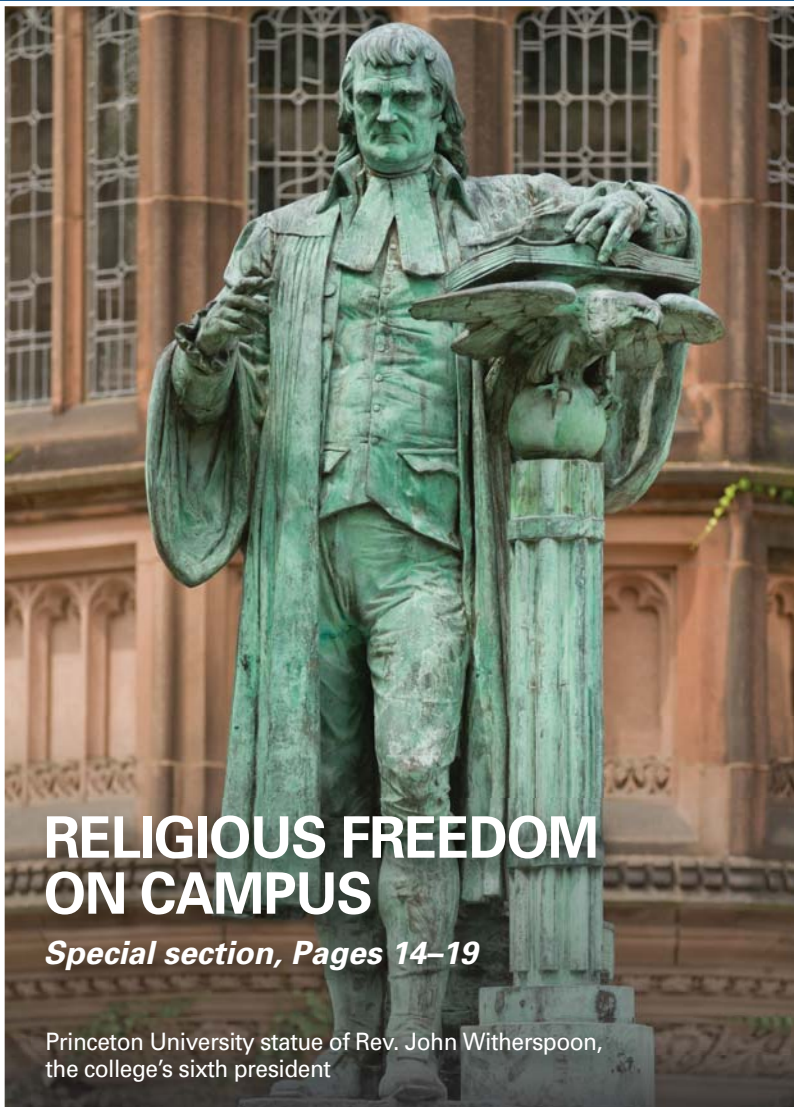


the IVY LEAGUE CHRISTIAN OBSERVER



RELIGIOUS FREEDOM ON CAMPUS

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the college's sixth president

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Brown ■ Columbia ■ Cornell ■ Dartmouth
Harvard ■ Penn ■ Princeton ■ Yale



Developing
Christian Leaders to
Transform Culture

The Ivy League Christian Observer is published by the
Christian Union, an independent Christian ministry.



PRAY WITH US

FOR THE DEVELOPMENT OF CHRISTIAN LEADERS WHO WILL TRANSFORM CULTURE



At Christian Union, we are prayerfully seeking God for transformation at Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton, and Yale. Each year, thousands of students pass through the halls of these institutions and move out into positions of leadership in our society. Unfortunately, over 90% have had no regular Christian influence in their lives during these critical college years.

Christian Union recently launched a monthly e-mail that describes the key prayer needs of the ministry. Campus-specific prayer e-mails are also available for Columbia, Dartmouth, Harvard, Princeton, and Yale.

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- pass along the names of fellow Christian alumni, parents, staff, faculty, or friends who would enjoy this quarterly update from the Ivy League universities.
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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.

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 at 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.

Cover Image: Christina Keddie Photography

A WORD FROM THE PUBLISHER

What Would the Ivy League's Forefathers Do?



In his book, *College: What It Was, Is, and Should Be*, Columbia Professor Andrew Delbanco declares that our nation's leading universities have "strayed from their original mission to encourage a sense of obligation, responsibility, and citizenship in their students." I wholeheartedly agree.

Delbanco, Harvard '73, Ph.D. '80, said the intent of Ivy League forefathers such as Jonathan Edwards and John Witherspoon was to develop leaders grounded with morals and values found in the Bible—leaders who knew what it meant to serve (story on Page 20). Today, however, these universities are largely marked by secular ideologies, religious pluralism, and are places where the Christian worldview is often marginalized.

For Witherspoon, the sixth president of Princeton, there was no political correctness or veering from the college's mission. In one lecture, he said, "The Christian religion is superior to every other ...there is not only an excellence in the Christian morals, but a manifest superiority in them to those which are derived from any other source." (*The Works of John Witherspoon, Edinburgh: J. Ogle, 1815*)

Witherspoon, the only clergyman to sign the Declaration of Independence, helped educate some of the nation's most prominent leaders at Princeton. In this issue of the *Ivy League Christian Observer*, we look at the spiritual lineage of some of the nation's most influential universities and their founders, including a feature on John Harvard. The rich, Christ-centric history stands in stark contrast to the content in our lead section, *Religious Freedom on Campus*. One story focuses on a troubling situation at Dartmouth, where a discriminatory policy is keeping Dartmouth Faith and Action, a leadership development ministry supported and resourced by Christian Union, from attaining recognition as a student organization. In a violation of both the First Amendment and common sense, the college is demanding that Dartmouth Faith and Action not require its leaders to be Christians. Dartmouth College—founded by The Rev. Eleazar Wheelock—has drifted from its mooring, and has adapted a hostile stance toward Christianity.

Although I do agree with Delbanco's assessment of our nation's leading universities, I am not without hope or resolve. Jesus Christ has a plan to see these centers of influence serving his purposes once again. In addition to other initiatives, He raised up Christian Union 10 years ago and, by God's grace, we are gaining momentum on these campuses each semester. Our original mission—to develop Christian leaders to transform culture—is very much intact.

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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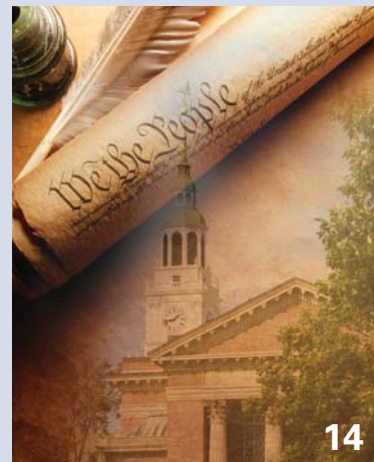
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JESUS WEEK

Events at Columbia Emphasize Prayer and Worship

COLUMBIA A few students sat on the steps of Low Library, chatting and enjoying a hot spring afternoon. At a distance, they looked no different than the sea of their peers who surrounded them; nothing remarkable about their skinny jeans, brightly-colored Ray Bans, or Converses.



Praise on the Steps, the Jesus Week main event, was held at Columbia's Low Library this spring.

But upon closer inspection, the students were donning black T-shirts emblazoned with the neon-colored phrase, "Pray Lion Pray." The slogan is a spin-off from Columbia's class of 2013 T-shirt that

Jesus Week is an annual initiative consisting of campus events held during the seven days leading up to Easter. There were two goals of Jesus Week: First, to maintain a visible presence on campus and encourage Christians to reaffirm their faith. Hopefully, public worship attracts students who attend church, but aren't actively involved in campus ministries. They can then network with ministries involved in Jesus Week and find a Christian community on campus.

A second goal is to provide a space for private prayer with a focus on one's personal relationship with God. Each morning began with an hour-long prayer session. Students prayed quietly while enjoying coffee, pastries, and worship music. Although morning prayer was largely for individual communion with God, Columbia student Heidi Keller '14 notes that the event had a unifying quality as well. "I really liked knowing that not only could I do my morning quiet time in this environment, but also that I was sure to see some of my friends. I went to my classes feeling much more connected to the Christian community."

attend Jesus Week are Christians and often hear about the events through their respective ministries. In the future, Jesus Week organizers will focus more on evangelization and outreach in an effort to bring more people to Christ.

The biggest event of Jesus Week was Praise on the Steps. Students from InterVarsity (www.columbia.edu/cu/ivcf), Korea Campus Crusade for Christ (www.columbia.edu/cu/kccc), Columbia Catholic Undergraduates (www.columbia.edu/cu/earl/cem), University Bible Fellowship (www.columbiaubf.org), Remnant Christian Fellowship, and Compass Christian Koinonia met on the steps of Low Library for two hours of praise and worship songs. The gathering was large enough to catch the attention of passersby, some of whom eventually joined in. "It's really cool when others join us," said a Columbia junior. "At first, some might be nervous, but once people realize they're not alone, they're much more willing to participate."

One student stopped to watch Praise on the Steps for a moment. Although a non-Christian, she said she respected the students' bold statement. "I couldn't do it," she commented. Many students said that gathering with fellow believers was refreshing and reminded them that there are many Christian communities on campus that share the same beliefs.

The week concluded with an inter-min-

"I really liked knowing that not only could I do my morning quiet time in this environment, but also that I was sure to see some of my friends. I went to my classes feeling much more connected to the Christian community."

—Heidi Keller '14

reads, "Party Lion Party."

The shirts were part of the Jesus Week celebration at Columbia.

Many Christians at Columbia said they look forward to Jesus Week, but do notice the lack of new faces. Most students who

istry large group gathering and an Easter potluck picnic, both of which were well attended. ■

BROTHERHOOD IN CHRIST

Yale Freshmen Take the Bold Step of Launching a Fraternity

Y Christian men looking for a brotherhood of like-minded believers may soon have a new fraternity at Yale, thanks to the efforts of several freshmen who were dissatisfied with the social scene on campus.

The efforts to bring Beta Upsilon Chi, a national Christian fraternity, to Yale are being led by Victor Hicks '15.

"At the beginning of freshman year, I was a little discouraged about my Christian values and practices because of the social pressures happening on campus," said Hicks, a cornerback for the football squad. "Sometimes, there is a separation between our faith and what we are doing in our obedience."

Hicks and more than a dozen Christian peers set out to establish Beta Upsilon Chi (BYX) at Yale and are seeking official status with the national organization and recognition from the college.

"Given the importance of partying in the social scene at Yale," says freshman Josh Ginsberg, "I think a Christian fraternity will convey to the greater campus community that Christians can have just as much fun as any other Yale students."

By hosting social events, Hicks said the fraternity will provide students with what he calls "a safe haven where Christian val-

Despite the obvious need, it wasn't easy for Hicks to take the bold step to establish the fraternity. He knew it would require a commitment of faith and time, in an already packed schedule. In addition to his commitments to the football team and Yale Faith and Action: An Undergraduate Organization (YFA), Hicks is also a member of the Yale College Student Investment Group, the Yale Black Men's Union, and a mentor to high school students.

So while Hicks said he thought it would be "sweet" to take the steps to establish the Christian fraternity at Yale, he admits that he "never really had the courage to step out and do it. It was the fear of failing."

He sought godly counsel to help him discern the course he should take. Pastor Dexter B. Upshaw, Jr. of The Black Church at Yale (www.bcay.org) and Chad

It was also an affirmation for Hicks' peers who were seeking an alternative to the campus culture. "This was something many of us had been seeking all year," said Ginsberg, "but God made us wait so



Victor Hicks '15 and Josh Ginsberg '15 are among Yale students seeking to establish a Christian fraternity on campus.

he could raise up the right leader for the job."

Ginsberg said BYX is not intended as a substitute for participation in Bible study and other spiritual disciplines; rather, it should supplement them and add a new social component that brings members closer to God and to each other—and serve to overpower the negative social influences on campus.

Ginsberg also believes BYX will play a role in the overall movement of the Holy Spirit on campus.

"It is apparent that God is reestablishing his presence at Yale as we speak," he said. "I have the utmost faith that God will use this fraternity in the revival that is about to hit Yale."

Hicks said he's also confident BYX will help promote Christian values and dramatically impact student's lives. "I believe if we come before God together as a group, that's the most important thing we can do as men," he said.

And in so doing, Hicks and his fellow BYX brothers would exemplify the fraternity's founding verse—Psalm 133:1: "Behold how good and how pleasant it is for brothers to dwell together in unity." ■

"BYX will serve as an example that you don't have to drink, fornicate, or fight to have a successful fraternity."

—Brandon Sherrod '15.

ues are nourished." Additionally the students will be encouraged to grow closer through fellowship and a common bond of faith.

"BYX will serve as an example that you don't have to drink, fornicate, or fight to have a successful fraternity," said freshman Brandon Sherrod, a basketball player and member of Yale Faith and Action: An Undergraduate Organization. "It will also serve as a great witnessing tool and will allow the members of BYX to be even more of a light to everyone around them."

Warren, a ministry fellow with Yale Faith and Action, both challenged Hicks' fears and encouraged him to move forward in faith. Yale Faith and Action is a Christian leadership development ministry supported and resourced by Christian Union.

"That's where I got the courage," he said, adding that he also received affirmation and clarification through extended time in prayer and fasting during Sex Week at Yale. "God clarified it," Hicks said. "He would not give me more than I could handle."

KEEPING THE 'LAMP POST' LIT

Journal Will Add a 'Fresh Voice' to the Academic Conversation

PENN A group of University of Pennsylvania students recently launched a Christian journal that will blend discourses on faith and intellect at one of the nation's most influential universities.

"We hope this will invigorate serious, faith-based discussions among students," said Yue Xu '12, founder and editor-in-chief. "An academically and intellectually-focused journal is highly desirable and needed in a secular Ivy League school such as Penn."

In May, Xu and a team of more than a dozen students published the first issue of *Lamp Post: A Journal of Christian thought at the University of Pennsylvania*. The issue featured 14 articles, including ones exploring the intersections of theology with literature and mathematics. A blog version is available at www.pennchristian-journal.wordpress.com.

Xu, a cinema studies and Chinese studies major, said she was inspired to birth a faith-minded periodical about two years ago, but did not move forward "because we did not have a sufficient inter-ministry network."

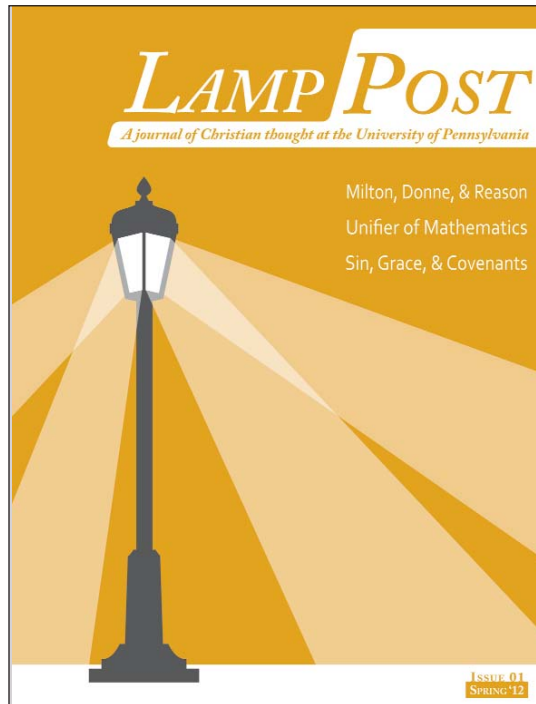
After noting a marked increase in unity and collegial efforts among campus ministries, Xu sought advice from Andrew Schuman, former editor-in-chief of *The Dartmouth Apologia*, which he launched in spring 2007. A 2010 Dartmouth alumnus, Schuman also is a founding member of The Eleazar Wheelock Society for Intellectual Discourse, Service and Vocation.

"Andrew told me the main goal (of his publication) is to glorify God, to give a platform for people to know more about Him," Xu said. "We're providing a platform for more discussion on Christianity. We're trying to be a conversation starter."

The fruit of Xu's efforts paid off when her team distributed about 1,000 copies of their magazine's inaugural issue across the Penn campus. Members of the editorial board said they were pleased to have

a medium for sharing key faith principles.

"We did not want to impose our beliefs on our friends and peers," said Trina Hyun, Penn '12. "We did want to show why we be-



A group of students at the University of Pennsylvania recently published the first issue of *Lamp Post: A Journal of Christian thought*.

lieve, and, in doing so, by God's grace, bring our campus to begin to know Christ."

In the spring of 2004, Jordan Hylden was a sophomore at Harvard University when he was struck by the need for a

"An academically and intellectually-focused journal is highly desirable and needed in a secular Ivy League school such as Penn."

Christian magazine to offer intellectual discourse in the academy.

As a result, Hylden launched *The Harvard Ichthus*, a campus publication with a Christian perspective on culture and lit-

erature. The 2006 Harvard alumnus wanted a collegiate magazine with overtones similar to *Christianity Today's Books & Culture* and The Institute on Religion and Public Life's *First Things*.

Ivy campuses with Christian publications include Brown, Cornell, Dartmouth, Princeton, and Yale. Christian Union grants help support various Christian-themed collegiate magazines, including *Lamp Post*.

Despite the enthusiasm, some staffs have struggled to find sufficient editorial assistance and funding for their volunteer enterprises.

Nonetheless, Hylden said such publications add a surprising, fresh voice to the ongoing, academic conversation, adding that many students readily want to integrate their faith with their education.

