as a born-again Christian than with any particular denomination.

"I do not describe myself as Catholic today," D'Souza said, "but I don't want to renounce it either because it's an important part of my background. I'm an American citizen, but I wouldn't reject the Indian label because it's part of my heritage. I say I have a Catholic origin or background. I say I'm a nondenominational Christian, and I'm comfortable with born-again," he told *Christianity Today*.

In the same article, Olasky explained D'Souza's selection this way: "I don't think the board was making any general statement. It was a particular hire, a specific hire. A president of a college who can reach out and speak to new audiences for King's and help to give us a financial foot-

able with born-again," he told *Christianity Today*.

voiced conversations about Christianity and left the campus abuzz.

"We are thrilled to welcome D'Souza as the new president," said Andy Mills, interim president of The Kings College. "D'Souza is well-equipped to lead, inspire and equip students to address the issues of the world with a confident, articulate voice."

**"D'Souza is well-equipped to lead, inspire and equip students to address the issues of the world with a confident, articulate voice."**

However, King's selection of D'Souza, a man with a Catholic background, has raised some debate. The King's College has roots in Protestantism and has been supported by Campus Crusade for Christ for the past twelve years. The pairing of an apparent Catholic with a Protestant in-

ing is doing a very good job of what these days is the key role of the president. I think that's the logic of it."

Recently, the boards of directors for both The Kings College and CCC have voted to begin the process of transferring full ownership to the college. During the



**Dinesh D'Souza, Dartmouth '83, was recently named president of The Kings College in New York City.**



time that Campus Crusade for Christ has supported The King's College, it has grown to more than 400 students, with an average SAT score of 1900 for the incoming freshman class.

And with D'Souza's addition to The Kings College leadership, the college ap-

pears poised to impact the culture with Christian leaders and professionals committed to excellence as well as their Christian faith.

"Our goal at The King's College is to prepare intellectually gifted young people to transform society by preparing stu-

dents for careers in which they help to shape and eventually to lead strategic public and private institutions," said D'Souza, "We want our young people to change the key institutions of society—business, law, politics, academia and media – for the better." ■

## STARR WITNESS

### *Brown Alumnus Is New President of Baylor University*

**B** *Editor's note: The following story on Ken Starr, Brown M.A. '69, is reprinted with permission from Baptist Press.*

Ken Starr, the former independent prosecutor whose investigative work led to the impeachment of former President Bill Clinton, has been selected as president of Baylor University.

Since 2004, Starr has been the dean of Pepperdine University's law school in Malibu, California, where he is credited with dramatically raising the school's profile.

"We are delighted to announce the appointment of Judge Ken Starr as the 14th president of Baylor University," said Dary Stone, chairman of Baylor's board of regents.

"His depth of experience and exceptional record as a university dean and legal scholar, his dedication to the highest ideals of the Christian faith, and his profound commitment to public service and visionary leadership make him the ideal person to lead Baylor at this remarkable time in the university's history," Stone said.

Starr, 63, was introduced to students during a university-wide meeting in February and assumed duties as president June 1. He succeeds John Lilley, who was fired as Baylor's president in 2008 after less than three years in the position.

The university reported that Starr was the unanimous choice of both the 14-member presidential search committee and the 10-member presidential search advisory committee and was elected unanimously by the board of regents.

"A comprehensive national search

process has produced a fifth-generation Texan who, throughout his distinguished career in law, the academy and public service, has been an articulate advocate for Christian ideals in the public square," regent Joseph Armes said.

After graduating from high school in San Antonio, Starr earned degrees from George Washington University, Brown University and Duke University Law School.

He served as a law clerk for Chief Justice Warren Burger, as well as U.S. circuit judge for the District of Columbia Circuit, solicitor general of the United States and independent counsel for five investigations, including the Whitewater real estate scandal and the Monica Lewinsky episode during the Clinton administration. Starr has argued 25 cases before the U.S. Supreme Court.

Some observers have questioned Baylor's decision to hire Starr as president of the world's largest Baptist university when he has never been a member of a Baptist church. Baylor's student newspaper reported that Starr had planned to join a Baptist church in Waco.

Starr told *The Lariat* he has been involved in nondenominational Christianity for decades and his home church, McLean Bible Church in Virginia, oper-

ates under a Baptist theology.

"Ken Starr's home church, McLean Bible, is Baptist as you will find, it just does not have Baptist in its name," Said Stone, the regent chairman. "The pastors on our board are familiar with this church and had a great, terrific conversation with [Starr] about his doctrinal beliefs."

Stone told *The Lariat* that members of the advisory committee were pleased with Starr's articulation of his beliefs and that they align with Baptist beliefs.

Tom Phillips, a member of the advisory committee for the presidential search and a retired chief justice of the Texas Supreme Court, told *The Lariat* that Starr's understanding of Baptist doctrine will enable him to lead Baylor through disputes.

At Pepperdine, Starr gained a reputation

for being available to students, and he cited the relationships he formed there as "a very gratifying part of being in higher education."

Baylor Law School professor Mark Osler told the *Waco Tribune-Herald* that Starr's "disarming warmth" should serve him well, especially as he develops relationships with key donors for the school's massive fundraising effort.

"I started out, frankly, disinclined to



**Ken Starr, Brown M.A. '69, is the new president of Baylor University.**

like him,” Osler said. “As a former federal prosecutor, I really had some problems with the Clinton investigation and the way that played out. But as an academic, and seeing what he’s done at Pepperdine Law, I’m really an admirer now.”

Starr told the *Tribune-Herald* he was pleased to move on after serving as a controversial independent prosecutor, and he characterized the Clinton investigation

as “an unhappy chapter in the nation’s history.”

As he looks toward the future, Starr said he embraces Baylor 2012, the 10-year plan intended to move the school into the top tier of national universities.

“With its great tradition in the Christian world and its growing international reputation as a research university that continues to care deeply about under-

graduate education, Baylor is poised to have an increasingly expanding global impact,” Starr said.

“With the goals of educational excellence and Christian commitment remaining firmly before us, I count it a great blessing and honored responsibility to commit my talents and strengths to stand alongside the Baylor family in writing the next chapter in this university’s storied history.” ■

By Eileen Scott, Senior Writer

## BIBLICAL VALUES ARE NOT ‘ACADEMIC’

*Author Advocates a Return to Moral Teaching in Public Schools*

**H** While the 1960’s ushered in tumultuous change in the United States, Dr. William Jaynes says one of the most pivotal events of the decade was the 1963 removal of prayer and character education from the nation’s public schools. In his book, *A Call for Character Education and Prayer in the Schools*, Jaynes chronicles the history of prayer and character education in school as well as the subsequent societal ills.

“There is abundant evidence that the removal of prayer and moral teaching out of the public schools is likely one reason for the increase in delinquent behavior among America’s school age youth,” writes Jaynes, Harvard M.A. ’93.

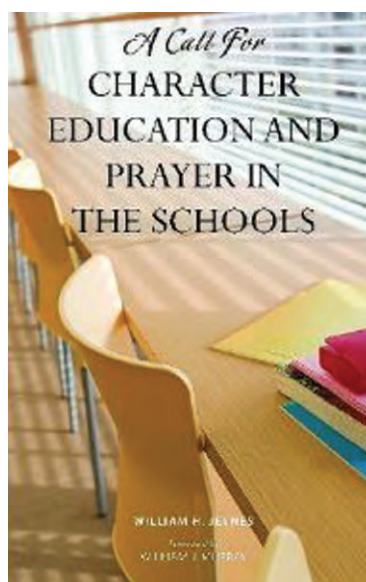
Additionally, noting that today’s national leaders are the by-product of a character-free and prayer-free education, Jaynes writes, “The more recent examples of Wall Street greed, Capitol Hill corruption, and middle- and lower-class material selfishness that caused the world economy to collapse only confirm the need for a citizenry of character.”

Acknowledging that today’s emphasis on multiculturalism limits how the Bible and prayer can be incorporated into the school day, Jaynes advocates teaching the

Bible as literature and the observance of a moment of silence. Already, several counties in Texas, California, and other states teach the Bible as literature, he said.

Jaynes, an education professor at California State University in Long Beach, works with the American Bible Society and other organizations to bring Bible and character education back to schools. He has testified before the last two presidential administrations about the need for the return of prayer and character education to the public school system.

Some cry “separation of church and state” to protest the Bible being taught in public schools, but Jaynes correctly contends that the phrase does not appear in the constitution. Others critics of the initiative believe biblical truths would



**In his recently published book, Dr. William Jaynes, Harvard M.A. '93, advocates the need for Bible reading in public schools.**

be left out if non-Christians taught the classes. While Jaynes understands this concern, he believes just the opposite. And his beliefs are not just based upon his research. A former atheist, Jaynes remembers when the Bible was taught in the classroom; and he personally knows the impact of hearing about God in school.

As a high school student in New York City, Jaynes cared for his emotionally ill mother, who tried to kill him and other members of her family. Overcome by the burden and his own despair, Jaynes decided to kill himself.

However, because he had been exposed to the Bible in school, he decided to first give God an ultimatum.

“God, if you exist – and I know that you don’t – then prove you are real,” he cried out. Jaynes would give God two days to

***“The more recent examples of Wall Street greed, Capitol Hill corruption, and middle- and lower-class material selfishness that caused the world economy to collapse only confirm the need for a citizenry of character.”***

prove He existed before he committed suicide.

God didn't answer by that second day, according to Jeynes. On the third day, he planned to jump from the roof of his apartment building. But when he attempted to get out of his bed, he found he couldn't move beyond a certain point. Then, he said, he heard the audible voice of God.

"He shared the Gospel I'd never heard," said Jeynes. Subsequently, he gave his heart to Christ.

Now, Jeynes works to bring that living Word to today's students. However, he points out, people need to be "realistic" about their expectations of the Bible being taught as literature. Christians might

not teach all of the Bible classes, and there is an effort by many schools to neutralize any religious teaching.

"But having said that," Jeynes points out, "we also know that Isaiah declares the Word of God will not return void." Jeynes believes God can work in the lives of people as they read the Bible.

A case in point is William J. Murray. His mother, Madalyn Murray O'Hare, was the plaintiff in *Murray v. Curlett*, the trial that led to the prohibition of prayer and Bible reading in public schools.

Murray recalled how the man regretted his role in the case and wrote an apology to the American people in a Baltimore newspaper. Today Murray is a Christian

minister and chairman of the Religious Freedom Coalition in Washington, D.C.