"Most American universities have put faith in a box marked 'irrational' or 'obsolete,' but these students are showing that theology belongs on campus," said Hylden, who's pursuing a doctorate in theology and ethics from Duke Divinity School.

"These journals are providing a needed venue for Christian students to think about their faith in public, bringing to bear the intellectual resources of the Christian tradition on today's academic world," he said.

As for Penn, Xu said she will watch with enthusiasm as underclassmen continue to probe issues of faith and academia in print.

"Penn is a very intellectual campus,"

—Yue Xu '12

said Xu. "This is something we're offering to reach out to the thinkers, to challenge them to think about Christianity and about God." ■

GODLY PERSPECTIVES

Course Brings World of Christian Missions to Students

CORNELL A new course debuted on the Cornell campus last spring semester, and while the privately-funded Christian missions' class isn't affiliated with the university, it has already gone a long way toward impacting how some students think about their lives and vocations.

Last summer, Bethany Sedziol '14 took a course, entitled Perspectives on the World Christian Movement, while attending missions training in California. She was so inspired by what she learned that she worked to bring the class to the Cornell campus in order to encourage others to learn more about missions.

The course, which is not associated with an on-campus ministry, was funded by donations from local churches and also through a grant from Christian Union. The U.S. Center for World Missions oversees Perspectives, which outlines the history and strategies of mission work, along with concerns and dangers associated with service. Sedziol says the course "makes sure people know what they're doing when they go into missions or step foot in the world under the banner of 'on mission for God.'"

Spanning 15 weeks, Perspectives addressed topics such as Missions in the Bible, History and Strategy, as well as Opportunities for Missions. Among its presenters were Tom Telford, vice president of mobilization for United World Mission; Grace Fabian, author of *Outrageous Grace*; and Ray Crognale, pastor of Agape Bible Church in Ithaca, New York.

"From the articles in the textbook used for the course, to the fact that 15 different speakers share their experiences, the class truly broadens horizons," said Sedziol. "It hammers home ideas about being culturally adept and attentive, and being patient with God's work."

Mary Pisaniello '14, one of the coordinators, said, "Perspectives is intended to ignite the passion and vision of the Body of Christ, so that we can operate in light of and understand more about God's work in the world."

However, igniting that passion requires a firm commitment by the students to add

additional work and study time to their already-packed schedules. The course consists of three levels of commitment, with the requirements intensifying as the class progresses. To complete all three levels, students must read roughly four hours each week, complete projects and worksheets, and take two exams.

The courses are so structured that some

this course an invaluable introduction to God's work around the world. Other students will be better able to support, encourage, and pray for those who do."

The Perspectives Web site talks about becoming "threaded" into God's story. For Sedziol, who has been a member of The Navigators praise team and the Orthodox Christian Fellowship, that means



Attendees of the Perspectives on the World Christian Movement course at Cornell.

colleges actually give academic credit to students taking them. Cornell, however, does not.

Sedziol said the course offers valuable insight for students, helping to answer the "What do I do with this?" question that a lot of students face but ignore because of academic pressures.

"Students take courses in preparation for life," said Sedziol. "Perspectives is about our life for God. It's silly how buried students get in just the academics when everything else is just as important, if not more."

And, according to Pisaniello, Perspectives has much to offer students—even those not planning on missions work.

"Although not everyone is called to go overseas, all Christians can participate in the global Christian movement," she said. "Students considering missions will find

"putting who you are, what you know, and what you do to use for God and for his ultimate glory."

The initial feedback has been positive among the fifteen students enrolled in the inaugural offering. According to one student, "[Perspectives] really opened my eyes to what following Jesus might look like in another culture and has very effectively separated the cultural aspects of following Jesus from the biblical ones for me."

Ultimately, as one student stated, "Perspectives truly helped us think about God's work on Earth and how we can work alongside Him. It gets us up to speed on all that God has been teaching His church. Learning to value what God values, we are better equipped to serve others, and we get to know Him better." ■

TWO DECADES OF HEART-TO-HEART MINISTRY

Faculty Commons Ministers to Professors, Graduate Students at Princeton

P When Scott Luley arrived at Princeton University in 1991 to launch a chapter of Faculty Commons—Cru’s national ministry to college professors—the newest chaplain in town didn’t start with a large group from the academic community.

There were three, to be exact.

“And one was a visiting professor from Cambridge,” said Luley, recalling how that said man soon crossed the pond for England—and then there were two.

But those original two “are still here,” Luley says, happily...and are now kept company by 30 or so colleagues (and about 60 graduate students and 10 coaches and staff members).

The party has “changed quite a bit” over the last two decades for the Princeton Faculty

Commons ministry, and Luley credits a steady focus on the heart, rather than merely the head.

“I didn’t want to stay in the intellectual ionosphere,” he jokes, then quickly notes that it always has been “a real burden” for him not to lose faculty at the heart level.

Luley soon enough found that professors—who spend most of their time dealing with academic issues and pursuits—were heartened that someone like himself had come along to chat with them about family and other personal topics.

And that naturally led to spiritual issues, which led to Bible studies, prayer groups, lunches, and especially one-on-one discipleship with a growing number of professors. About eight years ago, graduate students and college staff members were included in Faculty Commons.

This not only increased its numbers, but added depth and perspective, especially with regard to graduate students and professors and the traditionally academic mentoring relationship.

Better Together is the slogan that Faculty Commons has been employing, Luley

said Luley. “It’s a lot.”

But the connections and deep sharing among Christian professors, graduate students, and Princeton staffers goes a long way, Luley notes, toward addressing and dealing with the stressors at what’s arguably America’s most academically rigorous institution of higher learning.

“They’re not social animals,” Luley says of the serious academics who are devoted to lecturing, researching, and prepping to defend dissertations. So what are their spiritual needs?

“They have a deep need to be connected with others who understand the demand of their vocations,” he notes, adding that fellowship and especially prayer have been playing a greater role in the lives of many faculty members, graduate students, and staff.

“It’s one of the biggest and best things we do,” Luley says of the various prayer opportunities Faculty Commons provides.

In addition, Luley and his wife have been hosting a Thanksgiving dinner for graduate students from other countries for the last 10 years. It’s an effective way to help students so far from home to feel connected to others, especially since at that point many have only been in the United States for two months. Typically, he says, the dinner draws students who are not believers, but the focus isn’t evangelistic anyway: “We share what Thanksgiving is all about, and students share about their first impressions of America,” Luley notes regarding the casual get-together. “There’s a lot of laughing, and it’s a great time.”



Scott Luley (top row, far left) is the co-founder of Faculty Commons at Princeton University.

says, adding that a “strong bond” between current faculty and “future faculty” has been growing ever since.

Often Christian professors will speak to graduate student groups through Faculty Commons and simply offer perspectives on living as a Christian in academia, Luley notes, adding that the biggest pointer offered is that new professors need to “establish a life” from the beginning—that you “can’t make your job your whole life, eight days a week.” Luley said Ph.D. candidates often react with a “Wow, I don’t hear that too much from my advisor!”

Luley’s wife Jan—also a full-time staffer of Cru—works with many female professors and graduate students and hears much the same from them. “Most women look at this and ask, ‘How can I balance family demands and my work?’”

The Luleys organized a similar event at their home last September, with about 10 international graduate students and five Christian faculty attending a pre-Fall Semester barbecue—complete with “traditional American foods” such as hamburgers,

hot dogs, grilled chicken, and baked beans. It fueled some “great conversation between the Christian faculty and future faculty,” Luley notes. “The casual atmosphere of grilling on the patio created significant conversations that we prayed would lead to deep dis-

cussions about God, the Gospel, and life.”

And those kinds of important conversations, Bible studies, and times of prayer will once again resume this fall when Faculty Commons begins its twenty-first year at Princeton. ■

By Catherine Elvy, Staff Writer

SEEKING AND SAVING THE LOST

Bible Study Reaches International Students

Y The International Church at Yale added a new “Seekers” Bible study over the spring that caters to non-American students eager to absorb the basics of Christianity.

Most of the dozen students who participated previously took an Alpha course through International Students USA, and many are postdoctoral researchers or graduate students who hail from Eastern Asia.

The program was directed by Rodney Orr, a staffer with Cru International.

“As I prayed about this opportunity, I began to see it as an open door from the Lord,” he said.

Orr, who holds a doctorate in missions history from the University of Edinburgh, spent nearly three decades with Cru, including 17 years abroad.

As for the study, the Yale affiliates—mostly from Mainland China and the island of Taiwan—focused on the book of Philippians.

“It’s amazing. In 45 minutes, we’re just getting warmed up,” Orr said. “It’s hard to get them to stop. We’ve often gone over the time.”

Some material reflects coursework covered in *A Life Worth Living*, an Alpha textbook written by Oxford-educated theologian, Nicky Gumbel. The book, which is based on Philippians, focuses on introducing non-believers to faith and explaining the basics of practical, joyful Christian living.

To help facilitate the study at the International Church, the group used a translator to explain key points and concepts in Mandarin Chinese.

“They are just so curious,” Orr said. “The questions they ask are amazing,

ones like, ‘Why does everyone get so excited about Easter?’ They seem to be intrigued with American culture.”

Orr said the study offered a tremendous opportunity to explain the basics of Christianity to new converts as well as individuals exploring the faith. “They have a very good network,” he said. “Inviting friends to church is a natural thing in their setting.”

According to Orr, a Yale affiliate and spouse accepted Christ as Savior during the course that met in Dwight Chapel.

In the fall, Orr will assume a position with Dallas Theological Seminary as an associate professor of world missions and intercultural studies. In 1990, he completed a master of theology in New Testament at the institution.

Since arriving in New Haven, Connecticut in 2009, Orr has served with Cru by ministering to graduate students and faculty at Yale, speaking at retreats and conferences, and teaching at Christian Embassy, Cru’s outreach to United Nations delegates. He took a sabbatical with the Overseas Ministry Study Center, a missionary renewal venue near Yale.

In the decade prior to moving his fam-

ily of four stateside, Orr launched and led the Africa Leadership and Management Academy, a graduate school in Zimbabwe. Earlier, the former U.S. Air Force management engineer taught theology at the Nairobi International School of Theology (1991 to 1994) and pursued a doctorate in Scotland (1995 to 1998).

But Orr’s passion remains discipling small groups of new believers: “It is important to see them transformed.”

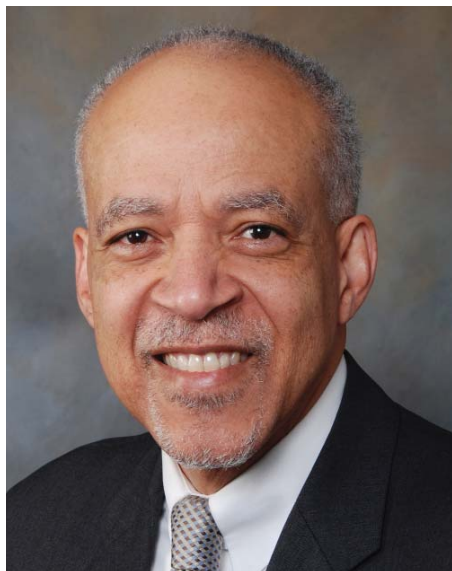
Walter Bodine, pastor of the International Church, said he was thrilled with the success of the Seekers course. Newcomers to his congregation are “really interested in learning about the Bible and Jesus when they get here. Our focus is to make church life available.”

International Students USA sponsors the International Church, an interdenominational effort

to establish a Christ-centered community on the Yale campus.

As for Orr, he noted appreciation for Yale’s historical roots as a center for religious training and public service.

“It is a blessing to see this old sanctuary being used to reach students at Yale for Christ,” he said, “just like it was 200 years ago.” ■



Rodney Orr oversaw a new Bible course at the International Church at Yale to explain the basics of Christianity to foreign students.



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LOST IN TRANSITION

Young People Adhering to 'Moral Individualism,' Researcher Says

I In his new book, *Lost in Transition: The Dark Side of Emerging Adulthood*, Harvard alumnus Christian Smith opines that, despite media reports and public perceptions, today's young people, aged 18-24, are *not* more active in their communities and politically concerned. In fact, the renowned Notre Dame sociology professor says they are highly individualistic and have trouble taking stands on basic issues of right and wrong. The book is a follow-up to *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*, written by Smith in 2009.

In *Lost in Transition*, Smith describes an amoral outlook among young people.

"The nearly absolute inability to identify and reflect semi-coherently on their own moral experiences was amazing and depressing," said Smith, Harvard Ph.D. '90 and MA '86.

For example, a passage highlights an Ivy League student who explains to Smith why she doesn't cheat—yet, seemingly tolerates those who do.

"I don't know," she says. "I guess that's a decision that everyone is entitled to make for themselves. I'm sort of a proponent of not telling other people what to do."

Despite admitting that friends who cheat obtain unfair advantages, this student prides herself on just saying no to holding peers accountable to a basic moral standard.

"I guess it's a good example of [a situation] where no one else is hurt and you can get away with it," she concludes.

Oddly enough, Smith's study reveals that emerging adults fault those with strong moral convictions, not those acting immorally.

"You know, some of these people are so firm in their beliefs," another student says. "I find that this has contributed to a lot of problems that we see today, and maybe not on such a minuscule scale. So maybe [my view] just a commitment to not imposing your beliefs or trying to dominate other people, or trying to control people. You know, that's very sick to me."

The recurring theme of "keep your morality to yourself" led Smith to conclude, "In this world of moral individualism, then, anyone can hold their own convictions about morality, but they also must keep those views private. Giving voice to one's own moral views is itself



Sociologist Christian Smith, Harvard Ph.D. '90, MA '86, writes about the moral individualism of emerging adults in his new book, *Lost in Transition*.

immoral."

Smith and his team generally determined that the lack of moral footing among this segment of Americans can be traced to the lack of education and mentoring from adults and the culture at large.

This view, however, runs counter to what he says is a widely held belief that the problem with kids today is...kids today. In other words, adults tend to blame kids (or forces other than themselves) for the loss of moral aptitude in young people. In effect, while it may be true that it takes a village to raise a child, the villagers are often reluctant to take responsibility.

One area in particular that has impacted moral individualism, says Smith,

is higher education.

“Colleges and universities play an immense role in the dynamics,” writes Smith. “The loss of a sense of real truth, value, goodness, and beauty in higher education...teaches students that knowledge and truth and moral reality are murky if not relative.”

He explains that higher education also has largely abandoned its responsibility to take the reins from parents in regard to the moral formation of students, leaving older teenagers and young twentysomethings to figure things out on their own.

“Many institutions of higher education are just as confused about truth and

morality as anything or anyone else,” he says. “It’s not a reassuring situation.”

Smith, a Christian, acknowledges that his research findings have affected his heart: “It’s increased my compassion for young people and my awareness of just how lost they are.”

This lack of firm moral footing and high degree of moral individualism also highlights, for Smith, the increasing degrees of separation between the church’s present cultural influence and the sway it held in earlier times.

“Like it or not, Christian faith today is just quite counter-cultural,” he said. “One does not need to try to be different, just

being Christian with some degree of faithfulness is counter-cultural.”

In the end, Smith says, he’s not “entirely sure” how to reverse the tide of moral individualism.

However, he suggests, “I think what Christians can do is try to be faithful to their traditions, to prevent them from being corroded away by secular post modernity, yet without becoming sectarian and resentful about things.”

In the end, though, “proposed solutions and alternatives will likely be superficial and fruitless” until we “grasp and accept the challenges and difficulties involved.” ■

By Catherine Elvy, Staff Writer

THE SELFISH GENERATION?

Study Refutes Popular Perception about Millennials

I Editor’s note: The following story was reprinted with permission from www.Worldon-Campus.com.

Researchers studying the attitudes and behaviors of college students got a surprise when they analyzed surveys completed by this year’s incoming freshmen. The Millennial Generation is more selfish, less interested in the well-being of others, and less concerned about the environment than previously thought.

Jean Twenge, a psychology professor at San Diego State University and one of the study’s authors, told the Associated Press she did not expect the findings to turn out the way they did: “I was shocked. We have the perception that we’re getting through to people. But at least compared to previous eras, we’re not.”

Twenge and her team based their study on two long-term surveys, the American Freshman project and the University of Michigan’s Monitoring the Future project. Despite the Millennial Generation’s reputation for altruism, the study revealed that today’s young adults are more interested in being wealthy, less interested in politics, and less interested in protecting the environment than past generations.



Researcher Jean Twenge was shocked by the findings of her recent study of the Millennial Generation.

Although the study did not address the reasons behind the results, two Christian educators blame young adults’ inward focus on the economic downturn and on a disconnect from adult society, encouraged by technology that connects them more closely to each other.

According to the survey results, young adults’ inner values have been declining for four generations. The study compares responses from youth of the same age from the Baby Boomer generation, born between 1946 and 1961, Generation X, born between 1962 and 1981, and Millennials, born after 1982. The results show that each new generation places less importance on life goals, concern for others, and civic issues.

The American Freshman survey, given to students every year since 1966, showed that the number of students who placed an importance on being wealthy, increased from 45 percent of Baby Boomers to 70 percent of Gen Xers. Among Millennials, the emphasis on wealth rose to 75 percent.

Political interest among youth fell from 50 percent for Boomers to 39 percent for Generation X. Interest among the Millennial Generation further declined to 35 percent, a significant drop from the

Boomer generation. Interest in eco-friendly programs also dropped from 33 percent among Boomers to just 21 percent for Millennials.

Responses to a question about the importance of “developing a meaningful philosophy of life,” showed the biggest drop – 73 percent of Boomers thought it was important, compared to just 45 percent of Millennials.

Although the study’s authors found the results surprising, David Gordon, a religion professor at Grove City College, in Grove City, Pennsylvania, did not. The Millennial Generation “simply doesn’t care about much other than its own pleasure and well-being. Self-interest is the mirror opposite of public-mindedness,” Gordon said.

But Jeff Doyle, dean for Student

gaged in a battle to outshine their peers for the right to jobs after college,” he said. “The hours spent working could cut down on their ability to meaningfully engage in political demonstrations or ponder the meaning of life. This may result in a focus on many of the extrinsic values that Twenge states are increasing in Millennial students.”

Gordon, however, attributes the Millennial Generation’s lack of involvement to digital media, which many thought would make today’s youth the most broad-minded, thoughtful, intelligent generation ever. Instead, it has arrested their development, Gordon said: “When they are ‘podded up’ they do not hear adult conversations. When in a room with

Instead of connecting to the world at large, Millennials connect to other youth, leaving them “utterly cut off from the broader culture that antedated them.”

—David Gordon

Learning and Engagement at Baylor University, called the study both surprising and discouraging and described Millennials as upstanding citizens and students.

“[Millennials are] some of the friendliest, rule-abiding, and hard-working students I have been around in my career,” said Doyle, who has worked in Christian higher education for six years and secular higher education for 14 years. Doyle argues that what appears to be self-focus among Millennials could just be the result of trying to survive in a difficult economic climate.

Today’s students are living in a hyper-competitive environment, and many leave college with serious debt, Doyle said. College students from the 1960s and 1970s, often got jobs simply because they had a degree, he said.

“College students of the past two decades have increasingly been en-

adults, they are texting other adolescents who are not present. They are stuck in childhood, because they have so little acquaintance with adults and adult concerns.”

Instead of connecting to the world at large, Millennials connect to other youth, leaving them “utterly cut off from the broader culture that antedated them.” Gordon said.

But after working with both Christian and non-Christian students, Doyle believes faith makes a difference.

“From my professional experience, the Christian students I have worked with are not immune to the same temptations and challenges facing non-Christian students, but they seem to have a buffer that reduces their likelihood of beliefs and behavior that are indicative of selfishness,” he said.

The Associated Press contributed to this report. ■



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LACK OF RECOGNITION

Christian Leadership Ministry at Dartmouth Faces Discrimination

Students involved in a new Christian leadership development ministry at Dartmouth are discovering that, under the guise of political “correctness,” religious student organizations do not enjoy equal standing with other student groups on their campus.

The undergraduates are pursuing recognition from Dartmouth to form a ministry via the college’s Council on Student Organizations. Status as a student organization comes with a variety of benefits, including a small amount of funding from the college and the ability to participate in activity fairs, reserve space on campus, and request funding.

In May, the Council on Student Organizations voted 5-4 against granting recognition to Dartmouth Faith and Action because its bylaws require leaders to be Christians, a measure the student-led council considered too exclusive.

However, the vote was not as close as it may appear; even council members who cast their ballot in favor of recognition added an extraordinary condition: that the faith-based organization would not require its leaders to be themselves professing Christians.

The students representing Dartmouth Faith and Action expressed dismay that religious organizations at Dartmouth are not free to align their leadership with the mission and values for which the organization stands.

"We could have compromised, but we're standing with our beliefs," said Ian Chaffin '15, president of Dartmouth Faith and Action (DFA).

The fledgling organization, supported and resourced by Christian Union, will again seek recognition in the fall.

"We're facing tricky arguments," said Chaffin of the council's discriminatory demand, which singles out faith-based groups from other student groups on Dartmouth's campus. In fact, the organizational council has granted recognition to a variety of clubs that necessitate uncompromising commitment to the key issues that define them, including Atheists, Humanists, Agnostics at Dartmouth; College Democrats; and College Libertarians. Furthermore, the council has granted recognition to a variety of performing groups that require auditions for membership, let alone leadership.

Documents on the organizational council's Web site do not indicate requirements or restrictions for club officers other than one specifying they must be Dartmouth undergraduates. However, application documents state participation in college clubs "shall be open to all members of the Dartmouth Community without regard to race, color, creed, sex, physical ability, sexual orientation, or national origin."

Membership in DFA is open to all students, regardless of their religious convictions.

Earlier in the year, students involved in DFA were troubled

"If students are not allowed to form peaceful, legal communities on campus that preserve their most deeply held beliefs and practices, then pluralism at Dartmouth has failed."

—Kevin Collins, Christian Union's ministry director at Dartmouth

to learn the university discriminates against religious organizations by segregating them and requiring separate approval for them through The William Jewett Tucker Foundation. Tucker's Office of Religious and Spiritual Life recognizes 20-plus campus ministries and their ministers.

However, students with DFA decided to instead seek recognition through the Council on Student Organizations as it conveys official status to the overwhelming majority of campus organizations. More importantly, Tucker requires faith-based clubs to follow more restrictive guidelines than other clubs, including stringent restrictions on advertising, and preventing religious clubs from giving out free materials, such as Christian books.



Members of Dartmouth Faith and Action at Christian Union's Faith In Action Conference in April.

Although leaders of the organizational council initially told DFA students to pursue recognition through Tucker, Anna Hall, Dartmouth's associate director of the Collis Center for Student Involvement, eventually permitted the students to present their case for recognition to the council. Along with a series of delays to their request, students said Hall also declined clarification on questions tied to recognition procedures.

Not surprisingly, DFA student leaders described the environment during their presentation to the organizational council as adversarial and even hostile. The council debated privately for about 30 minutes before issuing a decision.

"If students are not allowed to form peaceful, legal communities on campus that preserve their most deeply held beliefs and practices, then pluralism at Dartmouth has failed," said Kevin Collins (Harvard '89), the Christian Union's ministry director at Dartmouth.

"Christian organizations should have the right to require their leaders to believe and follow the Christian principles and goals of their organization based on the free exercise clause in the First Amendment to the U.S. Constitution."

DFA's struggle is reminiscent of the lengthy battle Princeton Faith and Action faced to achieve status as a student organization at Princeton University. Princeton Faith and Action (PFA) is a leadership

development ministry supported and resourced by Christian Union.

In 2005, PFA was recognized after three years of being arbitrarily denied status and after finally enlisting the support of a national civil rights group.

Earlier, when student leaders of PFA approached the student government for recognition, they were told they needed approval from the dean of the Office of Religious Life because their organization was religious in nature. PFA leaders were given that hurdle, even though no such requirement existed for secular organizations.

Ultimately, after the Foundation for Individual Rights (FIRE) wrote to the university, reminding it of its stated commitments to freedom of religion and association, PFA received recognition.

In its letter to Princeton, Philadelphia-based FIRE called the university's actions "inexcusable at one of the nation's leading liberal arts institutions." The letter also noted the "apparently arbitrary method of decision-making simply cannot be reconciled with Princeton's promises."

Princeton pledged to re-examine its policy, which appeared to unfairly single out religious student organizations for additional and exceptional scrutiny. In her written response, President Shirley M. Tilghman reaffirmed the right of religious student groups to peaceful, lawful assembly.

After the denial of recognition at Dartmouth in May, a concerned alumnus from Cornell wrote his university to make sure it was not adhering to a discriminatory leadership policy.

The director of Cornell United Religious Work (CURW), Rev. Kenneth Clarke, Sr., assured the alumnus that Cornell has not engaged in censorship.

Three years ago, the Chi Alpha chapter at Cornell was temporarily de-funded after a student who identified himself as "homosexual" was asked to step down from leadership. Following a review by the university's legal counsel, it was determined that Chi Alpha was free to decide who would constitute their leadership based on their religious convictions. According to Rev. Clarke, that right is also guaranteed in the Cornell United Religious Work (CURW) Covenant.

Buoyed by these encouraging affirmations of equal rights for religious groups from other leading universities, the DFA students are not giving up their effort to gain recognition.

"We are going to hit the ground running in the fall," said Tanya Budler '15, vice president.

Taylor Stevens '15, treasurer, agreed. "We have learned the importance of ultimately giving the entire situation to God," she said. ■

VIEWPOINT DISCRIMINATION

Religious Freedom Is at Stake at Vanderbilt University

I Editor's note: The following article by Eric Metaxas, Yale '84, is reprinted with permission from BreakPoint, a Christian worldview ministry founded by the late Chuck Colson, Brown '53.

When our religious freedoms are being attacked, we must not remain silent. And one group of college students is speaking out loudly and clearly. Good for them.

Imagine a college chapter of the People for the Ethical Treatment of Animals, PETA, being led by someone whose favorite food is nice, rare steak and who wears fur coats whenever she can. Sounds pretty wacky, doesn't it?

Well, for campus ministries at Vanderbilt University, something like this is a real possibility. So, they have decided to fight back in a way we could all learn from.

Back in January, the university put out new regulations aimed at student political and religious groups. The regulations require that "membership in registered student organizations [be] open to everyone and that everyone, if desired, has the opportunity to seek leadership positions."

Theoretically, under the regulations, a PETA chapter at Vanderbilt — if one exists — would really have to admit, and possibly be led by, a fur-draped carnivore. I'm guessing that's not what the Vanderbilt administration had in mind. But I do have an idea whom they are targeting: Christian groups.

You see, last fall, Vanderbilt told the Christian Legal Society that its requirement that officers "lead Bible studies, prayer, and worship" violated university policy because it "implied that these leaders must hold certain religious beliefs."

Call me cynical, but it's hard to imagine the university admonishing a campus gay and lesbian group for requiring that its leaders support same-sex marriage. Or can you imagine them telling the local Hillel chapter that it must accommodate Jews for Jesus? I don't think so.

The regulations are such a blatant example of what lawyers

call "viewpoint discrimination," that campus Christian groups are fighting back: a coalition of eleven religious student groups called Vanderbilt Solidarity is reapplying for registered status at Vanderbilt without changing their membership requirements.

Their goal is to make the university publicly explain and justify its blatantly discriminatory policy. They may not prevail in their quest for registered status, but even then, they will have done us all a service by refocusing the debate on the issue: religious freedom.

Far too often, the debate over religious freedom gets sidetracked: as Chuck (Colson) told BreakPoint listeners, Rush Limbaugh's boorish comments were — no pun intended — a godsend to the Department of Health and Human Services and its supporters. The focus on contraception distracted Americans from the real issue: the use of government power to coerce believers to violate their religious beliefs.

It was a pointless alternative to the questions Americans ought to be asking themselves: if Christians can be forced to pay for contraceptives, sterilization, and abortion-inducing drugs, what else can people of conscience be forced to do?

Taken at face value, Vanderbilt's policies, as Robert Shibley of the Foundation for Individual Rights in Education has noted, would allow heterosexual students to join the Lambda Association and vote it out of existence. Once again, I kind of doubt that's what university officials have in mind.

So hats off to Vanderbilt Solidarity. They've placed the onus where it belongs: on university officials. And they've made it clear what really is at stake in these debates: religious freedom for all. ■



Eric Metaxas, Yale '84

CHI ALPHA STOOD STRONG DESPITE ACCUSATIONS OF 'HOMOPHOBIA'

Three Years Ago, Cornell Ministry Faced Intense Opposition, Intimidation

CORNELL Members of the Cornell chapter of Chi Alpha can identify with campus ministries at Vanderbilt and others nationwide that are being threatened with expulsion because they will not compromise their standards for students in leadership.

Vanderbilt has adopted an “all-comers” policy, which says student organizations must be open to all students (including in leadership), regardless of race, gender, sexual orientation, or religion. Ministries there are uniting in their protest of the policy and are incredulous that they would be expected to grant leadership positions to students opposed to their core values.

Three years ago, the leadership team of Chi Alpha (www.xacornell.com) stood firm amid similar discrimination accusations after asking its treasurer, Chris Donohue '09, to step down when he openly declared himself a “homosexual.” Although he was not allowed to be a leader in the ministry, Donohue was not prohibited from attending Chi Alpha events.

Chi Alpha, associated with the Assemblies of God, temporarily lost funding as a student organization and was considered in violation of university policy. The situation launched a heated debate around freedom of expression and sparked anger toward Chi Alpha's ministry directors, Matt and Tracy Herman.

After nearly a year of deliberation, President David Skorton approved Resolution 75, which “prohibits discrimination against students based upon age, color, disability, ethnicity, gender, marital status, national origin, race, religion, sex, sexual orientation, veteran status, or any combination thereof.” However, Chi Alpha was restored as an official student organization because the resolution allowed for “uniform standards” of belief and conduct, provided that “they are protected by the First Amendment of the U. S. Constitution in the context of a public university.”

Rev. Kenneth Clarke, Sr., the director of Cornell United Religious Work (an umbrella organization for ministries), also affirmed that his organization's covenant affirmed Chi Alpha's right to make decisions based on doctrinal convictions.

But that victory did not come easily for Chi Alpha. In a series of articles in *The Cornell Daily Sun*, various students and a columnist accused Chi Alpha of discrimination and “homophobia.” Additionally, Matt Herman recalled how some of his students felt intimidated as they walked through a crowd of

protesters when arriving for a Chi Alpha meeting. Ironically, he added, “In setting themselves that night as the victims in a new civil rights movement, [gay rights proponents] ended up taking the role of intimidating protesters.”

The Hermans—who left Cornell this summer to work at another campus—recalled how the university questioned their authority three years ago.

“According to the university, the real issue was whether we were acting over our bounds as advisors or chaplains regarding Chris,” he said. “Did we hold authority to make a mostly unilateral decision over the group we were leading?”

Herman did not anticipate, three years ago, that Cornell would be a predecessor to what has become a national hotbed of litigation and debate of religious liberty and discrimination on college campuses.

“I was surprised that the upheaval at Cornell would not be an isolated incident,” he said, “but a possible forerunner to a movement across the United States.”

Less surprising is the unabashed negative sentiment toward Chi Alpha from some in university and campus leadership.

“One administrator said she looked for ways to get us punished and kicked off campus because she is an outspoken lesbian,” Herman said.

In the end, Herman cites the university's distaste for widespread publicity and litigation as a primary catalyst in settling the dispute. “They backed off,” he said

Herman cautions that the influence of the so-called “gay agenda” will continue to impact Christians who view same-sex relationships as sinful.

“The growth of gay advocacy among universities in particular, and United States culture in general, will continue to increase due to pressure placed on those who are in positions of power,” he said. “Momentum is in full swing, and those of us who feel homosexual behavior is both destructive and harmful will continue to be cast aside.”

As a result, Herman recommends a Christian response tempered by discernment and listening to godly counsel: “My desire was to patiently walk through the process without inflaming it.”

And despite the hardships, Herman said lessons were learned and benefits gained from situation.

“The unity among staff within the Christian community was definitely strengthened,” he said. “Students rallied for the most part, and we all learned from the confrontation.” ■



Matt and Tracy Herman, former directors of Chi Alpha at Cornell, helped guide the ministry through some turbulent times.

CEMETERY OF THE INNOCENTS

Pro-Life Display Ignites Fury at Dartmouth

D A peaceful, yet poignant demonstration portraying the sum total of abortion's toll in the United States was met with reckless violence at Dartmouth this spring.

In March, members of Dartmouth's pro-life organization, Vita Clamantis (<http://dartmouthprolife.wordpress.com/>), set up 546 small American flags on a campus lawn. The display, referred to as the "Cemetery of the Innocents," represented 54.6 million babies killed through abortions since *Roe v. Wade*. However, anger and



PHOTO CREDIT: Sterling Beard, Dartmouth '12

A disgruntled demonstrator drove his car across a flag display on Dartmouth's campus that commemorated lives lost to abortion.

emotion over the memorial turned violent when a Dartmouth student drove his car across the lawn and plowed through rows of flags.

"I was shocked," said Vita Clamantis President Robert Smith '14. "It seemed so ridiculous."

While no one was hurt, Smith said the administration—as well as campus and local police—responded quickly to the vandalism. Although the organization is not pressing charges against the driver, the Hanover Police Department is investigating the incident. Additionally, students vandalized signs explaining what the memorial was about.

Vita Clamantis—whose name means "life calling out in the wilderness"—sponsored a forum to discuss the display and the issue of abortion. While the event also generated anger and raised voices, Smith said it wasn't disrupted and that open dialogue was exchanged. On that level, he said, he considers the event a success.

In *The Dartmouth Review*, Will Hix '12 said it was rare for events to generate that level of interest and emotion.

So why such a passionate response to a commemoration of lives lost?

"If you carry pro-life to conclusion, it goes against the heart of

the culture," said Smith, adding that he believes many at Dartmouth who oppose the pro-life movement are feminists and supporters of the sexual revolution who see advocating life as curbing their freedoms.

"They feel they have all these rights and that we're trying to turn back the clock on things," he said, noting that the pro-life position runs counter to Dartmouth's hook-up culture.

Smith also contends that there is "a notion in America today that freedom means you have the right to do anything." However, he continued, "authentic freedom is the ability to choose the good."

Anna Niedbala '12 said she believes the visceral reaction to the memorial was fueled by students being confronted with the sheer number of deaths represented by the display. "Abortion is a hurtful thing," she said.

Niedbala admitted she was less surprised by the vandalism than perhaps she should have been.

"When people react emotionally," she said, "rationality goes out the window. It was an awful thing to do, despite how you felt."

As one writer for *The Dartmouth Review* declared, the vandalism at the Cemetery of Innocents "epitomizes the double standard that prevails at elite colleges like Dartmouth: protests are only acceptable if the cause the protesters support is a liberal one."

Adding to the destructive nature of the act, it appears that the rights of pro-life students were also mowed down. For some, the response to Vita's memorial reflects a diversity double standard.