Murray, who wrote the foreword for Jeynes' book, echoes Jeynes' call for values-based education. He writes:

"When reverence for God and the teaching of God's moral laws were banned in the schools, our society slowly became unmoored from its Christian heritage and set adrift in a hedonistic world where the main values of life are personal pleasure, status, and material possessions. Perhaps the prescriptions in this book, if implemented into the schools, cannot undo all the damage, but new generations of young people could be taught that there is a better and a higher way." ■

By Eileen Scott, Senior Writer

## DIVINITY SCHOOL WELCOMES DIVERSE CLASS

*Students Bring a Wide Variety of Backgrounds and Talents*

**Y** The incoming class at Yale Divinity School is an eclectic one. Most of the 153 students are young, but five are between 60 and 69 years old. They come from all over the country and all around the world. Sixteen are international students representing Egypt, South Africa, Poland, the Philippines, and other nations.

Additionally, for the first time in recent years, more students entering Yale Divinity School (YDS) are pursuing a Master of Divinity degree than a Master of Arts in Religion.

According to Gustav Spohn, director of communications and publications at YDS, the Master of Arts in Religion (M.A.R.) field of study prepares students looking to pursue careers in the academy or other professions while the M.Div. is the core degree for students seeking ordination. And that, says Spohn, "is fundamental to YDS's essential mission of training students for Christian ministry."

"I am pleased to welcome a very strong entering class to the Elm City this fall," said Anna Ramirez, associate dean of admissions and financial aid. "The

for a future in the academy."

Each student has his or her own story and unique purpose for attending the Divinity School. Several have written short autobiographies that have been posted on the school's website.

For example, Leonard Curry is among those in the class pursuing a M.Div. degree. His biography reflects his eclectic passions and a desire to serve God.

The Cleveland, Ohio native — who loves barbecue, blues, and "hot-buttered soul" — answered the call to preach in 2008. He also loves singing Gospel music. After teaching sixth graders for two years, he is excited to be an M.Div. student.

Herron Gaston is a graduate of Florida A&M University, where he received a master's degree in political science. He has worked as a legislative assistant for the Florida Legislature and as a gubernatorial fellow in the Executive Office of the Governor. Upon earning his M.Div., Gaston says he hopes to pursue



Photo courtesy of YDS

**For the first time in recent years, the majority of the incoming class at Yale Divinity School has chosen to pursue Masters of Divinity degrees.**

entering M.Div. students bring a wide variety of backgrounds to YDS and remain our strongest degree while the M.A.R. and S.T.M. [Master of Sacred Theology] students prepare themselves

ordination in the African Methodist Episcopal Church, and says his “ultimate goal” is to run for public office and direct a faith- and character-based center in an urban community.

Emily Goodnow spent the past six years in Maine working with a Portland-based nonprofit called The Telling Room, where she taught writing to at-risk, immigrant, and refugee children. Goodnow hopes to

become an ordained United Church of Christ minister and is “excited to do pretty much everything this qualifies me to do and more, including serve a church, work with nonprofits, and continue the work I’ve started in Mali and throughout West Africa.”

Rodney Reynolds didn’t have to travel far to the divinity school since he just graduated from Yale this May. A former

Bulldog football player, Reynolds is also known as J Prophet, the name he uses when he performs Gospel hip hop and spoken word poetry.

In all, the incoming class represents a microcosm of the diversity of talents in God’s Kingdom. And it appears those talents will make an eternal impact in the near future in the United States and other regions of the world. ■

## CHARITABLE GIVING

By Catherine Elvy, Staff Writer

## INVESTING IN LEADERSHIP DEVELOPMENT

### Christian Union Sponsorship Program Fosters Growth of Bible Courses



A growing interest in sponsorship of the Christian Union’s Bible courses is making a tangible difference for students who are hungry for discipleship.

This academic year, seven families have committed to fully sponsoring Bible courses, helping to enable the Christian Union to substantially expand the programs at Princeton, Harvard, and Yale universities.

At Princeton, the ministry will offer 28 courses, up from 24 in 2009-2010.

“The sponsored courses allow individuals who really want to have a direct hand in leadership development to play a key role with these young men and women,” said Dan Knapke, the Christian Union’s director of undergraduate ministries at Princeton.

Such comprehensive donations also complement the Christian Union’s mainstay of support – the annual giving program – as well as other targeted efforts to bolster the ministry’s campus outreach.

“The Bible courses are one of the best things we do as a ministry. It’s one of the more compelling opportunities for concerned individuals to make a difference,” Knapke said.

Indeed, an Orlando businessman and longtime course sponsor echoed those comments.

“I love the concept of a theologically deep and rich course of study for Princeton guys,” said Curtis McWilliams, Princeton ’77.

“They obviously get an academically deep and rich program at the university. If you come to Princeton, you probably have a deep curiosity about things in general,” said McWilliams, who began fully sponsoring a men’s course in 2006.

As students contemplate the major issues of life and faith, “you expect that

As such, McWilliams and his wife Betty Ann, Princeton ’78, are stepping up their support to include sponsorship of a women’s study this fall.

In all, the Christian Union’s ministry fellows at Princeton expect to host 250 or so students in Bible courses during the academic year. Likewise, ministry leaders

with the Christian Union’s outreach at Harvard expect to host 10 courses this year.

At Yale University, where the Christian Union is debuting in the fall, ministry fellows hope to schedule at least one course in their inaugural semester.

“The Bible courses are designed to do at least two things very well, to dig deeply into the Scriptures and to go very deep relationally,” said Knapke.

Christian Union Bible courses will cover 2nd Timothy in the fall semester and the Acts of the Apostles in the spring semester. Freshmen will learn principles behind godly relationships related to dating and marriage in the spring, while

seniors will probe principles involving stewardship, work, and financial matters.

In years past, however, staffing and resource limitations have caused some students to be put on a waiting list for a Bible



Photo by Pam Traeger

**Sponsorship of Christian Union Bible courses is making a difference in the lives of students.**

same quality of inquiry and academic response. The Christian Union really understands that and has developed a program to support that need on campus.”

course. Christian Union is hopeful that more donors will step up and sponsor courses so all students who are seeking to go deeper can study God's Word on a weekly basis.

Students often regard the courses as one of the highlights of their experience at Princeton. "The feedback we get is exceptional and extraordinary," said Knapke. "We see more lives changed through Bible

up just voraciously reading 30 or 40 books over the course of the next year," said McWilliams, a real estate executive.

Such a life-changing experience gave McWilliams a "heart for students and youth evangelism." Today, the president and chief executive officer of CNL Real Estate Advisors also serves as a board member for Young Life.

McWilliams desires to help transform

vide deep biblical teaching and individual mentoring.

Along those lines, the Christian Union offers related programs to help donors target key ministry initiatives. Through the "growth student sponsorship" program, donors pray for a specific Christian student and give \$100 per month to help cover the cost of the individual's discipleship, mentorship, and instruction.

Students say the program is an ideal way to keep donors informed about the spiritual challenges and advancements on campus.

As well, the ministry's "outreach student sponsorship" program is designed to help reach unchurched or non-Christian students.

Donors give \$20 per month to help students and staffers affiliated with the Christian Union's outreaches at Princeton, Harvard, and Yale universities impact their student bodies through campus events and debates.

For more information, see [www.christian-union.org/sponsorship](http://www.christian-union.org/sponsorship). ■

***"We see more lives changed through Bible courses than anything else we do. It's very transformational."***

courses than anything else we do. It's very transformational."

Along those lines, McWilliams, who accepted Christ as his personal savior while a junior at Princeton, said the deep and intellectual nature of the Bible courses piqued his interest in sponsorship.

"When I came to Christ, I really wanted to go deep and develop further. I ended

culture by reaching students during their pivotal years at Princeton. "When you think about reaching the culture, there is no more important place," said McWilliams.

Indeed, the Christian Union focuses on developing Christian leaders by employing highly qualified and highly trained male and female ministry fellows to pro-

*By Eileen Scott, Senior Writer*

## A BILLION REASONS TO GIVE

*Some of Nation's Wealthiest Individuals Join Giving Pledge*

**I** Roughly 40 billionaires in the United States recently agreed that they have an obligation to give back and have promised to donate at least half of their wealth during their lifetimes or after their deaths.

The Giving Pledge, an effort founded by Bill and Melinda Gates and Warren Buffett, invites the nation's billionaires to give the majority of their wealth to charity and philanthropic causes.

"We've really just started, but already we've had a terrific response," Buffett said in a statement. "At its core, the Giving Pledge is about asking wealthy families to have important conversations about their wealth and how it will be used. We're delighted that so many people are doing just that – and that so many have decided not only to take this pledge, but also to commit to sums far greater



**New York City Mayor Michael Bloomberg, Harvard M.B.A. '66, is among the billionaires who have signed on to The Giving Pledge.**

than the 50% minimum level."

The pledge is described by its founders as "a moral commitment to give, not a legal contract. It does not involve pooling money or supporting a particular set of causes or organizations."

Several Ivy League alumni are among those who have accepted the invitation. In addition to Gates, who attended Harvard before leaving to start Microsoft, and Buffett, who attended Wharton from 1947 to 1949 and received his MS from Columbia School of Business in 1951, donors include New York City Mayor Michael Bloomberg, Harvard M.B.A. '66; David Rockefeller, Harvard '36; attorney Laura Arnold, Harvard '94; and Yale Law '00, and venture capitalist John Doerr, Harvard M.B.A. '76, among others.

Donors make their pledges public through signed letters, which often in-

clude a bit of their own personal stories and values.

In his letter, Buffett pledged to give more than 99% of his wealth to philanthropy during his lifetime or upon his death. Still, he remarked, others give much more in other ways, often sacrificially.

“Millions of people who regularly contribute to churches, schools, and other organizations thereby relinquish the use of funds that would otherwise benefit their own families,” he said. “The dollars these people drop into a collection plate or give to United Way mean foregone movies, dinners out, or other personal pleasures. In contrast, my family and I will give up nothing we need or want by fulfilling this 99 percent pledge.”

Some, like Thomas Monaghan, founder of Domino’s Pizza and owner of the Detroit Tigers, used their pledge letters to profess their faith in God. Monaghan was raised in an orphanage by the Felician sisters.

“As a young man, I remember doing some deep soul searching and asking myself some questions that had to change

the way I lived. I asked myself, does God exist? If he did, then I had better get with it...If he did exist, which I am convinced he does, it meant that the eternal state of my soul was the most important thing in the world,” he writes. “So my logic tells me that the best thing that I can do for my fellow man is to share this truth with others. Also, as a Catholic, I would not be living out my faith if I did not use the abundant resources God has given me to help others.”