As one writer for *The Dartmouth Review* declared, the vandalism at the Cemetery of Innocents "epitomizes the double standard that prevails at elite colleges like Dartmouth: protests are only acceptable if the cause the protesters support is a liberal one."

For example, Vita is characterized by opponents as "anti-choice." It's a term Niedbala sees as Planned Parenthood rhetoric—and a huge "misnomer."

"What we are doing is advocating women's rights," she said, explaining that Vita raises funds for crisis pregnancy centers and provides babysitting and other resources so Dartmouth can be a baby-friendly campus where young female students truly have the right to choose life.

Smith agrees. "When we have a strong community and nation in which people have flexibility and support to choose to carry a pregnancy, that's when you see real freedom coming into play," he said.

In the meantime, pro-life advocates continue to fight their battle on two fronts: educating the majority on the truth of abortion, and overcoming the pro-abortion sentiments prevalent in the culture, both on and off campus.

"I think tolerance is the new virtue of this age," said Smith. "While Christians recognize tolerance is very important, if you're tolerating evil, you are culpable for that." ■

A GOAL-LINE STAND

Nebraska Football Coach Voices His Convictions Despite Opposition

B Ron Brown believes he was called to tackle a legal policy that would protect a sinful lifestyle.

That's why the assistant coach with the Nebraska Cornhuskers and Ivy League alumnus, Brown '79 and Columbia MPH '82, spoke against a local gay and transgender anti-discrimination law, sparking a wave of national headlines in the spring.

In an interview with *The Ivy League Christian Observer*, Brown, who committed his life to Christ as a senior at Brown University, said he spoke out because believers must be stewards of biblical principles in their communities.

"We're called to take a stand for biblical truth," said Brown. Nonetheless, the running backs coach noted believers should seek opportunities to share Christ's love with gay people.

In March, during a hearing for the measure that added local protections against discrimination for gay, lesbian, bisexual, and transgendered individuals, Brown challenged Omaha City Council members to remember the Bible does not condone homosexuality. He told lawmakers they would be held to "great accountability" for their decisions, according to ESPN.com and The Associated Press.

In the aftermath of the speech, Nebraska's athletic director and university chancellor defended the right of faculty and students to voice their opinions about public events and issues, news reports said.

Brown, however, was reprimanded for listing Nebraska's Memorial Stadium as his address of record in the council register, a misstep for which he apologized.

Brown is no stranger to the public arena, and he often trumpets his convictions.

The Massachusetts transplant heads the FreedMen Nebraska ministry, hosts a show on a statewide Christian radio network, and writes a column for the Fellowship of Christian Athletes' magazine. Brown also has written books on Christian character and growth.

"The question I have for you all is, like Pontius Pilate, what are you going to do with Jesus?" Brown asked during his appearance in Omaha. "At the end of the day, it matters most what God thinks."

In an interview with *The Ivy League Christian Observer*, Brown also noted he opposes slander and meanness toward homosexual individuals. Likewise, in a letter to *The Lincoln Journal Star*, Brown assured the public he would never discriminate against gay players.

"I have and will embrace every player I coach, gay or straight," he wrote.

In the letter, Brown also said he supports the University of Nebraska's non-discrimination policy and affirmed he has never violated it.

The Omaha City Council passed the ordinance by a narrow margin in March.

In May, Nebraska's attorney general issued an opinion that cities cannot adopt ordinances protecting people from discrimination for being gay, lesbian, bisexual, or transgendered because the state's anti-discrimination laws do not extend to sexual ori-

entation. At the time, the mayor of Lincoln, Nebraska – the state's capital, seat of the University of Nebraska and Brown's home – said such an opinion would not deter that city from putting a similar proposal to a vote, according to news reports.

For now, Brown remains committed to living out his faith in the "public square," but he declined to testify in Lincoln's hearings.

Over the years, Brown has come under fire from the American Civil Liberties Union for promoting Christianity during motivational appearances in schools. He earned national acclaim for leading a prayer at mid-field before the Cornhuskers' game at sex scandal-torn Penn State University in 2011.

Some believers with ties to the Ivy League recently commended Brown for standing on his convictions.

Brown is a "rare voice calling in the wilderness," said Kent Dahlberg, who with his wife Denise, leads Integrare at Dartmouth College. The campus ministry focuses on professors, administrators, graduate students, alumni, and community leaders.

Dahlberg described the Huskers coach of two decades as a "man of principle and character, someone who has the courage of his convictions because they are not simply his own opinions."

Likewise, Dahlberg recalled Brown's integrity during their mutual days at Brown University.

The Dahlbargs ministered at Brown University during the mid-1980s, when they met the future Big Ten football coach. Brown attended the couple's Athletes in Action Bible studies, as well as their pre-game chapel services for football players on game days.

"He called forth the best from his players, as he demanded it of himself," Dahlberg said.

Dahlberg also hailed Brown for his willingness "to be misunderstood and unfairly characterized in order to be faithful, at least to his calling in God's kingdom."

As well, Steve Spaulding, director for the Fellowship of Christian Athletes at Dartmouth, said Brown simply exercised his freedom of speech and spoke of his convictions in testifying before the Omaha council.

"I'm glad his voice is out there. I admire his courage," said Spaulding, who played inside linebacker for the U.S. Military Academy. "I'm glad an alternative voice is allowed." ■



Ron Brown, a Nebraska University football coach, made national headlines when he spoke against Omaha's gay and transgender anti-discrimination law. The coach, Brown '79 and Columbia MPH '82, said believers must be stewards of biblical principles in their communities.

LOSING OUR HUMILITY?

Leading Schools Should Return to Service-Oriented Roots, Says Professor/Cultural Critic

COLUMBIA In February, during his campaign to be the Republican nominee in this year's presidential election, Rick Santorum called President Barack Obama (Columbia '83, Harvard Law '91) a snob for his emphasis on higher education.

While Columbia professor and author Andrew Delbanco (Harvard '73, Ph.D. '80) disagrees with Santorum's assessment, he does admit that the nation's leading universities have lost their sense of humility and their connection to the values upon which they were built.

"Our oldest and most prestigious colleges are losing touch with the spirit in which they were founded," wrote Delbanco in a *New York Times* op-ed (March 8, 2012). To their founders, "the mark of salvation was not high self-esteem but humbling awareness of one's lowliness in the eyes of God. With such awareness came the recognition that those whom God favors are granted grace not for any worthiness of their own, but by God's unmerited mercy—as a gift to be converted into working and living on behalf of others. That lesson should always be part of the curriculum."

In his *Times* article, Delbanco cites distinguished alumni who also remarked on the elitist attitude within some higher education circles, including essayist William Deresiewicz (Columbia '95, Ph.D. '98), who noted that his education taught him to believe that those who didn't attend "an Ivy League or equivalent school" were "beneath" him.

"College in the early era was for training teachers and ministers; people who served other people. More and more, it's come to be understood as an institution for conferring benefits on the individual."

—Columbia Professor Andrew Delbanco, Harvard '73, Ph.D. '80

The bottom line, according to Delbanco, is that in an effort to establish themselves as the best of the best, the institutions have lost sight of their original purpose—to serve.

"College in the early era was for training teachers and ministers; people who served other people," Delbanco said in an interview with the *Ivy League Christian Observer*. "More and more, it's come to be understood as an institution for conferring benefits on the individual."

But while Delbanco said he's not suggesting that all Ivy Leaguers

are smug and self-serving, he greatly admires many of his students,—“the general atmosphere,” he says, “encourages a sense of, ‘We made it because we are better and more deserving.’”

This, he believes, is in contrast to the sense of humility, gratitude, and charity with which the early academy viewed its giftedness and purpose in society.

"I'm not a Christian," he added, "but that way of understanding how people should live, if we are to attain a better society in this world, makes a lot of sense to me. I feel the institutions that inherited those values are not doing as good a job to keep that spirit going as they should be."

Delbanco makes this point well in his *New York Times* piece with a quote from novelist Walter Kirn, Princeton '83. Kirn said he learned to "rise to almost every challenge (at Princeton)...except, perhaps, the challenge of real self-knowledge."

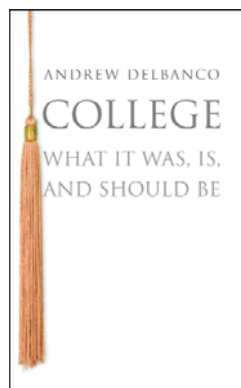
In his book, *College: What It Was, Is, and Should Be* (Princeton University Press, 2012), Delbanco discusses the influence of the academy's Christian forefathers, such as Jonathan Edwards, and makes the case that the values and goals of the universities' early educators are not far-flung historic notions.

"One theme of my book is that you don't have to be a believer in any formal religion to recognize that although we live in a secular age, colleges should still be concerned with the formation of character, and should foster debate and discussion of moral values," said Delbanco, who identifies himself as a non-observant Jew. "We should recognize that these institutions are straying from their original mission to encourage a sense of obligation, responsibility, and citizenship in their students."

Part of the issue, according to Delbanco, is the increased emphasis on globalization that permeates the university. In other words, in reaching out across the globe, local neighbors in need are being left empty-handed.

"The sense of public obligation, the sense of the importance of citizenship, has been on the decline," said Delbanco, who went on to advocate more partnerships with local community colleges and opportunities for gifted transfer students.

Delbanco said he believes in educating the whole person and providing an educational environment that promotes character



CREDIT PHOTO: Columbia University

Columbia Professor Andrew Delbanco, Harvard '73 and Ph.D. '80, comments on the Ivy League's Christian roots in his book, *College: What It Was, Is, and Should Be*.

enhancement and development.

“More than achieving the competence to solve problems and perform complex tasks, education means attaining and sustaining curiosity and humility,” he writes in *College: What It Was, Is, and Should Be*. “It means growing out of an embattled sense of self into a more generous view of life as continuous self-reflection in light of new experience, including the witnessed experience of others.”

Therefore, as a writer and cultural commentator, Delbanco said

he hopes to continue eliciting dialogue concerning the cornerstone values of higher education, despite an academic environment in which political correctness is a premium and an election year in which politicians use the issues for personal or party gain.

“One reason I never aspired to be a dean or administrator is I feel freer as writer and critic to speak my mind on the issues that concern me,” said Delbanco. “Once you’re an official, it seems that you’re expected to shut your mouth.” ■

By Eileen Scott, Senior Writer

A NEARLY-FORGOTTEN LEGACY

John Harvard Was a ‘Godly Gentleman’ and Lover of Learning

H HARVARD John Harvard lived in the United States for little more than a year before he died. Yet, for nearly four centuries he has profoundly impacted America—and the world—through a single act of charity.

By bequeathing half his estate and his entire library, the minister set the foundation for a college that would carry his name and educate leaders who would influence and change the world.

Harvard, considered a Calvinist, arrived in America in 1637. According to a church timeline written by Dan Graves for *Christianity Today*, Harvard came to the New World “apparently to practice his faith in a simpler and more pure style than he felt he could enjoy in the established Church of England.”

Further, the brochure *New England’s First Fruits* describes Harvard as “a godly gentleman and a lover of learning.” That love for learning was manifested in a 400-volume library he brought to his new country.

Aside from a young wife, Harvard had no other living relatives. Therefore, when he died of tuberculosis a year after coming to America, he left half of what he owned and his entire library to the school known as New College.

How John Harvard might react to the contemporary mission, values, and standards of the college bearing his name will never be known (although, assumptions can certainly be made). However, his contribution to the school, America, and the world is self-evident and timeless.

“He was a scholar and pious in his life and enlarged toward the country and the good of it in life and death,” the Rev. Thomas Shepard, minister of the First Church of Cambridge, reportedly said of Harvard.

And, as the Web site dedicated to John Harvard states, “The naming of the college as ‘Harvard College’ goes directly to his character. He must have represented in nearly every way the ideals that his fellow Puritans looked up to: he left much behind in order to come to the New World, he was dedicated to the

Word of God, he prized learning and scholarship, and he had a generous spirit.”

The Christian influence upon the university’s early days is heralded not only in the person of John Harvard, but in the schedule and “rules” followed by the students and administrators, according to a piece written by John W. Robbins for The Trinity Foundation.

“The college [John Harvard] helped found was dedicated to the glory of Christ (*In Christi Gloriam*) and later dedicated to Christ and the Church (*Christo et Ecclesiae*). ‘Truth,’ (*Veritas*), from the

Gospel of John, is emblazoned upon its seal. Samuel Eliot Morison, the college’s historian, reported, ‘Her presidents and tutors insisted that there could be no true knowledge or wisdom without Christ.’”

That insistence on a Christ-centric focus is evident also in the “College Laws” and Curriculum Schedule of Harvard’s early years.

For example, Rule No. 2 states: “Every one shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life (John 17:3) and therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning.”

Additional rules incorporate declarations such as “Seeing the Lord giveth wisdom, every one shall seriously by prayer in secret seek wisdom of him.” And, “Every one shall so exercise himself in reading the scriptures twice a day that they be ready to give an account of their proficiency therein...”

Despite its Christian lineage, however, Harvard makes no mention of its original Christian purpose or values in the college history section of its Web site. Such Christian heritage sanitization, despite the generosity of its original Christian benefactor, is the norm in a present-day campus environment dedicated to diversity and pluralism.

“It used to be that Harvard had only one business—training young men for deployment into the ministry,” writes Anna K. Kendrick in “Harvard’s Secularization,” a 2006 *Harvard Crimson* article. “And it wasn’t overnight that it transformed into the famously secular research university we know today.” ■



John Harvard was a major benefactor of the university that bears his name. The minister donated a portion of his estate and extensive library to the fledgling college.

'PRINCETON'S COVENANT AGREEMENT'

Paper by Alumnus Has Been a Source of Vision, a Call to Prayer

P When Ken Jasko, Princeton '78, turned in an 18,000-word research paper for a class at neighboring Princeton Theological Seminary a year after his college graduation, the idea that anyone other than his professor would take a gander at it was the furthest notion from his mind.

After all, Jasko was busy navigating one of several possible modes of limbo attached to that period of life—in his case, it was the “just taking some classes” mode.

But, as it turns out, Jasko's “God at Work: Religion & Revival at Princeton University, 1746-1979” found its way beyond his professor's eyes. Apparently, it was passed around; a lot of people were reading it. Copies were made. Campus ministry leaders started studying it. Christian students were getting inspired by it.

“I'm not sure how it got out,” reflects Jasko, now the pastor of Monmouth Worship Center in Marlboro, New Jersey, an hour's eastward drive from Princeton. “Maybe I gave it to a couple of people. But it got around.”

Jasko said some people called him several years later to get his permission to make copies and distribute them. “Sure,” he told the inquirers. “If it blesses people, spread it.”

Indeed, “God at Work” became what one devotee of his findings described as, “a source of vision and a call to prayer” for Princeton students.

Prayer has not only proven to be a key finding of Jasko's paper, and has grown in stature among students who've gone after him; prayer is the backbone of the pastor's ministry today.

“Princeton's history is replete with revivals... and the same thing can happen today and will happen again.”

—Rev. Ken Jasko, Princeton '78

Prayer is it.

“I think we have a very short perspective on prayer,” Jasko says, adding that communication with God is often viewed as quickly fading away once delivered.

“What is prayed today, God hears—and those prayers reverberate in heaven. Prayers are lasting. Even the prayers that preceded us are still effective. I believe that.”

For proof, Jasko needs only to point to one of the most moving of his research findings—the number of revivals (and student converts) on the Princeton campus, “as a result of people praying. Princeton's history is replete with revivals...and the same thing can happen today and will happen again.”

Jasko found that a “wave of college revivals occurred between 1800 and 1815, with 1/2 to 1/3 of students being converted at Yale, Dartmouth, Amherst, and Princeton,” he writes. “Often-times, one revival would set off a chain of others, since students were in close communication with Christians at other schools, and word of revival at another school would stimulate them to more prayer and evangelism.”

Princeton's “remarkable revival of 1815 had great impact,” Jasko writes, noting that at its height, the two-month period was described by Princeton's then-president, Ashbel Green, “as if the whole of our charge was pressing into the kingdom of God.”

Another incredibly significant example of prayer's power at Princeton was the rise of the Student Volunteer Movement in the late 1880s. One student, Robert Wilder, class of 1886, led prayer for 1,000 students to answer the call to missions work—and more than 13,000 got on board. “Has any such offering of living men and women been presented in our age? Or in any age or in any country since the day of Pentecost?” Jasko writes, quoting Princeton's then-president, James McCosh.

God still hears those prayers from 100 and 200 years ago, Jasko insists—and they're just as effective for today's students.

Jasko was jettisoned on his journey through Princeton's prayer-bathed spiritual history while sitting in a “dry, dusty carrel” in the theological seminary's library and cracking open a book that couldn't have been opened in 60 years or so, he said.

Revival at Princeton, he recalls, was a powerful read, and through it, “God strongly spoke to me. It molded my vision and made me aware of how important prayer is to revival.”

Jasko reinforces the fact that Princeton was founded as a “covenant agreement” between

those who birthed the college and God. “And while current leaders have run from that,” Jasko notes, “God has not forgotten that.”

The pastor emphasizes telling data that about 10 percent of Princeton's student body today is involved in Christian ministries—a figure that students of Jasko's era prayed about for the campus' future. At the time, Jasko says, such a “ridiculous notion” seemed impossible.

“Well, now it's a reality,” he says, adding that activities such as 24-7 prayer, if continued, will draw in other groups to seek God and pray for things, “way past what we imagine. This is just the beginning.” ■



While studying at Princeton Theological Seminary more than three decades ago, Pastor Ken Jasko, Princeton '78, wrote a research paper on revival that has inspired many believers to this day.