In their pledge letter, Tom Steyer (Yale ’79) and his wife Kat Taylor (Harvard ’80), write, “Surely the pleasure we derive from St. Francis’ active verbs of consoling, understanding, loving, giving, and pardoning far outweigh any selfish and passive pleasures of owning, having, or possessing.”

And research done by Harvard Business School Professor Michael Norton seems to confirm that. In a study released in 2008, Norton and his fellow researchers determined that giving leads to happiness. And it doesn’t take billions to raise that level of happiness either.

“Although people believe that having money leads to happiness, our research suggests that this is only the case if at least some of that money is given to others,” Norton stated in the Harvard Business School publication, *Working Knowledge*.

“People needn’t be wealthy and donate hundreds of thousands of dollars to charity to experience the benefits of prosocial spending; small changes — a few dollars reallocated from oneself to another — can make a difference,” Norton explained.

Yet, in addition to any personal happiness these billionaires may experience from their philanthropic contributions, they also seem to share a deep understanding that the wealth they enjoy today is more than what can be fully enjoyed in one lifetime.

Simply put, each seems to have the basic understanding that “you can’t take it with you.” Or, as philanthropists Sanford Weill (Cornell ’55) and his wife Joan so pragmatically put it in their pledge letter, “We are firm believers that shrouds don’t have pockets.” ■



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# AN ADVENTUROUS BREAK

## *Dartmouth Leaders Renewed after Serving with Crusade Summer Projects*

**D**artmouth College staff members with Christian Impact (www.dartmouthci.org) returned to Dartmouth College energized after spending their break serving with Campus Crusade for Christ's summer projects.

Jason and Faye Gillespie traveled to the Acadia National Park in Maine, where they worked as leaders for Crusade's Acadia Lifelines project. Likewise, Tony and Kaylene Feiger took their young family to Northern Michigan, where they assisted with the Grand Traverse Bay project.

Both couples described their involvement with Crusade's summer projects as inspiring and revitalizing. Ryan and Jennifer Bouton, who also serve with Christian Impact at Dartmouth, spent the summer in Orlando, Florida and Charlotte, North Carolina, where Ryan (Dartmouth '01) took additional seminary courses.

As for the Gillespies, they ventured near Bar Harbor, Maine, where they served with Crusade's Lifelines ministry from May 22 to June 19. The adventure-oriented outreach uses the outdoors to help people to grow in relationships with God and each other and develop character and leadership skills.

Through rock climbing, whitewater rafting, mountain biking, and the like, Lifelines teaches students to take physical, emotional, and relational risks while growing in spiritual principles. The ministry also focuses on developing staff and student leaders.

***“Deep conversations can come out of these activities. Under stressful situations, you sort of let down your guard.”***

The Gillespies and other staffers spent two weeks training to offer the Lifelines curriculum and two weeks presenting the material to mostly Christian students with the aim of having the undergraduates reach their classmates through similar activities on campus.

“We were learning how to design and lead these activities and discussions and move the students closer to real relationships with one another and God,” said Faye Gillespie, Brown '02. “We were training them to take the concepts back to campus.”



**Jason and Faye Gillespie were among the Christian Impact staffers who served with Campus Crusade for Christ summer projects.**

Gillespie said she is particularly optimistic about the potential for the activities and principles she learned in Acadia to reach Dartmouth students.

“Dartmouth is full of students who love the outdoors,” she said. “Also, students at Dartmouth are notorious for keeping on a pretty face, but not revealing their feelings.”

Likewise, the adventure-oriented activities also hold promise for students to bond with one another and grow in their faith.

“Deep conversations can come out of these activities. Under stressful situations, you sort of let down your guard. I'm really excited to have these sorts of conversations with people,” Gillespie said. “College students still love to have fun. It's neat to have a new tool to use.”

Activities at the Acadia project include rock climbing, kayaking, rafting, hiking, canoeing, and paintball. Gillespie said the

students also were touched by the stunning beauty of Acadia's 35,000 acres of seacoast, rocks, islands, forests, lakes, and mountains.

“It was physically, spiritually, and mentally recharging,” she said.

As for the Feigers, the couple took their

four young children to Tony Feiger's hometown of Traverse City for the Grand Traverse Bay project. It ran from June 12 to Aug. 7. The Feigers attended for six weeks.

Students involved in the project lived in dormitories at a local college, took jobs in the resort town, and spent their nights and weekends sharing their faith, particularly along the sandy shores of Lake Michigan. The students assumed leadership about halfway through the project.

“It was fruitful. We always get the most committed students on these summer projects,” said Tony Feiger. “They're open to being challenged. We do a lot of outreach.”

Kaylene Feiger agreed, noting that students were especially interested in “how to communicate the essence of the Gospel,” both on the streets and shoreline of picturesque Traverse City and on their home campuses.

“We did a water balloon event. We invited people off the beach just to connect with them and build relationships,” said Tony Feiger.

Tony Feiger said he was amazed, as he developed and expanded topics for ministry sessions, by the keen interest the students demonstrated in learning about principles for godly relationships.

“This is what students want to hear more about. The students are definitely inter-

ested in relationships,” he said. “I urged them to use their heads and minds as they enter relationships, to keep in mind their values as they begin dating, and not just be concerned about appearances.”

Likewise, the students left Traverse City with a “really neat community bond,” said

Kaylene Feiger. “It was fun to see how the students interacted with the staff.”

More importantly, the Feigers returned to Dartmouth with a sense of enthusiasm. “I’m encouraged and energized,” said Kaylene Feiger. “We’re excited about heading into another year.” ■

*By Samantha Bruno, Contributing Writer*

## A POSITIVE SITUATION AT THE JERSEY SHORE

### Harvard Student Enjoys Summer ‘Course’ in Evangelism

**H**arvard Seaside Heights, New Jersey has become a place of great interest of late for fans of the MTV reality show, *Jersey Shore*. Viewers and most of the pop media are captivated by the drunken escapades and hookup lifestyle of characters such as “Snooki” and “The Situation,” who converge on Seaside Heights in the summer to represent the worst in today’s young people.

addition to sharing the Gospel on a regular basis.

“Basically, we were there to grow in our own faith and to learn how to evangelize,” said Keren Rohe, Harvard ’13.

Rohe is a member of Harvard College Faith and Action, a ministry supported and resourced by Christian Union.

For the first half of the summer in Wildwood, twenty Campus Crusade for Christ staff members lived with the students in the house, helping to run the project and acting as mentors. They divided the students into “action groups,” each consisting of four to five students of the same gender.

“Our staff member [action group leader] met with us as a group and one-on-one to disciple us,” said Rohe. Halfway through the summer, the Crusade staff left and turned the project over to the students.

The students learned about sharing their faith by practicing “natural mode evangelism.” About twice a week, they headed down the Wildwood Boardwalk and randomly asked people to fill out questionnaires that led to discussions about spiritual questions.

Rohe also worked fulltime at McDon-

ald’s, where most of her coworkers were international students. By being a witness in the workplace, Rohe was able to lead one of her coworkers to Christ by inviting him to weekly gatherings at the group’s house.

***“Since coming back to Harvard as a sophomore, the difference in Keren is night and day. This is all clearly a work of God in Christ through the Spirit.”***

The Harvard sophomore said the experience at the Jersey Shore was life-changing.

“If I hadn’t gone on project, I honestly believe that I would be on a fast track towards walking away from Christianity altogether,” Rohe said. “You see, I had never really understood God’s grace, and I was constantly trying to earn his favor. Since I was failing, I began to lose hope. This summer, God showed me his grace.”

Rohe also credited Harvard College Faith and Action (HCFA) with giving her a solid foundation. The ministry’s weekly DOXA large group meetings and rigorous



*photo: Miranda Lippold-Johnson*

**Keren Rohe, Harvard ’13, spent the summer boldly sharing the Gospel with beachgoers at the New Jersey shore.**

On the beach of Wildwood, NJ, however, Campus Crusade for Christ hosted a summer project with 43 college students who selflessly went against the flow of mainstream culture and offered their peers the “reality” of a relationship with Jesus Christ. The students worked full-time jobs in the popular resort town in





photo: Miranda Lippold-Johnson

**Keren Rohe, Harvard '13 (second from right) shares a laugh with Christian Union staff members Nick Nowalk (left), Jane Kim, and Don Weiss.**

Bible Courses are a valuable resource.

“HCFA has provided me with a base of Christian leaders and friends on campus,” she said. “Being at Harvard, you meet people with a lot of different perspectives, and if you’re not grounded in your beliefs, it’s easy to sway – I can say this from personal experience. Having people who can

answer your questions and who are willing to wrestle through things with you is invaluable.”

Nick Nowalk, a Christian Union ministry fellow at Harvard, has known Rohe since her freshmen year. He was adamant about the effects the summer program had on her life.

“Since coming back to Harvard as a sophomore, the difference in Keren is night and day,” Nowalk said. “This is all clearly a work of God in Christ through the Spirit in Keren, and it has been a special privilege for me to be able to know her along the way as she grows into a godly young woman by faith.” ■

By Catherine Elvy, Staff Writer

## WEST COAST ROAD TRIP

*Athletes Reach Out to Southern California’s Poor, Homeless*

**B** Two Brown University students said they caught a glimpse of God’s heart for the poor and homeless during summer mission trips to impoverished sections of Southern California.

The service projects/outreaches were offered by Campus Crusade for Christ.

Adam Persinger '11 joined more than fifty college athletes and Crusade staffers who partnered with urban ministry veterans in some of the grittiest neighborhoods in Los Angeles, a city known for its vast economic disparities.

“I wanted to do something to help others,” said Persinger, a wide receiver on the Brown football team. “The need was eye-opening. I realized how much God has given me and how He’s called me to help.”

Likewise, Sthefany Alviar '11 participated with two dozen students and staffers in an outreach to the college campuses, beaches, and homeless sections of San Diego.

“It was really good for me to work with the homeless,” said Alviar, a guard on the women’s basketball team. “It was great to

talk to them and see where they’re coming from. They’re regular people like the rest of us.”

As for Persinger, the college athlete spent much of his time working in Nickerson Gardens, a notoriously blighted section of Los Angeles that is recognized as the birthplace of the Bounty Hunter Bloods gang.

“My main location was skid row with the homeless in L.A.,” he said. “Before I went to the camp, I thought homeless people or people involved in gangs could just get out of it.”



**Adam Persinger '11 (center) and Sthefany Alviar '11 (2<sup>nd</sup> L) participated in Athletes in Action’s Urban Project this summer.**



Persinger, who is majoring in cognitive neuroscience as well as economics, was especially struck by the sight of hundreds of sleeping bags and tents lining neighborhood streets at night. “There are families living in tents,” he said. “There are people living their whole lives out of grocery carts.”

During his time in Southern California, Persinger and other student athletes organized a sports clinic. They also hosted a Vacation Bible School, supervised disadvantaged children on an excursion to the beach, and assisted Central City Community Church with its sizable after-school project.

Persinger and participants in the L.A. Urban Project also completed much of Athletes in Action’s core summer curriculum, which primarily is offered through the ministry’s Ultimate Training Camp in Colorado. They participated in the Athletes in Action’s signature 24-hour sports marathon, which is designed to teach

Christian athletes about spiritual perseverance despite physical exhaustion.

Alviar and other participants in the San Diego Adventure also spent much of their time learning evangelism tools and sharing Christ’s Gospel on nearby campuses and beaches. The area, which is home to more than 100,000 college students, is famed for its vibrant tourism industry, picturesque beaches, and ideal climate. One government agency estimates that more than 8,000 homeless people live in San Diego County, including more than 1,000 who are classified as chronically homeless.

“It was the first time I really did put my feet into poverty,” said Alviar. “We need to treat each other with love. We’re all human. What I learned a lot by talking to the homeless is that they want people to listen.”

Along those lines, Alviar’s team was able to initiate a variety of spiritual conversations after organizing ultimate Frisbee and tug-of-war games on the beach. “I

was able to share about my testimony,” she said. “It was a very good learning experience.”

The students also devoted many hours to praying for San Diego, an area polarized by extreme contrasts in wealth and poverty. They also organized “prayer walks” in dilapidated neighborhoods.

“That was really amazing and something I really had never done,” said Alviar, who is majoring in architectural studies. “There is a difference in seeing what’s happening in a neighborhood [versus] praying from a distance.”

Ultimately, for both Persinger and Alviar, the spiritual growth and related bonding that took place on the mission trips made the experiences especially memorable.

“The people were really just amazing,” said Alviar. “We just kind of clicked that first night we got there in that first meeting... It was really awesome.” ■

By Kevin Plybon, Columbia ’11

## FROM SAN DIEGO TO SINGAPORE

*InterVarsity Leaders Seek God at Home, Abroad*



The Gospel of Jesus Christ reaches a diverse multitude of people, and God similarly calls Christians to a variety of different jobs, locations, and missions. This summer,

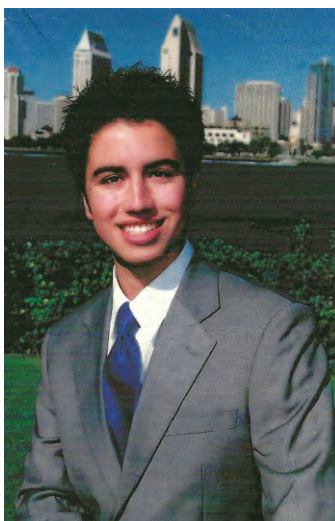
Derek Turner, CC ’12, and Emile Barraza, SEAS ’13, were examples of God’s diverse callings, as they sought his glory and kingdom in the private sector and the academic world.

Turner, an Arizona native and a Political Science major who is the new president of InterVarsity at Columbia ([www.columbia.edu/cu/ivcf](http://www.columbia.edu/cu/ivcf)), spent the summer in Singapore interning for a Silicon Valley-based cybersecurity company. Turner’s internship was arranged through the Columbia Experience Overseas, as he and nine other Columbia students lived in two apartments there.

His foray into the for-profit sector contrasts sharply with his job the previous summer when Turner worked in the office of a Christian nonprofit organization.

“Everyone there was clearly and vocally working for Christ,” he said. “But I am not called to be a missionary or do ministry work. Now that I’ve tried this for-profit thing, I have recognized all the ways I can work for Christ in a non-Christian setting.”

Turner says he has also realized the great need for Christians to be in for-profit companies and industries, and that he is learning how to be a witness in a new envi-



**Columbia students Derek Turner ’12 and Emile Barraza ’13 spent the summer living out the Gospel in the academy and the private sector.**

ronment. “There’s so much interaction with co-workers daily that you’re building these relationships,” he says. “I was challenged by constantly having to represent Christ and the Christian community. Everything you do makes a statement about Christ — there’s nothing that is exempt.”

Barraza, a prospective major in Engineering Management Systems and also a member of InterVarsity, spent the summer with family and friends and took a class at the University of California, San Diego that investigated Jesus as a historical figure. Barraza sought to build his knowledge of the Bible and its historical context before becoming an IV small group leader in the fall.

According to Barraza, the class challenged his faith in many ways as a number of his classmates were extremely vocal about their opinions. “When investigating the nitty-gritty of the gospels,” he says, “sometimes we find possible contradictions, or spots where there could be errors in passing it down through time or translation. Agnostic or atheist students sometimes use that as an opportunity to portray Christians as placing too much faith in the text.”

His gut reaction was to respond to such statements with a challenge, but Barraza learned to take a step back before jumping into an argument. He has realized how difficult it is to evangelize in the academic world, and favors informed discussions

own faith. “This was a way for me to be conscious of whether Christ’s revolution had really occurred in every part of my life,” he said. “Entering the for-profit sector [as opposed to a ministry] can be as much in God’s will and you can celebrate it as much

***“I was challenged by constantly having to represent Christ and the Christian community. Everything you do makes a statement about Christ — there’s nothing that is exempt.”***

over sharp and sometimes emotional disputes. “The cool thing,” he says, “is that it works well to have a lot of people with different worldviews coming together to examine Jesus. It’s taught me a lot about communicating with other people.”

Though Barraza and Turner pursued different callings this summer, they both found God in the struggles that each venture produced. Turner says his internship actually became a proving ground for his

as anything else. The context doesn’t matter so much, as long as you offer up your work as a sacrifice for his kingdom.”

At UC San Diego, Barraza also witnessed part of God’s plan for his immediate future. “I see myself [after this class] engaging in academic conversations that are really challenging at Columbia. I see myself grasping a firm hold onto the Jesus that I believe in, and how that relates to my Christianity.” ■

## UNDER GOD’S POWER

### *The Testimony of Adrian Mullings*

**P** *Editor’s note: the following testimony by Adrian Mullings, Princeton ’04, is an excerpt from Christian Union’s book, Under God’s Power: Princeton Alumni and the Pursuit of Faith. Adrian, a ministry intern with Christian Union from 2006-2008, is a project manager with the National Fatherhood Initiative ([www.fatherhood.org](http://www.fatherhood.org)).*

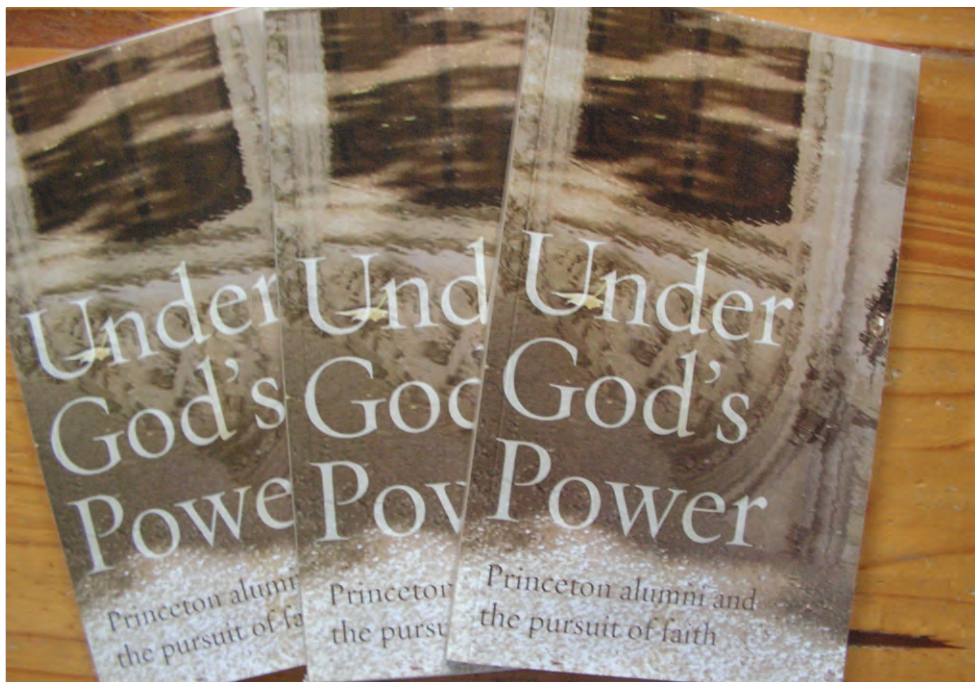
I matriculated Princeton University a very sheltered child of two loving, hard-working, God-fearing parents. Given the tough environment in which our family lived, my parents were justified in trying their best to protect me. They instilled vital spiritual and ethical guidelines for my survival as a man of Christ and did their best to model everything that they taught. I heard and received with joy the Word of

God from my parents, my Catholic high school, my church, and my occasional reading of the Scriptures. I loved the Lord without a doubt. I took the Word of God and my faith seriously while I was under my parents’ watchful eye. I recognized that I was different from the majority and felt blessed to be in the minority of those who tried to live their life with and for God.

I graduated high school with a unique spiritual status, which can be most accurately summarized by the Parable of the Sower described in Matthew 13:5-6. The parable speaks of seed that, “...fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they with-

ered because they had no root.” I did not realize that I lacked a true foundation in God. I had mistakenly worshipped and revered my parents as my god. I wrongly believed that they were the sole providers of my food, shelter, guidance, and discipline. I feared and tried to please my parents instead of fearing and trying to please God.

The scorching sun first rose during my freshman year at Princeton University. I experienced in sheer horror the truths stated in Matthew 13:21: “...since he has no root, he lasts only a short time. When trouble or persecution comes because of the Word, he quickly falls away.” While at Princeton, I did not stand for my God, and I started to please others and myself instead of pleasing Him.



**Adrian Mullings, Princeton '04, is thankful for the difference a campus ministry made in his life.**

After the first semester was over and the sun had set, I was at the lowest point of my young life, scorched and withered because I had no true roots and no foundation in the God that I served. I spoke to my father and mother about what had happened after my first semester at Princeton, and they lovingly pointed me to the Bible. I was advised by my father to read the New Testament.