KEEPING THE FAITH

Former Chapel Dean Pens Book about Princeton's Spiritual History

P When Frederick Houk Borsch '57 was an undergraduate at Princeton University, the all-male institution was overwhelmingly Caucasian, and about 75 percent of students were active or nominal protestant Christians, most belonging to mainline denominations.

Today, Princeton's religious landscape reflects a continually diversifying student body. While the university now offers a wide range of chaplaincies, including ones focused on Hindu and Muslim beliefs, the campus also includes a notable evangelical presence.

Borsch, a former dean of the Princeton University Chapel, recently chronicled the history of the campus' spiritual life from its founding in 1746 as a college for Presbyterian ministers to its present status as a religiously diverse institution.

Borsch appeared in McCormick Hall March 28 to highlight findings he documented in *Keeping Faith at Princeton: A Brief History of Religious Pluralism at Princeton and Other Universities* (Princeton University Press, 2012).

"I wanted to tell the story about how we got to this place," said Borsch.

While much of the book focuses on external and internal forces behind the shifts in Princeton's spiritual landscape, a subsection spotlights the campus' present spiritual climate. There, it also cites the work of Princeton Faith and Action (pfanda.com), a leadership development ministry supported and resourced by Christian Union, Princeton Evangelical Fellowship (www.princeton.edu/~pef), Faculty Commons (www.facultycommons.com), Manna Christian Fellowship (www.princeton.edu/~manna), and Athletes in Action (www.princeton.edu/~aia).

Written from a scholarly perspective, *Keeping Faith at Princeton* explains how much of the growth in the number and range of beliefs and campus ministries is tied to the university's expanding minority population.

With the opening of a sixth undergraduate college on campus in 2007, Princeton's undergraduate student body pushed to 5,200 from 4,800, according to Borsch. The expansion—coupled with greater scholarship assistance for students who need financial aid (as well as a 2001 decision to offer full financial support without loans to needy students)—sparked increased diversity, Borsch wrote.

About 37 percent of the freshman class of 2013 were Hispanic, Asian, African, Native American, or self-identified as multiracial. In addition, 10 percent were the first members of their families to attend college, according to *Keeping the Faith*.

Much of the book is a reflection of Borsch's efforts to categorize Princeton's faith history as a microcosm of religious develop-

ments throughout United States history (i.e., beginning as an institution rooted in Christianity, to one shaped by wars, waves of immigrants, economic cycles, and growing secularism, he writes).

From 1950 to 1970, the number of students attending institutions of higher education tripled, while those schools became less residential and more vocationally oriented. They also became more ethnically, socioeconomically, and religiously diverse, Borsch notes.

The incoming students "did not leave their religious practices at home," Borsch told the audience in McCormick Hall.

The changes after World War II "altered campuses quite visibly," Borsch said. Traditional universities began to reflect more liberal forms of Protestantism and emerging populations of Jewish and Catholic students.

Heading into the 1980s and beyond, the university became more secular and sparked backlash when it decided to remove the cross from the University Chapel.

Some observers saw that action as "highly symbolic" of the loss of Christian faith at Princeton and a blow to the university's heritage and tradition.

Borsch writes that some alumni were deeply distressed, including Russell Baker '20, who noted Princeton was founded by Christians and shouldn't abandon—but rather maintain and strengthen—its tradition.

Until 1972, every Princeton president was a Presbyterian clergyman or the son of one. James McCosh listed one of his proudest accomplishments as the dedication of the magnificent Marquand Chapel in 1882 to seat 1,000 worshipers for Sunday services and daily chapel sessions.

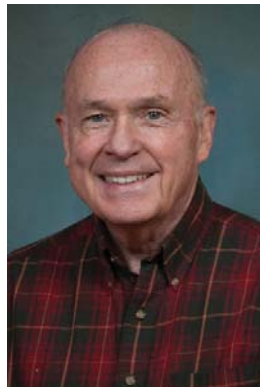
But by 1964, Princeton's administration abolished the last vestiges of required chapel attendance.

Today, the university strives toward pluralism, Borsch told his audience. "It's a special place where people of different religions can talk to one another," said Borsch, adding that he wants universities to offer civil dialogue. "The heart of faith is about mercy and compassion."

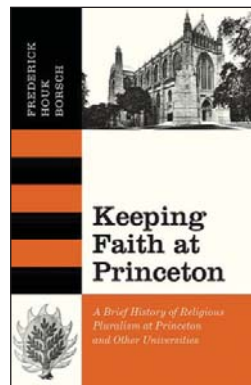
The retired bishop of the Episcopal Diocese of Los Angeles holds a doctorate from the University of Birmingham in England, and he earned undergraduate and graduate degrees from Oxford University.

As for the highlights of his time at Princeton, Borsch served as dean of the chapel with the rank of professor of religion from 1981 to 1988.

Borsch is professor of New Testament and chair of Anglican studies at Lutheran Theological Seminary in Philadelphia. Previously, he was interim dean of the Berkeley Divinity School at Yale and associate dean of the Yale Divinity School. ■



Frederick Borsch, Princeton '57, spoke about the research contained in his new book during a March appearance at McCormick Hall.



A VISIONARY, A VOICE

Colleagues Remember Colson's Longtime, Widespread Influence

BROWN Charles “Chuck” Colson—who founded Prison Fellowship after serving a sentence for his role in the Watergate scandal of the 1970s—was remembered as a powerful voice who called Christians to act and as an advocate for Christianity in the Ivy League. Colson, a 1953 Brown alumnus, passed away in a Virginia hospital after a brain hemorrhage. He was 80.

The former White House special counsel gained notoriety during the height of the Watergate scandals, and he pleaded guilty to charges of obstructing justice in one of the criminal plots that led to the resignation of President Richard Nixon. Colson served seven months in prison.

That arrest and prison term ignited a dramatic conversion in Colson, and he spent the rest of his life ministering to prisoners and forging a conservative coalition that shaped the country's political landscape. In 1978, Colson's memoir about his conversion and prison term was the subject of a dramatic film with the same title, *Born Again*.

Christian Union Founder and President Matt Bennett, Cornell '88, MBA '89, expressed gratitude to Colson for using his national prominence to help champion CU's ministry, as well as Christianity in general in the Ivy League.

Colson was the keynote speaker at the Christian Union's inaugural Ivy League Congress on Faith and Action in April 2005. He also petitioned *The New York Times* regarding the ministry's mission to lift up the name of Christ at top-tier universities, which led to a front-page article in May 2005. Such exposure prompted a wave of coverage from National Public Radio's *Fresh Air*, *Christianity Today*, CBN News, and other media.

Bennett said Colson emphasized a profound gratitude for the focus of the Christian Union, which was founded in 2002. Three years ago, during an event at Princeton, the evangelical activist encouraged Bennett to “keep doing what you're doing.”

Colson's passing is a “tremendous loss. He was a great man,” Bennett said.

Colson also was a driving force behind and key author of the *Manhattan Declaration: A Call of Christian Conscience*. More than 150 religious leaders signed the ecumenical statement in 2009 urging Protestants and Catholics to oppose abortion, same-sex marriage, and other issues tied to religious freedom and rights of conscience.

In 1994, he helped pen *Evangelicals and Catholics Together*, an ecumenical document signed by leading religious



PHOTO CREDIT: Courtesy of Breakpoint

Prison Fellowship Founder Chuck Colson, Brown '53, passed away at age 80 on April 21.

scholars in the United States, including the late Father Richard John Neuhaus, a prominent Catholic commentator.

Robert George, the Princeton University professor who coauthored the *Manhattan Declaration*, described it as a pledge to “render fully and ungrudgingly unto Caesar that which is Caesar's, but under no circumstances to render unto Caesar that which is God's.”

George, Harvard Law '81, called Colson “a visionary” and said he especially will miss his mentor's “long phone calls discussing issues of moral and political philosophy, scriptural interpretation, and the development of Christian doctrines.”

A senior fellow with The Witherspoon Institute, George said the *Manhattan Declaration* was really the culmination of Colson's scholastic and theological inquiries and deep commitment to faith and conservative causes.

“This commitment will become increasingly important as Christians, joined with men and women of good will from other faiths, carry on the struggle to defend life, marriage, and freedom against powerful forces that wittingly or unwittingly place these principles in grave jeopardy,” he said.

Colson, a Boston native, was no stranger to the public arena. The author of 30-plus books also was the founder and chairman of The Chuck Colson Center for Christian Worldview. The research and networking center produced Colson's daily radio commentary, *BreakPoint*.

But Colson was equally known for his commitment to prison ministry. After serving his sentence in the mid-1970s, Colson founded Prison Fellowship, which today is one of the nation's largest outreaches to prisoners, ex-prisoners, and their families.

Peter Ochs, chairman of The Fieldstone Group and First Fruit, Inc., is also chairman of Prison Fellowship's executive committee.

Ochs, Princeton '65, described Colson as “a mentor, a capturer of great visions, a passionate defender of the weak and powerless, and, most importantly, a model of how to move in a godly way through life's stages.”

“I have for years considered him to be one of a very few mature, godly, powerful men the Lord has put in my life that I would look to for how to handle myself as I grow older and, hopefully, wiser,” Ochs said.

Summing up Colson's vast and diverse influence, George noted his widespread impact on the Church.

“Chuck was deeply respected in both the Protestant and Catholic communities,” George said. “Christians across the spectrum—and members of other faith traditions, too—valued his work in the prisons and his support for the values of life, marriage, and religious liberty.” ■

A PIONEER IN NEUROTHEOLOGY

Expert Discusses Relationship between the Brain and Religious Experiences

P One of the earliest references to neurotheology appeared five decades ago in a science fiction novel. Aldous Huxley's *Island* focuses on the inhabitants of the utopian Pala who engage in the rigorous study of religious experiences.

But for Andrew Newberg, Penn M.D. '93, the emerging field of neurotheology is far from the stuff of futuristic fantasies. Rather, the neuroscientist sees limitless potential in the study of the brain's intersection with spiritual phenomena.

Newberg, a researcher at Thomas Jefferson University Hospital and Medical College in Philadelphia, discussed developments in the field during a visit to Princeton University. In March, he appeared at Guyot Hall as part of the Center for the Study of Religion's lecture series.

"There is a lot that both sides can learn from each other," said Newberg of the scientific and spiritual sectors.

Newberg, research director of Jefferson's Myrna Brind Center for Integrative Medicine, is considered a pioneer in the neuroscientific study of religious experiences. In addition to impressive medical credentials, including board certifications in internal and nuclear medicine, Newberg serves as an adjunct assistant professor for the University of Pennsylvania's religious studies department.

Ultimately, Newberg said he hopes the field will promote an understanding of how "two powerful forces in history" can



Andrew Newberg, Penn M.D. '93, discussed developments in the emerging field of neurotheology during a lecture hosted by the Center for the Study of Religion.

science as rigorous as possible and religion as spiritual as possible." Much of the field's research, he said, focuses on what happens in the brain when its users experience a variety of religious practices, including meditation, prayer, and yoga.

Research documents how meditation and prayer can lower anxiety, ease depression, and help the brain improve memory.

be integrated, as scientists have yet to evaluate many religious practices and experiences with brain-imaging techniques.

Newberg added that he wants to "keep

Brain scans indicate when individuals are about to make decisions or when they experience fear or awe. Increased brain activity brings a spike in blood flow, as

oxygen serves as "gasoline" for the brain, Newberg said.

Modern scientists are uncovering "substantial information regarding the relationship between the human brain and religious and spiritual practices and experiences," Newberg said. Specifically, the imaging studies aim to evaluate how a variety of neurotransmitter systems relate to religious and spiritual phenomena.

Research documents how meditation and prayer can lower anxiety, ease depression, and help the brain improve memory. Thus, Newberg said, celestial practices can play a role in brain functionality.

Along those lines, he said, the Bible reflects some of the connections between human thought and spirituality.

For instance, Newberg said, the Ten Commandments reflect human spiritual limitations—and, in relation, he added that the brain has a key weakness: It does not tell people when they are wrong.

"We're trapped inside our brains. The brain never bothers to tell you if you've made a mistake," he said. "Your brain can easily be fooled."

In addition to his interest in religiosity, Newberg's medical research has focused on the development of neurological and psychiatric disorders, including clinical depression, head injuries, Alzheimer's disease, and Parkinson's disease.

Newberg, who is an internationally recognized leader in the study of the brain and imaging as it relates to spirituality, has published numerous books on his lecture subject (among them, *Why God Won't Go Away*, was a national best-seller).

"Today, we have the ability to do brain-imaging studies that we never had before," Newberg said. "It's fascinating to see what goes on in the brain." ■

TAKING A LEAP ON FAITH STREET

Attorney Launches Web Site for NYC Churches

H If you had told Sean Coughlin that by the time he turned 25, he would cast off his deep-pocketed attorney career and opt to get neck deep in an Internet startup that serves New York City churches, he immediately knows how he would've responded:

"You're crazy."

But that's exactly what Coughlin, Harvard '06, did in 2009 with the help of his good friend and roommate Ryan Melogy, a fellow University of Virginia Law School alumnus and Manhattan attorney.

Seeing no central online spot where folks could locate and learn about New York City churches, Coughlin and Melogy decided to create one—FaithStreet.com—and run it full time.

FaithStreet lets users search for churches in all five boroughs (Manhattan, Brooklyn, the Bronx, Queens, and Staten Island), as well as according to various features: new churches, churches with evening services, churches for young adults, and historic churches. In addition, any New York City church can create and manage its own FaithStreet profile for free.

Coughlin says the site houses 250 churches so far, representing 30 denominations, more than 100 neighborhoods, and dozens of languages. "We cover the whole spectrum," he says, "from Times Square Church in midtown Manhattan to small, storefront churches in the Bronx and two-month-old church plants to 200-year-old Episcopal churches."

Since the launch, the 27-year-old CEO says God has given him "a sense of peace" and confirmed the calling of the FaithStreet team, which also includes Glenn Erickson, 25, who came aboard last summer as the site's technical expert. Erickson also shares a "co-founder" title with Coughlin and Melogy, who's the senior member of the squad at 29.

And while *church* and *God* and *faith* aren't typically the first subjects most associate with the Big Apple, Coughlin

stands amazed at how many churches are "full of life" in the city and doing "incredible" things. Believe it or not, there are about 3,400 churches in New York City, and millions of New Yorkers attend church every Sunday, he says.



Sean Coughlin, Harvard '06, is a co-founder of FaithStreet.com, a Web site that helps people find churches in New York City.

"Outsiders look at New York City and don't get a great sense of spiritual intensity," he explains from his office in Brooklyn, looking across the water to Manhattan's skyscrapers. "But for us, there's no disconnect between God and New York City. God created New York City. He's in the city. The beat and the rhythm of the city are made by God. They're all wrapped up together. We just want to shine a light on that and help individual churches share their visions."

Coughlin and Melogy talked often during their law firm days about doing something "big" and "entrepreneurial"—indeed something "that's never been done before"—while they were young enough

to take on the challenge. Plus they both were experiencing the problem of finding and connecting with churches in New York City. Ministry work wasn't a foreign concept to Coughlin, who served at Harvard as president of the Reformed University Fellowship and did mission work in Asia with Campus Crusade for Christ.

"We considered the financial tradeoff," he continues, "but we're seeing doors opened, so we're definitely excited. It's been an adventure following our calling—a wild ride—even if it's not the same money we used to make in law."

Indeed, one of the questions they're frequently asked is how FaithStreet can generate enough cash flow if joining and using the site is free. Their answer: "We haven't figured that out yet," they note on the site, "but it will probably be through some combination of advertising and charging churches for optional 'premium' features."

Coughlin says he and Melogy both "learned a lot as attorneys—and we brought those skills with us." The pair knows of more than a few lawyers who've left law behind in order to pursue a wide range of entrepreneurial enterprises: "They

take their law firm experience and start their own things. Sometimes, they just feel called elsewhere. In fact, I know a few pastors in New York City who went to law school—quite a few!"

And since Coughlin and Melogy also share a fascination with the burgeoning world of technology (as does CTO Erickson, obviously), the marriage of "faith and innovation through technology" to meet a very community-based need has been a good one.

"Plus, the churches by and large are so far behind technologically," he adds with a chuckle. "We wanted to help bring them out of the dark ages and into the 21st century." ■

YOLO NO-NO

Cornell Student Counters 'You Only Live Once' Mentality on Blog

C Just prior to his May graduation, Larry Lin '12 posted a blog entry on the Cru Web site about a new phenomenon among young people called YOLO. The acronym means *You Only Live Once*, and it has become the rallying cry for careless behavior among young people seeking satisfaction in the moment.

Despite his own preparations for graduation, Lin communicated with genuine concern for his peers and the risks of a *laissez-faire* lifestyle.

"People of Cornell (and everybody else)," Lin writes, "the truest way to live is to live for the purpose for which we were created, and that is to know God and to make Him known. We were created to be in a relationship with Him, and any time we replace that fundamental purpose with anything else, we are exalting gifts above the giver, and we are settling for something sub par."

Those words aren't simply introspective advice from a graduating senior; rather they're a call to live as Christ lived—and they exemplify who Lin is and how he navigated the secular halls of an Ivy League university.

A San Jose, California native, Lin was born into a Christian family and came to Cornell with a desire to understand the world outside the "bubble" of growing up in the church and attending Christian schools.

Shortly after arriving at Cornell, Lin joined Cru (cornellcru.com) and Campus on a Hill (campusonahill.org), an umbrella ministry that seeks to promote and coordinate inter-ministry and inter-church events on campus. Lin went on to serve as Campus on a Hill president for two years and credits both ministries with strengthening his faith.