I felt Living Water running through me as I read the Scriptures; what was scorched and withered regained life, and I became ready to bear fruit for God. I rededicated my life to Christ and repented for past sins and for not having a true foundation in Him. The seeds of the Lord had once fallen on shallow soil. But with my new foundation in Christ, His seeds were planted deeply within me to produce a bountiful crop as Matthew 13:23 states: "he produces a crop, yielding a hundred, sixty or thirty times what was sown."

To supplement my personal walk with the Lord, I was led by the Spirit to join a Christian fellowship at Princeton. I began to see my classmates being drawn to the

Light of Christ in me. Therefore, I felt my next calling from the Lord: to disciple the men and women who came looking for answers, comfort, peace, and joy. I happily answered God's call to be an ambassador for Him in this capacity. I set aside time with fellow classmates to share the Word and pray with them, adhering to Hebrews 10:24-25, "Let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another."

My commitment to discipleship continued after I left Princeton to work for a corporate law firm, where I was able to help encourage some of my co-workers in their faith. After working in the corporate world for a few years and enjoying success there, God called me to join Christian Union as an intern for two years. The greatest joy of my work during that time was my discipleship ministry. I developed strong relationships with 10 Christian guys, meeting with them individually on a weekly basis and talking about their walk with the Lord.

I currently work for a nonprofit organi-

zation in Maryland which partners with the federal government to achieve the mission of improving the well-being of children by increasing the proportion of children growing up with an involved, responsible, and committed father. The organization's research shows that, on average, children without involved fathers are more at risk to live in poverty, become teen parents, fail in school, and come in contact with the criminal justice system.

Since answering the calling from Christ during my freshman year to take Him as my Lord, Savior, and King, I began to increasingly live life by the Holy Spirit that lives within me. The greatest joy in life comes from my belief in Jesus Christ as the Son of God. By grace, He has granted me eternal life, forgiveness of sins, and a true relationship with Him. In addition to living my life in accordance to the Scriptures, I believe by faith that the Lord has blessed me with talents and called me to employ them for His praise and glorification. ■

*To order copies of Under God's Power, call Christian Union at (609) 681-1700, extension 6.*

## CHRISTIAN UNION

## Christian Union Holds Staff Training

The Christian Union staff came together in August for its biannual training session, which served as a source of edification and renewal. Held at Wilson House, Christian Union's ministry headquarters in Princeton, N.J., the training included extended times of prayer and worship. Additionally, Ray Van Neste, the director of the R. C. Ryan Center for Biblical Studies at Union University, taught three sessions on 2nd Timothy.



**Ray Van Neste, the director of the R.C. Ryan Center for Biblical Studies at Union University, was the featured speaker during Christian Union's biannual training at its headquarters in Princeton, N.J.**

## PFA, HCFA Hold Fall Retreats

Princeton Faith and Action ([www.pfanda.com](http://www.pfanda.com)) and Harvard College Faith and Action, ministries supported and resourced by Christian Union, held their annual pre-retreats before the fall semester.

The pre-retreat events provided time to focus on seeking God and to make plans for the upcoming semester.

"It was a very spiritually alive time," said Dr. Chuck Hetzler, teaching fellow with Christian Union. Although the Princeton Faith and Action staff had allotted time for worship, Hetzler said it wasn't enough. The students wanted more. "We needed more time to stay in God's presence and intermingle times of prayer with more worship," he said.

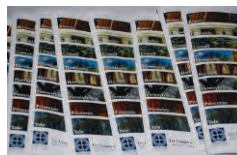


**Members of Princeton Faith and Action spend time in worship during the recent fall retreat.**

## Ivy League Congress on Faith and Action

This spring, Christian Union will once again sponsor the Ivy League Congress on Faith and Action (ILCFA).

Designed to challenge students at the eight Ivy League campuses to integrate their faith and their chosen career paths, the event has had immediate and long-lasting impact upon those who attend. "It helped me to be closer to Christ and definitely



**Hundreds of Christian students and alumni will convene at Harvard in April for the Ivy League Congress on Faith and Action.**

put a sense of meaning in my life," said an attendee of the last ILCFA, which drew approximately 475 students and alumni. The 2011 event will be held April 1-3 at the Hyatt Regency Cambridge on the Charles River in Cambridge, Massachusetts.

## ALL IVY

## Apologetics Conference Features Ivy Alumni

The National Conference on Christian Apologetics was held October 15 and 16

**Alex McFarland, president of Southern Evangelical Seminary, recently hosted the National Conference on Christian Apologetics, which featured presentations by several Ivy League alumni.**



at Southern Evangelical Seminary in Charlotte, NC. Speakers included Dr. Marvin Olasky (Yale '71), editor of *World Magazine* and provost of The King's College in New York City. Other Ivy alumni participating in the event were Chuck Colson, Brown '53, and Dinesh D'Souza, Dartmouth '83.

The theme for the conference, which was also simulcast live to churches, was *Defending the Faith and Family*. The event included teachings on Christian apologetics, theology, discernment, church leadership, and discipleship.

## The Long and Winding Road to Adulthood

According to a report released by Princeton University and the Brookings Institute, young people are taking longer to reach adulthood, and thereby postponing major milestones for adulthood and making marriage a sort of after-thought.

"For many, marriage has disappeared as a definition of traditional adulthood, as more and more younger people live together. Today, 40 percent of births are to unmarried mothers, an increase from 28 percent in 1990," writes Patricia Cohen in her *New York Times* article, "Long Road to Adulthood Is Growing Even Longer."



iStock

**A recent report revealed that young people are in no hurry to become adults.**

## Kagan Confirmation Makes an All-Ivy Court

With the confirmation of Elena Kagan (Princeton '80 and Harvard Law '86) as Associate Justice, the United States Supreme Court is now entirely comprised of Ivy League alumni. Kagan was confirmed this summer despite concerns about her views on abortion and same-sex marriage.

Kagan previously served as Associate White House Council for President Bill Clinton, Yale Law '73, and was the first woman to be named dean of the Harvard Law School. In 2009, President Barack Obama, Columbia '83 and Harvard Law '91, named her Solicitor General.



**Elena Kagan, Princeton '80 and Harvard Law '86, was confirmed to the U.S. Supreme Court this summer.**

## BROWN

## Crusade Calendar Giveaway

In September, College Hill for Christ at Brown held a calendar giveaway targeted toward incoming freshmen. Members of College Hill for Christ

(www.collegehillforchrist.com) personally visited each freshman room to welcome the students to campus and offer the calendars while engaging residents in spiritual conversations.



**College Hill for Christ reached out to incoming freshmen by presenting them with calendars and engaging them in spiritual conversations.**

The visits also enabled College Hill for Christ students to talk with students about upcoming events, such as the freshmen barbecue, a beach trip, and shopping trips. The giveaway was also an opportunity to make CHC accessible for Christian freshmen and to expose non-Christians to the ministry. A Christian Union grant helped underwrite the effort.

### Student Dies During Ride for Charity

Paige Hicks, Brown '11, died this summer while cycling cross-country to help raise funds for Bike and Build, a national nonprofit that raises money for affordable housing. She was en route from Providence to Seattle when she was killed in an accident in South Dakota.

“Passionate about the ways that the Bike and Build program helped her to see connections between health care, education, and homelessness, Paige was a devoted member of the Brown community whose efforts touched many,” said University President Ruth J. Simmons. Hicks was completing her requirements for medical school and pursuing her interests in medieval history and religious studies.



**Paige Hicks, Brown '11, was killed in a cycling accident this summer as she joined other cyclists raising money for Bike and Build, a national nonprofit that raises money for affordable housing.**

### Colson, Hunter Disagree on How to Change the World

Chuck Colson, Brown '53, recently responded to criticism in James Davison Hunter's book, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World*. In his book, Hunter explores why current models of culture engagement, like those

**Chuck Colson, Brown '53, disagrees on some points with James Davison Hunter, author of *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World*.**



espoused by Colson and others, are not working. In a response posted at ChristianityToday.com regarding a point of contention, Colson wrote “Changing people’s beliefs and influencing elites are not mutually exclusive.” Colson admits to having differences with Hunter, but doesn’t think “the differences are that great.”

**COLUMBIA**

### Faith and Reason Lecture Features Oxford Keynote

Dr. William E. Carroll was the featured lecturer at a gathering hosted by the Columbia Catholic Ministry on September 22. Dr. Carroll’s presentation was entitled “Creation and a Self-Sufficient Universe: Evolution, Cosmology, and Thomas Aquinas.”

**Dr. William E. Carroll spoke about St. Thomas Aquinas and other topics during a lecture hosted by the Columbia Catholic Ministry.**



A historian and author, Dr. Carroll is the Thomas Aquinas Fellow in Theology and Science at Blackfriars Hall of the University of Oxford and is also a member of the Faculty of Theology. He is the co-author of *Aquinas on Creation*, among other works, and has published several essays including “Thomas Aquinas, Creation, and Big Bang Cosmology” and “Thomas Aquinas and the Metaphysical Foundations of Science.”

### Students for Christ Host Freshmen Outreaches

Student and staff leaders at Columbia Students for Christ (www.columbiastudentsforchrist.com) held a series of events to reach out to arriving freshmen in September. Among them, the Campus Crusade for Christ affiliate at Columbia University held an ice cream social, a dessert event, and a pasta dinner.

“Exciting events like these act as conduits to Christ opportunities for student believers and nonbelievers alike to plug into Christ and the family of Christians on campus,” said Neharah Gill, a sophomore at Columbia’s Barnard College.



**An ice cream social was among the fall freshmen outreach events sponsored by Campus Crusade for Christ at Columbia.**

### CSFC Retreat

Columbia Students for Christ participated in Campus Crusade for Christ’s New York City Metro Fall Retreat 2010, which was held at the Salvation Army Star Lake Camp in Bloomingdale, N.J. The theme for the retreat was “Thirsty.”

Columbia freshmen who expressed interest in the ministry were encouraged to attend the retreat. Additionally, returning CSFC members were also encouraged to invite non-Christian friends to the event to provide them an opportunity to hear the Gospel in a relaxed atmosphere. In all, the weekend event served to help bring freshmen and upperclassmen together and to grow friendships and a deeper relationship with the Lord.