"I must say that I've probably grown the most as a Christian during my time [at

Cornell]," he said, attributing much of that growth to his mentors.

"These disciples taught me the importance of daily Bible reading, community, humility, and missional living," he said.

Thus, through his growth and passion as a Christian, Lin has reached out to his peers and shared the truth of the Gospel. He recalled a time when he called a meeting and shared the Good News with his house-

defining moments at Cornell," said Lin. I remember feeling so burdened for his soul, and not just his soul, but the souls of the thousands at Cornell who had yet to believe in Jesus Christ. I just wandered aimlessly around campus until I came into an empty room, where I just prayed my heart out for half an hour, listing my friends out name by name."

Lin reported that three weeks later, a Muslim friend who had been exploring Christianity, accepted Christ.

From then on, Lin continued tending to souls on campus and said he's secure in the fact that big things are happening at Cornell in the name of Christ.

"I was able to witness an increase in prayer movements and organized campus outreaches across Cornell," he said. "Cornell is definitely experiencing a spiritual renewal."

Lin will continue boldly reaching out to students as he begins a one-year internship with Cru, working in college ministry in the Washington, D.C. area.

However, he still carries with him hope and a prayer for his alma mater.

"I pray that God will continue to raise up men and women who are passionate about knowing God and making Him known at Cornell; and that He will be instilling such a resolve in these people that thousands of students would recognize and surrender to the fact that Jesus Christ is Savior and Lord."

Lin's exhortation to the Cornell community echoes in the words he leaves behind on his YOLO blog post:

"I beg you to consider, every day, this life that you are living only once. What kind of life are you living? Is this what you want? You only live once."

As for Lin, he lives that life for the Lord. ■



Larry Lin '12, pictured here with his mom Anita, was part of several Gospel movements during his time at Cornell.

mates. The majority were non-believers.

"It was one of the most awkward things I ever did," he said, "but I can thankfully say I stepped out in faith, and God used me to plant a seed that day."

Another time, however, Lin was rebuffed by a friend while sharing the Gospel.

"He ended up saying something like, 'I don't want you to be talking about this stuff with me anymore.' I responded, 'I can't *not* share this with you.' And with that, he just said that the conversation was done, that he had better things to do, and he left," recounts Lin.

"That was probably one of my most

CAMBRIDGE BOUND

Harvard College Faith and Action Member Wins Gates Scholarship

H From Honolulu, Hawaii, to Harvard Yard, Nathan Nakatsuka '12 has a record of success that has him poised for a promising future in the field of medical research.

In the fall, the recent Harvard alumnus will continue his studies at prestigious Cambridge University in the United Kingdom. Nakatsuka received a Gates Cambridge Scholarship earlier this year.

"The scholarship will provide me the opportunity to study at one of the top research universities in the world, while learning from a different culture and building connections with other future leaders committed to improving the world," he said. "After completing this postgraduate fellowship, I hope to become a physician scientist and, eventually, a professor in genetics research."

Science came alive, Nakatsuka said, during the summer after his freshman year of high school in Honolulu, where he conducted research in a genetics laboratory.

"That ignited my passion for understanding the world as a scientist," he said.

Despite receiving National Honor Society recognition, scholarships, and graduating as valedictorian, Nakatsuka claims he lacked the "natural intelligence" that others around him possessed. "I always had to work harder than those around me, and I kept up that work ethic throughout my life."

His perfectionist tendencies fueled his desire for constant improvement. But, Nakatsuka admits, this work ethic had one major flaw: his academic career was far from God-centered.

That would soon change. At Harvard, Nakatsuka met Christian Union ministry fellows Don Weiss and Nick Nowalk and

became involved with Harvard College Faith and Action, a Christian leadership development ministry resourced and supported by Christian Union.

"God used ministry fellows Don Weiss and Nick Nowalk to completely transform my life. They guided me through my spiritual journey, answered tough questions, and demonstrated how to live out one's theology."

Harvard College Faith and Action (HCFA) helped Nakatsuka understand the importance of bringing his faith to all aspects of his scholarly and extracurricular pursuits. In fact, he first read the Bible in-depth early on in his participation in Christian Union Bible Courses.

As he grew in his faith and delved into Scripture, Nakatsuka notes, his work ethic became focused

around glorifying God's name. In the process, Nakatsuka merged his passion for science with his devotion to Christ.

"When I began my first Bible Course as a freshman, I didn't know the difference between John and 1 John!" he said. "Now, the authority of Scripture permeates all areas of my life. I view everything through the lens of a Christian worldview and take captive every thought and action to make it obedient to Christ."

Still, nurturing a biblical worldview can be trying in a field populated with atheists and non-Christians. "It's a bit difficult at

times," he concedes, "since it seems like the majority of scientists are atheists or non-Christians. But I have learned to be bold about my faith, confidently proclaiming the Gospel to those around me, even if it means I will be persecuted and mocked."

This multi-faceted scholar has been a key member of HCFA and has served the local community throughout his time at the college.

Since his freshman year, Nakatsuka has fought homelessness as co-director of the Housing Opportunities Program, a micro-lending initiative that assists individuals and families facing eviction. Additionally, he was head coordinator of the Bioethics Bowl for the Harvard Undergraduate Bioethics Society, coordinating a national competition and helping recruit speakers for the event. He also served as co-president of the Pacific Island Student Association and volunteered with Phillips Brooks House at Harvard, a social justice organization.

Nakatsuka notes one of the most valuable lessons he has learned through his participation in HCFA is that being a servant leader within the community and in his chosen vocation is simply part of being a Christian. Nakatsuka says: "Christians are called to serve those around us, doing the good works God prepared for us to do." ■



Nathan Nakatsuka, Harvard '12, won a Gates Scholarship and will study at Cambridge University this fall.

"The authority of Scripture permeates all areas of my life. I view everything through the lens of a Christian worldview and take captive every thought and action to make it obedient to Christ."

MOTHER TERESA'S DISCIPLE

Author Susan Conroy Returns to Campus to Speak about Serving Calcutta's Poor

DARTMOUTH In the summer before her senior year at Dartmouth, Susan Conroy left her home in Maine and set off alone for Calcutta, India.

Her goal was to work alongside Mother Teresa and the Missionaries of Charity, caring for the dying in a place where so many were suffering.

Conroy's mother described her daughter's mission to the destitute and disease-ridden region as "her worst nightmare." But Conroy—a Christian whose eyes were opened after reading books by Mother Teresa—knew she had to go.

Following graduation, at the request of Mother Teresa, she stayed in the Order's convent in the South Bronx, New York, in contemplation of the religious life. Although Conroy did not enter the Order, she returned to Calcutta in 1991 to once again serve the poor for a season.

Twenty-five years later, Conroy, Dartmouth '87, communicates the lessons she learned from her service, when she speaks at corporations, schools, and organizations around the world.

In her book, *Mother Teresa's Lessons of Love & Secrets of Sanctity*, she discusses her experiences working at Shishu Bhavan, a home for unwanted babies and needy children, and at Nirmal Hriday (Home for the Dying).

This spring, Conroy returned to Dartmouth to participate in the Wheelock Conference entitled, Faith, Reason, and Vocation at Dartmouth and Beyond.

The message Conroy shared was a simple one—a message of love and joy and a reminder to be kind and merciful. In short, it's a call to be holy.

"Holiness is not rocket science," Conroy said. "We are all called to holiness." In other words, God's call to holiness echoes through the boardrooms of corporate America, the lecture halls of the academy, and the living rooms of homes everywhere.

In fact, while working in Calcutta was transforming for Conroy, she says a sea-

son working in corporate America was also life-changing.

A company Conroy worked for in Maine asked her to give a presentation about her experiences in India. Conroy said she was surprised by the tremendous turnout, and the feedback was overwhelming. People approached her in

by using the gifts that God gave them."

"This latter type," writes Conroy, "is most pitiful of all."

Encouraged by the feedback she received, Conroy wrote her book and has been using it as a road map for the journey she takes with audiences while sharing the experience of living and serving



Susan Conroy, Dartmouth '87, spent a summer ministering to the poor with Mother Teresa in Calcutta, India.



tears saying her words helped change their perspectives on life. She recalls one man who said, "Even an atheist could tell someone was guiding you."

As a result, Conroy said, God shattered her misconceptions: "You can bring your heart into work in the corporate world. You can bring your compassion, kindness, and honesty."

Through simple acts of love and compassion, she contends, those living "ordinary" lives can perform extraordinary acts of mercy toward those living in poverty of spirit as well as in regard to material wealth.

"There are two kinds of poverty," writes Mother Teresa. "We have the poverty of material things...But there are those who are poor in other ways...victims of a life that has stripped them of meaning, or a sense of being alive, or realizing their full potential

amid destitution and suffering most people can barely imagine.

"I had never seen so many grotesquely maimed figures as I saw in Calcutta," Conroy writes. "People lay on the sidewalks, begging for rupees...There were so many bodies with missing limbs—so many twisted, frightful figures."

Yet, at only 20 years old, Conroy was able to greet the unimaginable with courage, love, and strength. She said the joy she found serving the Lord and the wisdom of Mother Teresa sustained her.

"We are able to go through the most terrible places fearlessly, because Jesus in us will never deceive us; Jesus in us is our love, our strength, our joy, and our compassion," Mother Teresa had said.

It's with that same love and compassion that Conroy lives her life today—a life she believes everyone is called to live: one of joyful service.

In particular, Conroy sees marriage and family as holy callings. Although she says the Lord has not yet led her to marry,

"Holiness is not rocket science. We are all called to holiness."

she believes being a parent and a spouse is an act of sacrificial love and the home a profound place to build a relationship with Jesus.

“If you want to know the measure of your own holiness today, look at how you treat your own family,” she says. “You are

no greater than you are in the four walls of your own home.”

Additionally, Conroy observes that “it’s easy to be kind to people outside your home”—it’s often only when people walk through their kitchen doors and let down their guards that their grumpiness

comes out.

“To those they love the most, they give the worst,” she says, calling families to be kind, loving, and gentle to one another. “Faith begins at home. That’s when it’s heroic—when no one is watching.” ■

By Eileen Scott, Senior Writer

A MEDICAL AND MORAL APPROACH TO SERVING THE POOR

Dr. Paul Farmer Gives Yale Divinity School Lecture

Y Physician and humanitarian Dr. Paul Farmer said we need to take better care of the poor when he gave the capstone lecture for Yale Divinity School’s New Testament Seminar, *Jesus and Paul on Poverty and Economic Justice*.

On April 26, Farmer spoke to an overflow crowd at Marquand Chapel on the topic, “The Corporeal Works of Mercy and the 21st Century Struggle against Poverty.” He described the American and European approach toward caring for the poor as: “If it costs a lot, it’s too much for the poor.”

“I’ve never seen that applied to public health,” he said.

Farmer, Harvard M.D. ’90 and Ph.D. ’90, co-founded Partners in Health nearly three decades ago, prior to his first year of medical school. Partners in Health (PIH) is an international organization

servicing the poor’s health care needs with a mission that is, according to its Web site, “both medical and moral.”

While Farmer’s talk at Yale Divinity School (YDS) centered around medical care for the poor and less on theology, his

approach to healing spawns from liberation theology, which is rooted in the Latin American Catholic Church and promotes preferential, compassionate treatment of the poor. And that, said Farmer, is a far cry from the “modern theology of public health” which centers on the cost effectiveness of treatment and care.



Paul Farmer (Harvard M.D. ’90, Ph.D. ’90) spoke at Yale Divinity School on “The Corporeal Works of Mercy and the 21st Century Struggle against Poverty” this spring.

Farmer initially embraced liberation theology as a Duke undergraduate. When Archbishop Oscar Romero was murdered by a death squad in El Salvador for preaching liberation theology, members of Duke’s faculty and student body gathered to hold a vigil at the Duke Chapel. Farmer was among the attendees.

Farmer encouraged YDS lecture attendees to do more than simply take care of the poor; rather, it’s all about “taking *better* care of the poor.”

The anthropologist and physician also spoke about the co-dependency of illness among the poor. Often pathologies such as hunger, drug abuse, and alcoholism run alongside illnesses such as tuberculosis and HIV/AIDS. Even within the U.S., says Farmer, some fall through the cracks.

Haiti, however, has remained a primary focus of care for Farmer since his time there in the 1980s. In the biography about Farmer, *Mountains Beyond Mountains*, author Tracy Kidder writes: “To Farmer, Haiti’s history seemed, indeed, like *The Lord of the Rings*, an ongoing story of great and terrible struggle between the rich and the poor, between good and evil.”

The country was a place where, according to Kidder, the manifestation of liberation theology came alive: “Almost all the peasants he was meeting shared a belief that seemed like a distillation of liberation theology: ‘Everybody else hates us,’ they’d tell him, ‘but God loves the poor more.’”

Farmer also loves the poor. Enough to divide his time between teaching at Harvard and serving in Haiti and Rwanda, where he helps develop solutions to poverty and disease. Farmer also told the YDS audience about the rebuilding efforts in Haiti after the devastating earthquake hit there.

Farmer has worked closely with former President Bill Clinton, Yale Law ’73. In Haiti, Clinton coined the phrase, “Build back better,” which, Farmer acknowledged, helped inspire him to find long-lasting improvements to the health care infrastructure in the devastated country.

An article for the *National Catholic Reporter* describes Farmer as “a doctor who reinvented international healthcare as a call to abolish poverty...Paul shows us how to follow Jesus by siding with the poor, advocating for social justice, and healing those in need. He models for us

how to be a Christian, how to be human in these inhuman times.”

And, apparently, the YDS community was eager for such hope from the down-to-earth physician who lives to heal.

In the YDS e-magazine, *Notes From the*

Quad, Timothy Sommer '13 wrote about the impact of Farmer's lecture: "There's something to be said when a lecture at Yale Divinity School not only fills Marquand Chapel to standing-room-only capacity, then fills the overflow capacity space in

Niebuhr Lecture Hall, and then makes its way into two other overflow spaces.”

There was something to be said, indeed, as Farmer gave a voice to the poor and marginalized and inspiration to those seeking to put their faith into action. ■

By Catherine Elvy, Staff Writer

A FACT-FINDING MISSION

Students Explore Disturbing Issues Surrounding Sex Trafficking



It's perhaps best known as the peach-tree-laden home of The Coca-Cola Company and CNN, as well as a megalopolis that doesn't skimp on sweet tea or southern hospitality.

But Atlanta, Georgia—the unofficial capital of the Deep South—bears a darker distinction: It's one of the nation's leading hubs of human trafficking and child-sex exploitation.

That reputation prompted 12 Princeton students to give up their spring break and instead visit Atlanta's Pace Center for Civic Engagement to explore the disturbing issues surrounding human trafficking.

“As Christians, we are called to be the voice for the poor and needy,” said Priscilla Agyapong '15. Agyapong was joined by three other students who are members of the leadership development ministries Princeton Faith and Action and Legacy: Joanna Anyanwu '15, Emily McDonald '15, and Stephanie Tam '13. Princeton Faith and Action (www.pfanda.org) and Legacy are supported and resourced by Christian Union.

The spring break trip was hosted by Breakout Princeton, an organization that offers undergrads the opportunity to take part in student-led, civic programs featuring community-immersion work during spring and fall breaks.

In Atlanta, the students explored issues tied to child-sex trafficking as they interacted with non-profit organizations, including a key faith-based group, law-enforcement agencies, policymakers, and government leaders. They learned that a major factor behind Atlanta's robust sex-trafficking business is its bustling Hartsfield–Jackson Atlanta In-

ternational Airport, one of the busiest airports in the world and the primary hub for Delta Air Lines and a focal point for Southwest Airlines. The presence of an international hub makes the city an ideal location for trafficking.

from South America, Mexico, or Bosnia and trafficked across state lines to work the streets of Atlanta. Others are from Asia and work in the area's massage parlors or strip clubs, according to the newspaper.



Students with Breakout Princeton ventured to Atlanta during spring break to study issues related to human trafficking in the United States.

About 100 adolescent girls are sexually exploited for money in Georgia on a typical night, according to a report by the Schapiro Group, an Atlanta-based research, marketing, and communications firm. The data reveals that 7,200 men pay for sex with adolescent females in Georgia each month.

In the United States, an estimated 18,000 people are trafficked annually. The majority are women and girls, the newspaper reports. Some are smuggled

Some of the youths are runaways lured by pimps who promise care but introduce them to cocaine and other illegal, addictive drugs. “It could have been me or someone I know. I have nieces this age,” said Agyapong. “What does this say about the United States?”

A key part of the week in Georgia for the Princeton students was spent volunteering with Jars of Clay, a Christian non-profit that provides emergency housing to homeless women and children, as well as

exploited and runaway youths. The organization also provides social services, food, clothing, and essentials to the poor, as well as a residential development center to homeless teens.

Overall, the Princeton students said they were deeply impacted by their trip to Atlanta and inspired to help combat human trafficking in the United States and beyond.

“As an aspiring writer, though, I am sure that generating awareness and cul-

“It could have been me or someone I know. I have nieces this age. What does this say about the United States?”

—Priscilla Agyapong '15

tural transformation through the narrative will be one of my goals,” said Tam.

Agyapong noted the magnitude of the problem may be disheartening, but she is

committed to galvanizing her collegiate peers to confront sex trafficking through community awareness and activism.