**Columbia Students for Christ attended the New York City Metro Fall Retreat 2010, which featured guest speaker Kenji Adachi.**

## Chi Alpha Participates in Christian Fellowship Fair

Chi Alpha at Cornell participated in the Christian Fellowship Fair held during orientation week this fall. The fair is an opportunity for incoming freshmen to learn more about the various Christian organizations on campus.

The goal of the event was to encourage incoming students to become involved in a Christian organization and to provide a venue for ministries to become known to the freshmen. A Christian Union grant helped fund the event.



Members of Chi Alpha Christian Fellowship at Cornell greeted new freshmen this fall by participating in the Christian Fellowship Fair held on campus.

## Lifelines Launches Paintball Program

Lifelines Ministry at Cornell is launching a paintball program to serve the Cornell community. Lifelines, a ministry of Campus Crusade for Christ, seeks to “use the outdoor experience to help students grow in relationship with God, in relationship with each other, in character, and in leadership.”

Paintball is a popular activity with college students and the new program will allow Lifelines the opportunity to reach out to more students throughout the year and provide a wide variety of process learning activities that will meet the needs of student groups and help them take steps toward Christ. A Christian Union grant helped fund the program.



Paintball is among the newest adventures offered by Lifelines Ministry at Cornell.

## Crusade Members Unite for Upstate Retreat

About 50 students and staffers with Cornell Campus Crusade for Christ ([www.cornellcru.com](http://www.cornellcru.com)) participated in the ministry’s annual fall retreat.

Over the weekend of September 24 to 26, Cornell participants trekked near Penn Yan, New York, where they joined with students from Crusade ministries at campuses in Albany, Buffalo, Rochester, and Syracuse.



Mark Gedicks, pastor of Windham Baptist Church in Maine, was the speaker at Campus Crusade for Christ’s fall retreat.

The event was held at Long Point Camp and Conference Center in the scenic Finger Lakes region of upstate New York. Mark Gedicks, pastor of Windham Baptist Church in Maine, served as the speaker for the retreat.

“The retreat is the chance to breathe and rest as we have moved out all month long,” said J.W. Betts, a staffer with Cornell Campus Crusade for Christ.

## DARTMOUTH

### Former Sociology Professor Leaves Legacy of Peace

Elise Boulding, former professor and chair of the sociology department at Dartmouth, died this summer at the age of 89. Boulding was a 1990 Nobel Peace Prize nominee and an activist for international peace.

According to [Telegram.com](http://Telegram.com) in Worcester, Mass., Boulding, who was a Quaker, “established special scholarships for Third World women to pursue graduate work in peace and conflict studies.” The news outlet also reported that Boulding’s research and scholarship informs a “new generation of scholars and teachers” and “informs more than 400 programs around the world. Centers are located at Notre Dame University and Bradford University in England, as well as in Australia, Sweden, and Costa Rica.”

Former Dartmouth professor and sociology department chair Elise Boulding died this summer,



## Ashes of Rwanda

Africa New Life Ministries will host a photo exhibition featuring the work of Lanie McNulty, Dartmouth ’86 and Harvard Business School ’91. The exhibition, entitled “Ashes of Rwanda,” will be held at the Citigroup Center in New York City on November 4 from 6:00 to 8:00 p.m.

On display will be photographs McNulty took in Rwanda, a country still recovering from the horrific genocide it experienced in the 1990s. “The tales of hope found me, almost mocking my worst fears; reminding me that the human spirit is more powerful than its most formidable enemies. And (reminded me) that a belief in God can carry that spirit to remarkable places,” McNulty wrote about the project.

McNulty’s previous work, “Lifted Up in New York City,” was exhibited in 2009.



Photo by Erica Lansner

The work of photographer Lanie McNulty, Dartmouth ’86 and Harvard Business School ’91, will be featured in a New York City exhibit.

## Physician Who Tragically Lost Family Is Vocal Proponent of Death Penalty

Three years after the horrific and brutal murders of his wife and daughters, Dr. William Petit, Dartmouth ’78, took the stand to testify in the trial against one of the alleged killers.

Petit has been vocal in calling on Connecticut state legislators to retain the death penalty during recent attempts to abolish it. Two Connecticut men are accused of invading Petit’s home in Cheshire, Connecticut, beating him, and killing his wife Jennifer Hawke-Petit, and their daughters Michaela, 11, and Hayley, 17. Hayley would have entered Dartmouth in the fall of 2007.



Photo by Eileen Scott

Dr. William Petit, Dartmouth ’78 recounted, in court, the night of horror when his wife and two daughters were murdered

## HARVARD

## Jane Kim Joins Christian Union Team

Jane Kim joined Christian Union as a Ministry Fellow this summer. She will work to assist Harvard College Faith and Action, Christian Union's affiliate ministry, by leading the women's Bible courses and assisting women members of Harvard College Faith and Action (HCFA) with discipleship initiatives, etc.



Jane Kim is a Christian Union ministry fellow at Harvard.

Kim received her master's degree in Mental Health Counseling from Gordon-Conwell Theological Seminary and has worked for the past five years volunteering through her church working with college students on various campuses throughout the New England area.

## Proposition 8 Falls on Appeal; Stay Granted

This summer, U.S. District Judge Vaughn Walker ruled Proposition 8, California's ban on same-sex marriage, was unconstitutional despite the fact that Californians voted for the initiative.

During the trial, defense attorney David Thompson, Harvard '91 and Harvard Law '94, told the *Ivy League Christian Observer* that "Christianity and conservative religion have been put on trial" along with the issue of same-sex marriage. The plaintiffs in the case contended the amendment was based upon animus toward "homosexuals."

Despite Walker's ruling, a California panel of federal appellate judges granted a stay by the proponents of Proposition 8 and placed an indefinite hold on same-sex marriages in the state, pending future litigation.

Despite the legal efforts of David Thompson, Harvard Law '94, California Justice Vaughn Walker overturned the voter-approved Proposition 8 ban on same-sex marriage.



## A New Religious Narrative for Obama?

Harvard Divinity School graduate Paul Dafydd Jones collaborated with Charles Mathewes, a former fellow with the Center for the Study of Religion at Princeton, to write "A New Religious Narrative for Obama," which appeared online at *Religion & Ethics Newsweekly*.



Paul Dafydd Jones, M.Div. '99 and Ph.D. '06, co-authored *A New Religious Narrative for Obama*, which encourages President Obama, Columbia '83 and Harvard Law '91, to tell his Christian story.

The authors address the issue that, despite his claims to the contrary, many Americans believe President Obama is a Muslim. They suggest the solution to the controversy is a direct one and the White House should "undertake a sustained effort to have him tell his own story as a Christian believer."

Interestingly, a few weeks after the narrative appeared, President Obama spoke openly about his faith in Christ and the redemption it brings.

## PENN

## CCC Director Meets with Penn Students for Christ

Leaders of Penn Students for Christ recently met with Mark Gauthier, executive director of Campus Crusade for Christ's campus ministry, as part of a kickoff for the new academic year.

Gauthier, who has served with Campus Crusade for Christ for more than 24 years, met with the leaders on September 13 in Houston Hall. Gauthier started his work with Crusade as a staffer at Harvard University, and eventually



Courtesy of Campus Crusade for Christ

Mark Gauthier, executive director of Campus Crusade for Christ, met with the ministry's staff and student leaders at Penn this fall.

established a ministry presence on 27 Boston campuses.

In 1996, Gauthier joined the national leadership team that provides direction and oversight for Crusade's U.S. campus outreaches, and he soon moved into his current role as executive director.

Penn Students for Christ ([www.pennstudentsforchrist.org](http://www.pennstudentsforchrist.org)) is a ministry of Campus Crusade for Christ.

## Campus Ministries Host Freshmen Night

Leaders from a group of campus ministries at the University of Pennsylvania recently hosted an introductory evening for incoming freshmen on September 6.

"The real goal is to begin in a place of unification," said Everett Benjamin '11, a student chaplain with New Spirit of Penn Gospel Choir ([www.dolphin.upenn.edu/nspirit](http://www.dolphin.upenn.edu/nspirit)). "We really wanted to start early with the freshmen."

Ministries in attendance included Penn Students for Christ ([www.pennstudentsforchrist.org](http://www.pennstudentsforchrist.org)), InterVarsity Christian Fellowship ([www.intervarsity.org](http://www.intervarsity.org)), Living Water Christian Fellowship ([livingwatercf.wordpress.com](http://livingwatercf.wordpress.com)), and New Spirit of Penn Gospel Choir. The event included introductions, food, and worship.



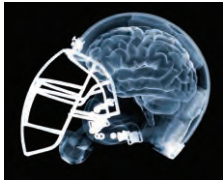
Several ministries at Penn hosted a gathering for freshmen in Huntsman Hall this fall.

## Brain Damage Possible Cause in Football Player's Suicide

When Penn football captain Owen Thomas committed suicide last spring, friends and teammates were shocked, despite knowledge by some that the 21-year-old suffered from depression. What people didn't know then was that the depression and subsequent suicide may have been triggered by brain damage that could have come from years of playing football.

Researchers at Boston University recently performed an autopsy of Thomas' brain and found mild stages of chronic traumatic encephalopathy, a condition normally associated with older





**The suicide of Penn football player Owen Thomas may have been linked to brain damage brought on by repetitive injury.**

athletes. According to a report by CNN, the effects of this condition “are mainly neurobehavioral, including poor decision-making, impaired memory, erratic behavior, use of drugs and alcohol, and suicide.”

**PRINCETON**

**Frozen with Fear? Not so Fast**

Robert Wuthnow, director of the Princeton University Center for the Study of Religion, was recently featured in *Christianity Today* about his new book, *Be Very Afraid*. Wuthnow, a sociologist, explained that, contrary to popular thinking, fear does not cause most Americans to freeze. Rather, it provokes them into doing something about the situation.

Wuthnow also discussed the impact of the Protestant work ethic on how Americans respond to fear and the role of the Church in responding to crisis. The interview can be read online at [www.christianitytoday.com](http://www.christianitytoday.com).



**Robert Wuthnow, director of the Princeton Center for the Study of Religion, discusses Americans and fear in his new book, *Be Very Afraid*.**

**Law Seminar Features U.S. Judge, Noted Professors**

The Witherspoon Institute recently hosted a comprehensive, weeklong program exploring the relationship between the norms of morality and civil law.

During the Moral Foundations of Law seminar, participants explored some of the more challenging questions facing law students, including the punishment of criminals, morals legislation, marriage and family issues, and the right to privacy.