“These are real people,” she said. ■

By Catherine Elvy, Staff Writer

AFRICAN-AMERICAN FAITH LEADERS AND HIV PREVENTION

Research Paper: Churches Can Help Fight Disease with a Social Justice Focus

BROWN The faith community is ready and willing to combat the spread of HIV/AIDS among African Americans—if only public health leaders will call upon it to do so.

Amy Nunn, a Brown University scientist, and her colleagues note in a study that faith institutions are uniquely poised to address the HIV/AIDS epidemic, but they face challenges tied to the disease’s stigmas.

In an article from the May issue of *PLoS ONE*, a scientific journal, Nunn says that if public health and religious leaders can together view the problem through a social justice lens rather than as a purely medical or moral issue, they are likely to find common ground.

“Religious leaders are, in fact, willing to engage in dialogue and HIV prevention, if you do it in a culturally appropriate and faith-friendly way,” Nunn said. “This means that HIV prevention should be couched in social justice and public health, rather than in exclusively behavioral terms.”

In “African American Faith Leaders on HIV Prevention,” Nunn’s team of physicians and public health researchers spotlight the willingness among African-American clergy to focus on HIV testing, treatment, and social justice—a strategy compatible with religious teaching. Nonetheless, stigmas surrounding homo-

sexuality has historically divided the faith community.

Public health leaders have demonstrated, “a poor job of engaging African-American community leaders and, particularly, black clergy members in HIV prevention,” writes Nunn, assistant professor of medicine in Brown’s Warren Alpert Medical School.



Brown University Scientist Amy Nunn said the faith community can be a valuable ally in helping to reduce the spread of HIV/AIDS.

“There is a common misperception that African-American churches are unwilling to address the AIDS epidemic,” she adds. “This paper highlights some of the historical barriers to effectively engaging African-American clergy in HIV prevention and provides recommendations from clergy for how to move forward.”

Pastors with a heart for preaching the Gospel without compromise would find it difficult to adapt some of the recommendations as evident in the “challenges” listed in the study. Those challenges included “concerns about tacitly endorsing extramarital sex by promoting condom use” and “lack of educational information appropriate for a faith-based audience.”

Additionally, some pastors say they face barriers to preaching about risk behaviors without emphasizing abstinence.

Nonetheless, clergy from the study suggest couching the HIV/AIDS epidemic as a social justice matter, rather than a behavioral one, Nunn says.

Nunn, also of The Miriam Hospital, earned a doctor of science in 2007 from Harvard University (where she also earned a master of science in population and international health in 2003). The article’s coauthors include other researchers from Brown’s medical school and The Miriam, former Brown students, researchers from the University of Pennsylvania, and an official from the Council

for Relationships.

The paper in *PLoS ONE*—an international, peer-reviewed, online publication—distills dozens of interviews and focus group data among 38 African-American pastors and imams in Philadelphia, where racial disparities in HIV infections are pronounced. Nearly seven in 10 new infections in the city are among African-American residents, and two percent of the African-American population is living with HIV.

Nearly all of the 27 male and 11 female clergy say they could and would preach and promote HIV testing and treatment, a key finding because of the deep influence of faith leaders in their communities.

Such messages from clergy would provide a needed complement to decades of public health cautions that have emphasized risk behaviors, Nunn notes. Treatment can make it 96 percent less likely

that an HIV-positive individual will transmit the virus, and that makes testing and maintaining treatment especially critical.

Rev. Alyn Waller of Enon Tabernacle Baptist Church is one of the ministers committed to eradicating HIV/AIDS. His church in northwest Philadelphia has arranged marches to test sites.

“If we all go there to get tested, then the stigma is out of the window,” he says. “Our responsibility is to love on people and help people.”

Rev. Arthur White of Christ Community Baptist agrees. “We want to engage the community in a conversation and get more people tested,” White says of his West Philadelphia congregation.

Clergy participation is especially critical to combatting HIV/AIDS because religious institutions are the cornerstone of the African American community. A nationwide survey identifies African Americans as the most religiously committed

racial or ethnic group. Nearly 80 percent of African-Americans say religion plays an important role in their lives compared to 56 percent of U.S. adults, Nunn notes.

More than half of respondents attend religious services more than once a week, 76 percent pray on a daily basis, and 88 percent affirm certainty in the existence of God, according to a 2011 survey from The Pew Forum on Religion & Public Life.

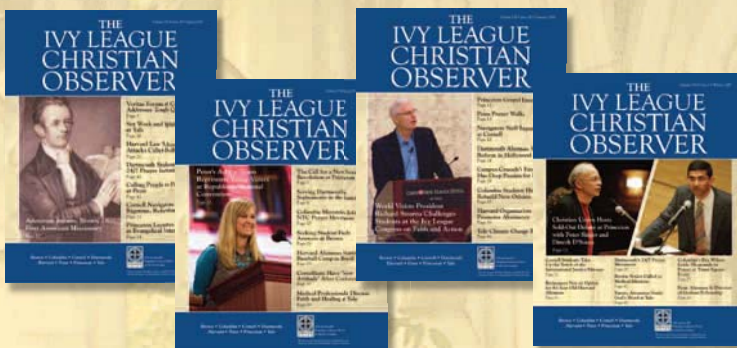
In partnership with pastoral and community leaders, Nunn is overseeing an HIV-prevention campaign that includes door-to-door testing in a zip code of Philadelphia with high-infection rates.

African-American churches have a 200-plus-year history of providing social and support services, Nunn says, and they played a critical role in the U.S. civil rights movement.

Testing should be the “backbone of any strategy to engage African-American clergy in HIV prevention,” Nunn said. ■

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'THE HEAVENS ARE OPENING'

Ugandan Pastor Challenges NYC Audience at Doxa Conference



Many of God's dealings with mankind are through the nations of the world.

That was the main point of the Rev. Dr. John W. Mulinde's message as the featured speaker at a one-day Doxa Forum on Renewal and Revival in Manhattan in April. Doxa Conferences, launched by Christian Union, help believers make an impact for Christ in their local churches, professions, and communities.

Mulinde was part of a historic revival in his homeland of Uganda, but not before his perspective had been enhanced.

"Everything God has done from Genesis to Revelation, He did in the context of nations," Mulinde said, adding that God's plan is to restore them.

Likewise, every nation and person reflects divine design and possesses spiritual appointments. Mulinde emphasized the relationship between prayer, revival, and community transformation.

"We are not here for ourselves. We are here for people," Mulinde said. "As an

fervent, travailing prayer and the role it played in undermining dictatorships and diseases that opposed Ugandans in recent decades.

Mulinde points to a mid-1990s prophecy he and others received that

lenged those in attendance to be forerunners who seek the Lord and prepare the way for His release of a fresh anointing across their homelands.

"You need to build an altar in your life. Meet with the Lord, worship Him, and

Mulinde also emphasized that God is raising an army of servants as He simultaneously "shakes the nations." He challenged those in attendance to be forerunners who seek the Lord and prepare the way for His release of a fresh anointing across their homelands.

promised the Ugandan church a substantial worldwide outreach and revealed the place of nations in God's purposes.

The prophecy also noted that, "if we continued to pray for problems to go away, there would be more to pray for," Mulinde said. "But if we prayed for God's purposes to stand and for [Uganda] to come into its destiny, that would solve our problems." Today, Mulinde and other church leaders seek to transform Uganda's social, political, and economic landscape and share their successes beyond their borders.

In 1988, Mulinde founded World Trumpet Mission to help prepare believers worldwide for Christ's return and equip them to finish His commission to the nations. The ministry holds AfriCamp, a massive, annual prayer conference, and hosts intercessory gatherings at Prayer Mountain for All Nations, a 100-acre hillside retreat.

Mulinde also emphasized that God is raising an army of servants as He simultaneously, "shakes the nations." He chal-

then bring your prayer needs," Mulinde said. "My ability to believe God is growing. The heavens are opening."

During his initial visit to the United States in 1996, Mulinde said God warned him the country was governed by layers of darkness. Mulinde said he felt impressed that God was "looking for a remnant to stand in the gap."

Likewise, Mulinde warned Doxa participants that evil forces use either oppression and torment or comfort and ease to distract believers.

"The enemy is determined to keep the nations away from what God intended. The enemy is targeting [things] of eternal value," he said. "Let us make the primary purpose of God's heart to be the primary purpose of our hearts."

Doxa leaders and participants alike said they were touched by Mulinde's message highlighting God's desire to restore nations.

"I was encouraged again by his description of the power of prayer to draw the presence of God and by his insistence that 'forerunners' are needed," said Chuck Hetzler, Christian Union's teaching fellow.

Hetzler, who holds a doctorate in philosophy in New Testament from Southern Baptist Theological Seminary, is transi-



Ugandan Pastor John Mulinde shared about God's plan for redeeming nations at the Doxa Forum on Renewal and Revival in Manhattan.

ambassador for the Kingdom, I cannot ignore what God is doing in this generation."

As such, Mulinde points to the power of

tioning to a new position as Christian Union's first alumni ministry director and will coordinate the organization's Doxa movement.

Mulinde's appearance in Manhattan was critical because of the city's global influence, Hetzler said.

"It would be amazing if Mulinde's message found reception in New York City," said Hetzler. "If Christian leaders and lay people truly applied his message, New York City, the nation, and the world would not be the same."

Alan Thorne, Princeton '13, echoed those comments.

"For me, the whole day served as a call

to be spiritually active and not just ritually devoted," Thorne said, adding that he wants "to be a walking revival, ready for whenever God wants to do something fantastic and amazing."

A computer-science major from Connecticut, Thorne previously served as president of Legacy, a leadership development ministry at Princeton that is resourced and supported by Christian Union.

"New York City is a fantastic place to start a nationwide movement," he added. "It's where a lot of people look for culture cues. The sparks of revival could carry to anywhere from New York City."

Brook Hazelton, a private investor and co-founder of St. James Partners, said it was "inspiring and humbling" to see a mission-minded leader from the developing world demonstrate passion for reaching the United States and beyond.

"Participants could feel the presence of God," said Hazelton, Princeton '96 and Harvard Business School '03. "The passion and desire for revival was abundantly clear."

Videos of the Doxa Forum on Renewal and Revival can be viewed at www.youtube.com/user/doxaconference. ■

By Catherine Elvy, Staff Writer

COMMITTING THE WORD TO MEMORY

Christian Union Hosts Contest in New York City



The Word of God can revive and enlighten the soul, while also instilling joy and purity, according to Psalm 19.

With that as a basis for a deep appreciation of the life-changing power of Scripture, the Christian Union held a Bible-memorization contest for students involved with its leadership development ministries. The event—a pilot program—was held on April 6 in the concert hall of The Liederkrantz Foundation in Manhattan.

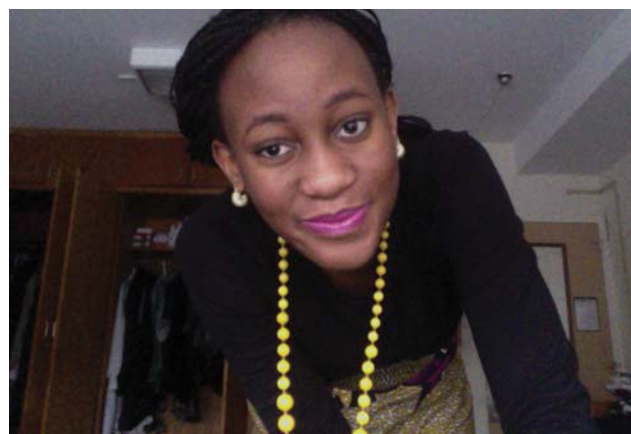
The top prize went to four freshmen from Columbia University who performed a narrative of verses from Psalms, Isaiah, John, and Hebrews that explored issues of pain and suffering and the ultimate fatherhood of God. Among them, Lillian Chow, Columbia '15, said the experience has helped deepen her relationship with Christ.

"It was a great feeling, when I was praying or in my quiet time, that I had these Scriptures in the back of my head," she said.

Joining Chow on the Columbia team were Tatianna Kufferath '15, Aniekeme Umoh '15, and Cheyenne Stewart '15.

A primary goal for the Christian Union is to encourage students at some of the nation's most influential universities to pursue a seeking-God lifestyle, which in-

cludes frequent, fervent prayer; massive intake of Scripture; repentance; humility through fasting; perseverance; promptly obeying the Spirit; and extended times of



Aniekeme Umoh, Columbia '15, was among the students who took part in Christian Union's Bible-memorization contest in Manhattan this spring.

gathering with believers.

"There's hardly a better way for the Scriptures to remain in us and be at the forefront of our hearts than to hide them in our hearts," said Jim Black, organizer for the contest and Christian Union's director of ministry at Columbia University.

A panel of judges evaluated the submissions on accuracy, creativity, and presen-

tation. Participating teams were required to recite between 50 and 120 verses, which could be pulled from a single book of the Bible or woven from a handful of books into a thematic presentation.

Christian Union faculty at Yale, Harvard, and Columbia encouraged students to craft engaging, stimulating presentations with the key goal of connecting with audience members. Black described the narrative from the female Columbia students as "moving and powerful."

Also competing were Joseph Kim '15 of Yale and Keren Rohe '13 and Matthew Harvey '15 of Harvard. Rohe and Harvey presented a thematic presentation on the names of God, while Kim recited from Philippians.

Participants received gift certificates to Christian Book Distributors, as well as signed copies of the best seller, *Bonhoeffer: Pastor, Martyr, Prophet, Spy*. The book's author, Eric Metaxas, Yale '84, attended the event with his wife Susanne

“I was encouraged to see my peers who had a heart to know the Word of God. Not only did they have a desire to know it better, they were also so joyful about investing their time in the Word.”

—Joseph Kim, Yale '15

Metaxas, who served as one of the judges.

Students said they appreciated the opportunity to be part of the event, which was held on Good Friday.

“I was excited to participate in this contest because I had been involved in Bible

verse memorization when I was younger,” said Umoh. “I wanted to revive that passion.”

Kim, Yale '15, echoed those comments.

“I was encouraged to see my peers who had a heart to know the Word of God,” he

said. “Not only did they have a desire to know it better, they were also so joyful about investing their time in the Word.”

Christian Union faculty members say they believe a thorough knowledge of the Scriptures and memorization of them are essential to the development of future Christian leaders.

“This is really a great way of getting God’s Word into, otherwise, secular universities,” said Black. “These students are being transmitters of Scripture into the public square through their bold leadership and promotion of the truth contained in the Bible.” ■

By Jade Noble, Columbia '12

CAPTURED BY THE CALL

Closer Conference Focuses on Student Missionary Efforts

Columbia Ivy League students who are interested in missions answered the call to worship, pray, and hear powerful messages on Easter weekend.

In April, Christians from all eight Ivy League schools came together for Closer: Captured by the Call, held by the Alabaster Group at the Marriot Hotel in Stamford, Connecticut. According to its Web site, the Alabaster Group is “wholly committed to furthering the Kingdom of God in every nation and every society.”

The conference is the second of its kind, dedicated to preparing students from “target schools” (all Ivy League institutions and MIT) to spread the Gospel and foster revival on their campuses. To encourage attendance, Closer was free to all the students. Although target students constituted most of the attendees, affiliates and members of the local community made appearances as well. Closer attracted more than 300 participants.

The conference schedule was ambitious, beginning with soaking sessions led by musician Laura Rhinehart that encouraged entering God’s presence for intense prayer and meditation. The



Pastor Che Ahn was one of the presenters at Closer: Captured by the Call.

morning and afternoon sessions featured prominent evangelists such as Che Ahn, Heidi and Roland Baker, David Hogan, and Bob Johnson, each of whom recounted stories from their times in ministry and gave attendees invaluable, abundant advice on being missionaries on campus. Although all parts of the Trinity were well represented at the conference, many noticed an emphasis on the Holy Spirit. One Cornell alumnus offered this explanation: “I think the Holy Spirit was emphasized at Closer because the Holy Spirit tends to be underemphasized on campus.”

“Fundamentally, it was encouraging to see that students with similar educational backgrounds were eager to seek after God one way or another,” says Daniel Oh, Columbia '12.

The sessions were cushioned with periods of free time, usually reserved for quick lunch and dinner trips to the local mall’s food court. This provided an opportu-

nity for students from different schools to mingle and discuss the day's proceedings.

For those who were new to the charismatic experience, the campus gatherings

“Fundamentally, it was encouraging to see that students with similar educational backgrounds were eager to seek after God one way or another.”

—Daniel Oh, Columbia '12

at the end of the day provided a forum for discussion and explanation, as well as socializing and winding down from an in-

tense day of worship.

Learning about the Bakers' mission in Africa or Hogan's willingness to spread the Gospel in hostile territories was a

highlight for some students. Many were inspired by the evening worship sessions led by the Mike Smith Band and Zenzo

Matoga. One Dartmouth senior was grateful for moments of silent prayer: “I don't always have time to do this at school.”

Perhaps the greatest benefit will prove to be what happens in students' lives since Closer closed up shop. “I had lunch with a group of students I met at the conference,” recalled Marie, a senior at Columbia. “We talked about how our relationship with God serves as a template for relationships with others. When we returned to the conference, we prayed for revival on our campuses and exchanged numbers. Hopefully our prayers will be answered, and we'll keep in touch.” ■

By Catherine Elvy, Staff Writer

REACHING OUT

Penn Students Work with Local Churches to Help Hurting Communities

P About a dozen students from the University of Pennsylvania spent their spring break ministering to residents of inner-city communities in Philadelphia.

The students were among 40 or so undergraduates from various colleges who joined forces to reach out to residents of the Fishtown and Kensington neighborhoods in March. Likewise, students, in cooperation with a handful of churches near Penn, participated in efforts throughout the spring semester to reach their peers and serve the communities bordering campus.