Seminar faculty included Professors Gerard Bradley of Notre Dame University, Robert George (Harvard Law '81)

**Professor Gerald Bradley was among the faculty who spoke at the Moral Foundations of Law seminar hosted by The Witherspoon Institute.**



of Princeton University, John Keown of Georgetown University, and Patrick Lee of Franciscan University of Steubenville. U.S. Court of Appeals Judge Diane Sykes served as the guest speaker.

**Princeton Grads Ranked Near Top in Earning Potential**

In a study that evaluated average college tuition costs against 30-year earnings potential after graduation, Princeton was ranked seventh among the top 100 schools, according to a report by the *Newark Star-Ledger*. The report stated that Princeton offers students “a return on investment, or ROI, of \$1.5 million over 30 years for an average degree cost of \$187,700.”



*Photo by Pam Traeger*

**Princeton University was ranked very high in a report of the top 100 schools offering “a return on investment.”**

**YALE**

**Bonhoeffer Is Runner-Up for Book of the Year**

*Bonhoeffer: Pastor, Martyr, Prophet, Spy*, written by Eric Metaxas, Yale '84, was named a *New York Times* bestseller this summer and was *World Magazine's* runner-up for book of the year.

“Metaxas illuminates Dietrich Bonhoeffer’s belief that it was the role of the Church to speak for those who could not speak,” said *World Magazine* Editor Marvin Olasky, Yale '71. “He fought Nazi attacks on Jews and called for ‘costly

grace’ by which Christians would give up comfortable lives to follow Christ’s call:



**The latest book by Eric Metaxas (Yale '84), *Bonhoeffer: Pastor, Martyr, Prophet, Spy*, was recently lauded by *WORLD Magazine*.**

‘Costly because it costs a man his life, and it is grace because it gives a man the only true life.’”

**Law Students Enjoy Christian Fellowship at Retreat**

The Yale Law Christian Fellowship held its annual retreat October 1-3 in Cooperstown, N.Y. Pastor Steve Hoppe, of Trinity Grace Church in New York City, discussed Scripture with the students and spoke about the opportunities and challenges of being a young Christian professional. According to event coordinators, the retreat provided an important opportunity for inviting first-year and transfer students into community and fellowship with returning law school students.

The family of a Yale Law alumna provided accommodations for the retreat. A Christian Union grant helped underwrite the event.

**Steve Hoppe, Pastor of Trinity Grace Church in New York City, was the featured speaker during the Yale Law Christian Fellowship Retreat.**



**New Campus Crusade Intern to Serve on Yale Campus**

Priscilla Guerra, Yale '10, will serve as an intern with Campus Crusade for Christ at Yale ([www.yalestudentsforchrist.org](http://www.yalestudentsforchrist.org)) this academic year.

“During my time at Yale, the Lord used Campus Crusade to reach me and bring me back to him,” said Guerra. “Throughout my senior year, and especially at the Ivy League Leadership Conference in 2009 that Christian Union funded for us (Ivy League Leadership), he gave me a heart and vision for students on campus.”

Guerra plans to intern with Yale Students for Christ, which is part of Campus Crusade for Christ. She will be working with freshmen and juniors on campus as well as with the Latino cultural center at Yale.



**Priscilla Guerra, Yale '10, is serving as an intern with Campus Crusade for Christ.**

# THE MISSION AND VISION OF THE CHRISTIAN UNION



Following is the mission and vision of Christian Union, printed in each issue of the *Ivy League Christian Observer* to keep new readers informed of the ministry's purpose and passion.

## INTRODUCTION

America is unusual in the industrialized world in that it has significant spiritual devotion, but unfortunately lacks Christian vitality among those who are in positions of cultural influence. Many of the most influential people in academia, the arts, business, education, government, media, medicine, and law are decidedly secular in their outlooks. Unfortunately, the Christian community itself is mostly to blame for this sad state of affairs. Over a hundred years ago, large segments of the Christian community decided that intellectualism and positions of cultural influence were to be avoided and left those arenas to the secularists. Years later, Christians have lamented that so much of the culture is directed and influenced by those with values contrary to the Gospel of Christ. Of course, this should be no surprise.

## WHY THE MINISTRY EXISTS:

Christian Union was founded in 2002 to rectify this imbalance by developing Christian leaders to impact the larger culture. The ministry is strategically focused on a very influential and unreached segment of the U.S. population – the portion that makes much of the decisions that affect the daily lives of all Americans. Christian Union focuses on developing Christian leaders through events and conferences throughout the country, but directs most of its energy toward eight university campuses because of their extraordinary influence. Research has shown that just eight of the 2,500 universities in the country produce 50% of the most influential leaders. It's incredible to consider, but out of 21 million current American college students, a small segment of only 100,000 students on a small number of campuses will occupy 50% of the most influential leadership roles in the United States. Graduates from these schools will also have extraordinary influ-

ence on the international scene.

Currently, these campuses are extremely secular in their outlooks, representing a slow-motion train wreck that has been negatively impacting our country and world for a generation. Astoundingly, 93% of the students on these campuses have no regular Christian influence in their lives. These campuses include Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton, and Yale.

## MISSION

Even with the help of local churches and godly national campus ministries, the proportion of Christian involvement and strengthening on these campuses has not changed in 50 years. There is no good reason to expect that America will substantively change spiritually in the next 50 years if these campuses are not dramatically changed in our present day. New approaches and energy need to be poured into making it a priority for the Christian Church to see that the lives of these leaders are strengthened with the Gospel of Jesus Christ. Therefore, the mission of Christian Union is to develop Christian leaders at these colleges in order to dramatically change the direction of the nation.

## THREE VALUES OF THE MINISTRY

In its mission, Christian Union has three values of paramount concern. First, the ministry is organizational and engaging in its approach. Several in the organization have M.B.A.s, providing training for the ministry to be strategic and purposeful in its goals and objectives. Every quarter, the ministry compares its progress against goals in a number of key indicators. Jim Collins' monograph, *Good to Great in the Social Sector*, has been a tremendous aid in providing direction for the ministry. Second, this strategic-mindedness of the ministry is also reflected in how students

are mentored on campus. They are coached to be dynamic, faithful leaders, making an impact for Christ on their sports teams, academic departments, social clubs, and extra-curricular activities, such as singing groups and theatre.

Secondly, Christian Union works deliberately to engage students, and in order to have a realistic chance of seeing them develop into Christian leaders in a few short years, ministry workers of substantial caliber are needed to mentor and teach the students. Christian Union's ministry



**Christian Union Founder and President, Matthew W. Bennett, Cornell BS '88, MBA '89.**

workers are called "ministry fellows" and have a strong educational and experienced background. Many have advanced seminary degrees including master of divinity, master of theology, and Ph.D. in New Testament. Others have years of experience in some of the best companies in the world including McKinsey and Co. Years of educational training and life experience give the ministry fellows the depth and ability to mentor students and teach them biblical depth, theology, Christian worldview, and integration of faith with academic disciplines and anticipated vocations.

Third, and perhaps most importantly, Christian Union emphasizes the impor-

tance of seeking God wholeheartedly. What's the point of having a Christian in a position of cultural influence if his devotion to God, faith, and spiritual strength are so weak that his values do not significantly differ from his secularist peers? Daniel of Bible fame serves as an inspiration. He was extremely organized and focused in his outlook, which he had to be as second in command of the most powerful nations in the world in his day: Babylon and Persia. He also was known to be extremely intelligent, which is why he was selected to enter the king's service in the first place, learning the literature of the Chaldeans. Yet, he also had a devotion to God so strong that even under the threat of death, he would not eat food defiled by idols, would not bow down to the golden image of Nebuchadnezzar, and would not cease praying three times per day. After teaching the students to be good leaders organizationally, and developing their intellectual knowledge of the Christian faith, they also need to be taught how to seek God with a whole heart day and night: praying fervently, humbling themselves, reading the Scriptures often, repenting of sins daily, and obeying the Spirit promptly, persevering day in and day out in their love and devotion to the only true God of the universe.

## ACTIVITIES

Christian Union fulfills its mission on campus through a variety of strategically conceived activities. These are divided into three categories: 1) partnership ministry, 2) ministry centers, and 3) Christian leadership development programs. The first category of ministry activities is active on all eight campuses, the second on three campuses, and the third on three campuses.

The first category of ministry on campus is the Partnership ministry, which consists of Christian Union partnering with other ministries for a variety of Christian related initiatives on campus. The ministry spends \$200,000 per year helping other ministries on the eight campuses. Approximately fifty projects per year are sponsored, about seven per campus per year. Past projects have included funding Christian speakers to come to campus, evangelistic outreaches, community service projects, pro-life initiatives, conferences to help ministries recruit in-

terns to join their staffs, and many other initiatives. Though the vast majority of Christian Union's spending goes towards its own programs (see category 3), the ministry is unique in that it devotes so many resources to the furtherance of a faithful Christian presence through other organizations.

Christian Union's second category of ministry on campus is the ministry centers, which are currently in operation at three campuses: Brown, Cornell, and Princeton. These facilities range in size from 3,600 to 5,500 square feet and are for the benefit of the Christian cause on the campus. Every semester, hundreds of small and large events happen in these facilities. These events are sponsored by Christian Union and also by many other ministries, free of charge. The spaces are used for offices, fellowship meals, prayer meetings, organizational meetings, small lectures, receptions, Alpha courses, and in many other ways. Christian Union plans to have ministry centers on the remaining five campuses in the next number of years.

The third category of ministry activities on campus, and by far the largest and of the most significance, is Christian Union's Christian Leadership Development Programs (CLDP), which require full-time staff on campus and are present at three campuses: Harvard, Princeton, and Yale, with plans to begin at Dartmouth in 2011 (other campuses will be added down the line).

The centerpiece of the CLDP consists of Bible Courses containing 8-10 students each and led by a Christian Union Ministry Fellow. These are very popular and there is often a waiting list for students to join. As of spring 2010, there were 24 Bible Courses meeting weekly on the Princeton campus and 5 on the Harvard campus. Students need to be sponsored in order to be able to join a Bible Course, so there is a great need for more sponsors in order to touch the lives of more students (for information, see [www.christian-union.org/sponsorship](http://www.christian-union.org/sponsorship)). Every student sponsored means one more student is receiving the opportunity to develop into a Christian leader. In addition to the Bible Courses, students benefit from one-on-one mentoring, a weekly Christian leadership development lecture

series, and various conferences, and service and training opportunities.

CLDP includes one-on-one mentoring of students so that they can be coached to live for Christ wholeheartedly, understand the depths and implications of their faith in Christ, and make a godly impact in their spheres of activity and influence. By helping students succeed in affecting the culture on campus, Christian Union is preparing them to impact the culture when they graduate.

## IMPACT

We are grateful to God for the impact he has had through us on the campuses. I think the best way to convey to you all that has happened, is by sharing a number of quotes from students who have participated in the ministry's various activities:

*"The Princeton Faith and Action ski trip was the first time I had an encounter with the living God. That's when I was like, 'wow, this is for real.'"*

*"Christian Union's Ivy League Congress on Faith and Action really made a very great impact on my life. It helped me to be close to Christ and definitely put a sense of meaning in my life. From now on, I can look forward to being a true Christian."*

*"Harvard College Faith and Action has provided me with a base of Christian leaders and friends on campus. At Harvard you meet people with a lot of different perspectives, and if you're not grounded in your beliefs, it's easy to sway. Having people who can answer your questions and who are willing to wrestle through things with you is invaluable."*

*"The worship and the messages during 802 (Princeton Faith and Action's weekly lecture series) taught me about God, both on an intellectual and a spiritual level."*

*"PFA has shown me the importance of fellowship and surrounding myself with believers, and to always make time for prayer." ■*

# PRAYING LIKE PAUL



*For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe – Ephesians 1:15-19*

In my studies of the Pauline epistles over the years I have been challenged by Paul's frequent expressions of care for the churches through his personal prayers. This poetic stanza in the greeting of his letter to the Christians in Ephesus is actually the first of three distinct prayers in his letter – all modeling a believer's prayers for other believers (see also 3:14-21 and 6:18-20).

Paul's prayers are always meaty, dense. No mere flowery rhetoric here (compare "now I lay me down to sleep"). His inspired prayers teach us much about what matters most to God. We need never wonder how to effectively pray for another believer after considering his petitions. I have summarized below the basic content of some of Paul's most substantive, explicit prayers:

## PRAYERS IN EPHESIANS

- Increased measure of the knowledge of God; wisdom /revelation of who we are and what is ahead (1:15-19)
- Strengthened with power through his Spirit; strength to comprehend the love of Christ (3:14-21)
- Words given to boldly proclaim the mystery of the Gospel (6:18-20)

## PRAYERS IN PHILIPPIANS

- Love may abound more and more in knowledge and discernment (1:9-11)
- Peace when anxiety-ridden (4:6-7)

## PRAYERS IN COLOSSIANS

- Filled with the knowledge of His will in all spiritual wisdom and understanding (1:9-10)

- Strengthened with all power, according to His glorious might (1:11-12)
- God would open a door for the Word, to declare the mystery of Christ (4:2-4)
- Stand mature and fully assured in all the will of God (4:12-13)

## PRAYERS IN 1ST & 2ND THESSALONIANS

- Increase and abound in love for one another and for all (1 Thess. 3:12-13)
- God make us worthy of His calling and fulfill every resolve for good/every work of faith by His power (2 Thess. 1:11-12)
- God comfort hearts and establish them in every good work and word (2 Thess. 2:16-17)
- Word of the Lord speed ahead and be honored (2 Thess. 3:1)
- The Lord direct hearts to the love of God and the steadfastness of Christ (2 Thess. 3:5)
- The Lord give peace at all times in every way (2 Thess. 3:16)

## PRAYER IN 1ST TIMOTHY

- Supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions (1 Tim. 2:1-4)

A survey of these prayers reveals much. What most concerns God is that we grow in our "knowledge of Him" as defined by wisdom, love, and discernment. We can also see a clear thread that directs us to pray for strength to stand, love, and proclaim the Gospel, fulfilling the good work that God has given us to do. In the midst of these letters we see our Lord meet us a shepherd, comforting, sustaining, and giving us peace.

As helpful as this is, I remain most intrigued that Paul – or anybody for that matter – has the privilege of interceding for others at all. We can only conclude that such relentless, constant prayer is actually necessary, *that our prayers make a difference!*

We covet your prayers. May God bless us and grow us in our ability to effectively pray for one another. ■

*Don Weiss is Christian Union's Ministry Director at Harvard. A former pastor at College Church in Northampton, MA and civilian chaplain at West Point, Don has a Master of Divinity degree from Gordon-Conwell Theological Seminary.*

***"I do not cease to give thanks for you, remembering you in my prayers..."***

**BROWN**

- Athletes In Action recently started weekly discussion meetings about faith and Christianity. Keep these student-athletes in prayer as they delve into such topics as How to Become a Christian, Suffering and Evil, and The Bible.
- Keep the students of College Hill for Christ in prayer as they gather each morning to pray for their campus, classmates, and the advancement of Christ throughout the Brown community.

**COLUMBIA**

- Pray for InterVarsity, especially for the 10 new people who recently gave their lives to Christ.
- During the first two weeks of school, Columbia Students for Christ (CFSC) ministered to over 70 freshmen. Pray that CSFC would continue to be steadfast.
- As Korea Campus Crusade for Christ focuses on reaching Korean and Asian students, pray that they will be ambassadors for Christ, grow in compassion, and be bold in sharing their faith.

**CORNELL**

- Mott House, Christian Union's ministry house at Cornell, is used by many Christian campus ministries. Pray that the house continues to serve as a blessing.
- Pray for ministry leaders and student leaders of Campus Crusade for Christ at Cornell as they follow up with freshman students who showed an interest in Christianity and the ministry.
- Pray that God answers many prayers as a result of the Interfellowship Prayer Meetings each morning from 8:00-8:30 a.m.

**DARTMOUTH**

- Pray for students involved in one of the many Bible studies, prayer meetings, and discussion groups. Pray that their faith would increase and their love for the Lord would deepen.
- As a result of "First Night," an event sponsored by Agape Christian Fellowship on September 23, many incoming students were encouraged by the strong and supportive Christian community at Dartmouth. Pray that incoming students continue to pursue spiritual growth in their lives.

**HARVARD**

- The Leadership Connection is scheduled to hold a Roundtable on Science, Art, and Religion this fall for the faculty at Harvard. Pray that both Christian and non-Christian faculty would attend and that the dialogue centered on the intersection of academic and Christian thought would continue.
- Pray for Christian students to renew their vision to advance the kingdom of God at Harvard. Pray that the whole campus will be turned around as lives are changed by Jesus Christ.

**PENN**

- During the last week of October, Penn for Jesus will host a 24/7 prayer tent. Pray that many people will be impacted and experience the presence of God. Pray that the event would bring unity on campus and provide lasting fruit.
- Pray for the ministry and staff workers on campus, that they will be used by God in a profound way in the lives of many students as they share the Gospel

**PRINCETON**

- Manna Christian Fellowship will host its fall retreat in late October. Please pray attendees will be blessed from a weekend of teaching, enjoy good fellowship, and be refreshed through worship.
- Pray for the various Christian campus ministries as they engage with students of all cultures and backgrounds to spread the Word of God. Keep in prayer those students who are most vulnerable. Pray that they will have a divine appointment with God.

**YALE**

- Keep the Reformed University Fellowship's Upperclassman Bible Study in prayer as they explore the Sermon on the Mount.
- The InterVarsity Graduate Student Retreat was held October 22-23 in Rindge, New Hampshire. Pray that the event will have lasting impact in the hearts and minds of young people. Also pray that these graduate students would find their passion and be used mightily by the Lord in the marketplace after they graduate.

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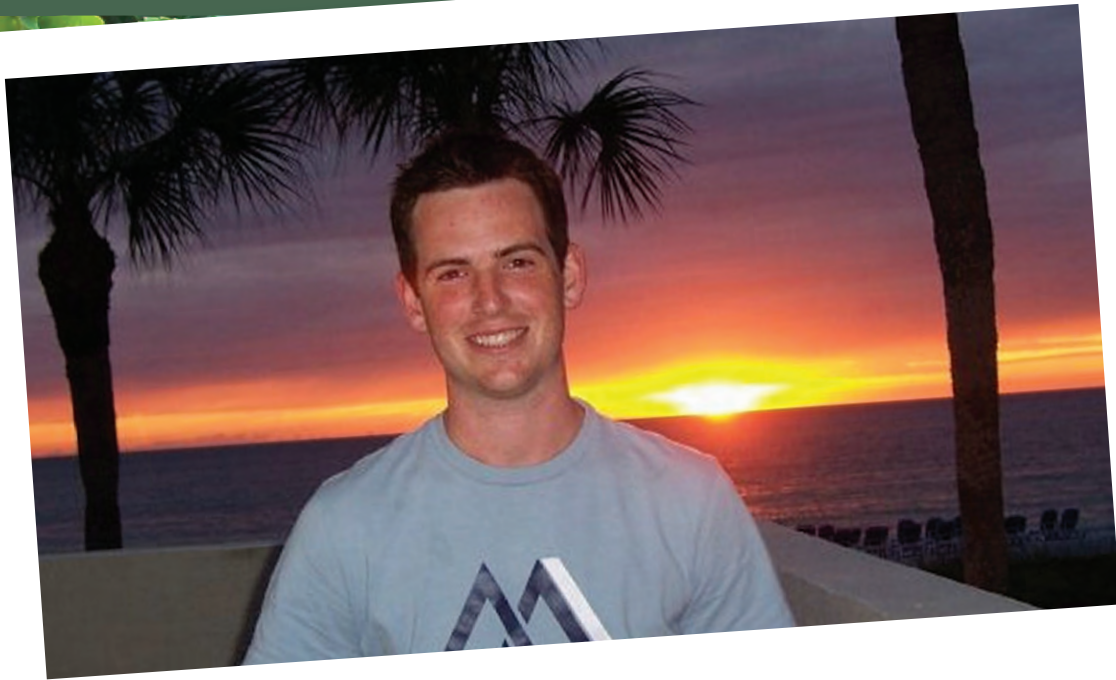
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Major: Woodrow Wilson School of Public and International Affairs

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*Christian Union further developed my passions for outreach and community; providing opportunities to put them into practice. I was promoting several ministry activities on campus one night and noticed a freshman kicking a soccer ball in a courtyard alone. So I struck up a conversation. Because of that interaction he began to pursue his faith more intentionally. Blessed by the mentoring of Christian Union ministry staff, this formerly agnostic student now follows Christ. His passion for God led him to start a student center prayer booth that prayed for over 1,000 student needs this year! I feel blessed that God has used me to reach out to the next generation of Christian leaders. He called me to serve in the ministry's leadership, while continuing to reach out through my social groups and club volleyball. I pray God will continue to use me when I enter business school with the Class of 2014.*

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