Among the spring break highlights: Penn students, along with members of Liberty Church East, cleaned up trash, handled household and landscaping projects, and participated in after-school activities for children. They also invited neighbors to participate in an Easter celebration and meal, volunteered at a crisis-pregnancy center, served meals to the homeless, and put on a carnival for children.

“We're a church that loves Jesus and wants to bless the community,” said John Alexander, associate pastor of Liberty Church East, also located in the Kensington-Fishtown area.

Alexander said his neighborhood-oriented church aims to prepare students for future service opportunities as they tran-

sition to the workforce and future roles as community leaders.

“As the students transition, we want



Bethany Haberer (front right), Penn '14, was among a group of University of Pennsylvania students who spent spring break ministering to residents of an inner-city Philadelphia community.

them to be vibrantly attached to church life," Alexander said.

Alexander added that he speaks once a semester to Penn Students for Christ (www.phillycru.org), and some of the campus ministry's staffers and students attend his church and participate in small-group and other activities.

"It really makes you dream big about what these students can be in and out of Philadelphia," Alexander said.

Students said they were impacted by

"At Penn, we are secluded in our Ivy League bubble, surrounded by beautiful trees and historic buildings. If you ride the subway for 15 minutes, you will find yourself at a bridge where 98 dead bodies were found in one year from drug overdose and where children cannot play in the grass across the street because it's too dangerous."

—Bethany Haberer '14

their experiences serving in some of Philadelphia's neighborhoods.

Bethany Haberer, Penn '14, was affected by the suffering she witnessed.

"At Penn, we are secluded in our Ivy League bubble, surrounded by beautiful trees and historic buildings," she said. "If you ride the subway for 15 minutes, you will find yourself at a bridge where 98 dead bodies were found in one year from drug overdose and where children cannot play in the grass across the street because it's too dangerous."

The students spent one of the first days over break picking up trash from a neighborhood field.

"The field is nicknamed 'Needle Park'

because people are always shooting up heroin, leaving hundreds of needles scattered in the grass and piles of trash," Haberer said. "Each needle that I picked up with my leather gloves reminded me of the brokenness in this world."

DeAnna Kerley, Penn '14, echoed those sentiments.

"I felt God calling me to serve during my spring break trip," said Kerley. "My walk with Jesus had become too comfortable, and I knew that I needed to step out

Lennox appeared at Penn as part of a Veritas Forum. Campbell gathered with students two hours each week in Houston Hall after the February event to explain the basics of Christianity.

The pastor reaches out to Penn students because he remembers the stressful years he spent as a pre-med undergrad. "I have a burden to go back. I walked those hallways," he said.

Students involved with Renewal Presbyterian Church spent much of the spring semester discipling younger students, inviting classmates to church, and joining forces with area campus ministries to promote unity at Penn.

Renewal College Fellowship is a ministry of Renewal Presbyterian Church, which is part of Presbyterian Church of America.

As part of outreach activities, students invited peers to attend church and small group activities, passed out care packages in dining halls, surveyed classmates about their knowledge of Easter, and offered prayer support.

"We are trying to be a bit more relational-oriented in our campus outreach," said Samantha Shen, Penn '13, who serves as a small-group leader with Renewal College Fellowship.

Students involved with Grace Covenant Church also formed teams to share Christ's Gospel on their campus.

In addition to spreading across campus to witness in teams of two or three, the students distributed water bottles promoting outreach events and passed out treats with notes tied to Valentine's Day, Easter, and final exams.

"We really wanted to share the Gospel and share God's love," said Jabez Yeo '12. "We wanted to encourage everyone during finals because it is a stressful time. Everything was received well." ■

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CHRISTIAN UNION

First Ever Faith and Action Conference

More than 150 Ivy League students attended Christian Union's inaugural Faith and Action Conference in April at the Heritage Hotel in Southbury, Connecticut. The students are members of leadership development ministries at



Jeffery Ventrella, an attorney with the Alliance Defense Fund, served as a featured speaker for Christian Union's inaugural Faith and Action Conference.

Columbia, Dartmouth, Harvard, Princeton, and Yale that are supported and resourced by Christian Union.

Conference topics included sexual integrity; issues tied to the hookup culture; vocational success; and the seeking God lifestyle. In addition to Christian Union faculty, featured speakers included Jeffery Ventrella—a senior vice president and senior counsel with the Alliance Defense Fund. Ventrella oversees the Blackstone Legal Fellowship and ADF Legal Academy programs.

Ministry Fellow Honored for Work with Female Students

The Black Men's Awareness Group honored a Christian Union ministry fellow for her service to students.

The Princeton University student organization recognized Kimberly Bolden during an annual women's appreciation dinner on April 29 for her ministry to Legacy's female students. Legacy is a leadership development ministry resourced and supported by Christian Union.



Christian Union Ministry Fellow Kimberly Bolden (middle right) was honored by Princeton University's Black Men's Awareness Group for her service to female students.

"It's just a great time to pause and pay respect and honor," said Bolden, who joined the Christian Union in fall of 2011. "They saw me as a role model for the young women on campus and as an encouragement to the young men."

'From Serial Dating To Joyful Waiting'

Christian Union Ministry Fellow Ali Smith travelled to the Republic of Singapore over spring break to share insights from her book, *Entrusting the Key: From Serial Dating to Joyful Waiting*.



Christian Union Ministry Fellow Ali Smith, Princeton '06, shared insights from her book on singleness during a trip to Singapore during spring break.

Smith, who serves at Princeton University, spoke about issues tied to singlehood at Hope Church Singapore. Smith, Princeton '06, also appeared at several other venues during her trip in March.

"My message is about entrusting your heart's desires for love and intimacy," Smith said.

ALL IVY

Global Leadership Summit Features Ivy Speakers

The Global Leadership Summit—held August 9-10 at Willow Creek Community Church in South Barrington, Illinois and broadcast to satellite sites around the world—will feature several Ivy League alumni among its distinguished speaker roster.

Pulitzer Prize winner Sheryl Wu Dunn (Cornell '81, Harvard MBA '96, Princeton MPA '88) is one of the scheduled speakers at The Global Leadership Summit in August.



Speakers with Ivy League connections include Pulitzer Prize-winning writer Sheryl Wu Dunn (Cornell '81, Harvard MBA '96, Princeton MPA '88); Geoffrey Canada (Harvard ME '75), CEO of Harlem Children's Zone; Marc Kielburger (Harvard '00), co-founder of Free the Children; and

William Ury (Yale '75, Harvard Ph.D. '92), co-founder of Harvard's Program on Negotiation. The faculty also includes former Secretary of State Condoleezza Rice and Jim Collins (author of *Good to Great*).

Article Examines Students' Use of Antidepressants

In her article for *The Chronicle Review*, "Prozac Campus: The Next Generation,"

Katherine Sharpe examines the use of antidepressants on college campuses. According to Sharpe, "the need to appear flawless" is behind many mental health issues among students. "In such cases,"



The writing of Julia Lurie, Yale '12, was cited in The Chronicle of Higher Education article about mental illness on campuses.

she writes, "medication is seen as protection against emotions that the idealized, pluripotent, high-achieving self, to which these students strive, deems not just unpleasant, but unacceptable."

Sharpe also quotes a *Yale Daily News* article by Julia Lurie, Yale '12, describing Lurie's experience with mental illness: "What is far more worrisome than the number of students who struggle with mental health is the fact that so few talk about it."

Yale Divinity School Dean Steps Down, Embarks on Writing Project

The dean of Yale Divinity School, Harold Attridge, Harvard Ph.D. '75, stepped down in June after two five-year terms. Attridge will take a year-long sabbatical in Australia, where he plans to write a commentary on the Gospel of John. He is scheduled to return to YDS in August 2013 to begin a stint as Sterling Professor and teach New Testament.

The Harold and Jan Attridge Scholarship Fund was established in honor of the former dean's contributions to YDS.

Harold Attridge (Harvard Ph.D. '75), long-time dean of Yale Divinity School, stepped down in June and is taking a sabbatical to work on a



Gospel of John commentary.

BROWN

“Unified Praise Night 2012: He Dwelled among Us”

Students from a variety of campus ministries at Brown participated in a joint praise night in the spring.



Students involved in Brown University campus ministries participated in a joint praise night in April.

On April 14, students gathered in the List Art Center for Unified Praise Night 2012: He Dwelled among Us. The undergraduates convened to celebrate God, become more united with God (and with one another),

and learn about the significance of Christ for their lives.

A Christian Union grant helped underwrite the event.

Faith, Psychology, and the Origins Of God

The topic for this spring’s Veritas Forum at Brown was Faith, Psychology, and the Origins of God: Why Do People Believe? Presentations and discourse explored issues such as the possibility of psychological reasons for belief in God, if faith is just a convenient lie, and why anyone would still believe in God in a world of scientific discovery?

Participants included Justin Barrett, Cornell Ph.D. ’97, chair of psychology at Fuller Theological Seminary and author of *Why Would Anyone Believe in God?* Brown Professor of Biology Kenneth Miller moderated the event.

Dr. Justin Barrett was among the participants at The Veritas Forum at Brown.



Athletes in Action Senior Send-Off

As the academic year came to a close, members of Athletes in Action at Brown (www.aiaatbrown.com) bid farewell to fellow students during the ministry’s annual Senior Send-Off in May at Christian Union’s Judson Center.

The event, which honored and recognized graduating seniors who participated in AIA, included a time for fellowship among students, as well as gratitude and prayer for the graduating seniors.



Athletes in Action honored its graduating students at its annual senior send-off.

COLUMBIA

Alumna Adds New Testament Blog to Her Web Site



Caroline Coleman, Princeton ’86 and Columbia ’90, is the author of a blog entitled, *A Chapter a Day*.

Writer, speaker, and lawyer Caroline Coleman, Princeton ’86 and Columbia ’90, has added a New Testament blog to her Web site, carolinecolemanbooks.com. The blog—*A Chapter a Day*—is “at the intersection of Scripture, literature, the arts, culture, and life in New York City.”

Coleman is also author of *Loving Soren* and has written numerous articles for *Writer’s Digest* and *WORLD* magazine. She is also part-time in-house counsel at Plasma Physics Corp.

Obama Backs Same-Sex Marriage

President Barack Obama, Columbia ’83 and Harvard Law ’91, became the first sitting president to publicly support same-sex marriage. His announcement came just a day after North Carolina voters banned same-sex marriage.

The president announced his views during an interview with ABC News on May 9: “At a certain point, I’ve just concluded that for me personally, it is

President Barack Obama, Columbia ’83 and Harvard Law ’91, supports same-sex marriage.



important for me to go ahead and affirm that I think same-sex couples should be able to get married.”

The president’s campaign said on May 8 that he was “disappointed” by the North Carolina amendment.

Campus Janitor, 52, Earns Degree

A 52-year-old janitor and Yugoslavian refugee graduated from Columbia University this May with a degree in classics. Gac Filipaj, a Catholic, spent a dozen years cleaning Columbia’s buildings and attending classes. Filipaj left Albania to avoid being drafted into the Yugoslav army, according to MSNBC. He was just about to complete his law school studies in Belgrade when he left for the United States.

Filipaj hopes to continue his studies and earn a Ph.D. in Roman and Greek classics. “Someday, he hopes to become a teacher, while translating his favorite classics into Albanian,” the report stated.

Albanian immigrant Gac Filipaj, employed as a janitor at Columbia, graduated from the university with a degree in classics.



CORNELL

“Day and Night” – 45 Days of Prayer

Campus on a Hill (www.campusonahill.org) held “Day and Night”—45 Days of Prayer from February 23 to April 7. The event, designed to encourage believers



Campus on a Hill hosted “Day and Night—45 Days of Prayer” at Cornell to encourage unity among the Body of Christ and pray for non-believers.

and build unity in the campus Body,

included 24/7 prayer, inter-ministry worship and prayer, as well as opportunities for prayer walking and fasting.

While geared toward believers, the events also provided opportunities and encouragement for the Cornell community to pray for non-believers to come to know the truth of the Gospel.

Easter on the Quad Brings Prayer, Worship to Campus

Campus on a Hill sponsored (www.campusonahill.org) Easter on the Quad. The weekend event included prayer, exhibition tents, and a celebration worship service.

Pastors and leaders from local churches joined students and campus ministry staff to facilitate the event. Louie Rudin, a YoungLife staffer in Ithaca, served as the celebration service’s main speaker. The Gospel message for the event was “Old Secrets, New Hope.”



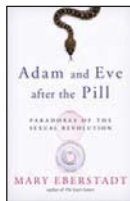
Campus on a Hill reached out to the Cornell community through its Easter on the Quad initiative.

Adam and Eve after the Pill

Adam and Eve after the Pill: Paradoxes of the Sexual Revolution, the new book by author Mary Eberstadt ’83, explores the social consequences of the sexual revolution and one of its most popular catalysts—the birth control pill.

In the wake of the controversial federal mandate that employer health insurance plans cover contraceptives, Kathryn Jean Lopez, editor-at-large for *National Review Online*, stated that, “our United States federal government...is

Mary Eberstadt, Cornell ’83, explores the social consequences of contraception and the sexual revolution in her latest book, *Adam and Eve after the Pill*.



currently pushing the views expressed in this book to the sidelines,” adding that Eberstadt’s book is, “a protest vote—a first among many.”

DARTMOUTH

World Bank’s New Chief Is Dartmouth President

The World Bank named Jim Yong Kim, Dartmouth College’s president, as its new chief.



The World Bank named Jim Yong Kim, Dartmouth College’s president, as its new chief in April. Kim, Brown ’82, earned a medical degree in 1991 and a doctorate in anthropology in 1993 from Harvard University.

Kim, at Dartmouth’s helm since 2009, is a 1982 Brown alumnus and also earned a medical degree (1991) and doctorate in anthropology (1993) from Harvard University.

In his Dartmouth inaugural address, the former Harvard lecturer and medical administrator referenced the college’s founder, Rev. Eleazar Wheelock, and his hopes of “enlarging the soul” of students. Kim’s maternal uncle, Hearn Chun—trained in philosophy and theology—gave the invocation; his mother studied theology at Union Theological Seminary in New York.

Christian Alumni Discuss Faith, Work, and Service

More than 100 Christian alumni shared their stories of faith, work, and service to others at the 2012 Wheelock Conference in April. The conference seeks to foster faith-based, intellectual discourse by



Former NFL Quarterback Jeff Kemp, Dartmouth ’81, shared his faith journey at the Wheelock Conference.

exploring a Christian worldview. The theme for this year’s event was Faith, Reason, and Vocation at Dartmouth and Beyond.

Among alumni who spoke at the event were former NFL quarterback Jeff Kemp ’81, Susan Conroy ’87 (author of *Mother Teresa’s Lessons of Love and Secrets of Sanctity*), and Chris Goulard ’89, associate pastor at Saddleback Church in California.

Waterman Institutes Hosts ‘Faith and Work’ Seminar

A “Faith and Work” seminar was hosted by the Waterman Institute (www.watermaninstitute.org) this spring and featured Dartmouth professors Lindsay Whaley and Gregg Fairbrothers ’76.

Topics for the multi-week seminar included: Adam in the Garden: The Purpose of Work in Paradise; After the Fall: The Purpose of Work in a World Between Brokenness and Redemption; and Faith and Career: Reflections on 22 years of Leadership in the Oil Business.

The Waterman Institute facilitates exploration of Christian thought and its relevance to life and learning.

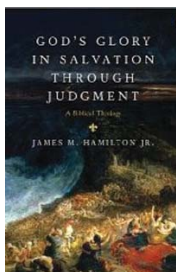
Lindsay Whaley was among the Dartmouth professors who spoke during the Waterman Institute’s Faith and Work seminar.



PHOTO CREDIT: Joseph Mehling ’69

HCFA Summer Reading Project

Harvard College Faith and Action, a leadership development ministry supported and resourced by Christian Union, is hosting a summer reading project that features James M. Hamilton's book, *God's Glory in Salvation through Judgment: A Biblical Theology*.



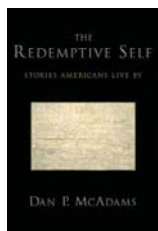
Students with Harvard College Faith and Action will remain connected this summer through a reading program featuring James M. Hamilton, Jr.'s book, *God's Glory in Salvation through Judgment: A Biblical Theology*.

Roughly 100 students are participating in the project, which involves weekly online discussions. Hamilton is participating in the discourse by answering questions about the book. Along with inspiring students to explore and discuss the truths of Christianity, the project also serves to help students remain connected and actively engaged in pursuing a deeper faith during the summer months.

Evolution Downplayed by Harvard Alum, Psychology Professor

In April, Dan McAdams, Harvard Ph.D. '79 and chair of Northwestern's psychology department, spoke at the Consilience Conference on Evolution in Biology, the Human Sciences, and the Humanities. McAdams contended that evolution is a non-story and downplayed it as humankind's narrative, according to the *Chronicle of Higher Education*. The conference was held in St. Louis, Missouri.

The *Chronicle* article quoted McAdams' book, *The Redemptive Self: Stories Americans Live By*: "People create stories to make sense of their lives...You can't really feel anything for this character—natural selection."



Dan McAdams, Harvard Ph.D. '79, has downplayed evolution as a credible story in the human narrative.

Divinity School Names New Dean

David Hempton was named new dean of Harvard Divinity School by University President Drew Faust (Penn Ph.D. '75) in March. Hempton, who previously was the Alonzo L. McDonald Family Professor of Evangelical Theological Studies at Harvard Divinity School (HDS), will officially assume his duties July 1.

"David Hempton is an internationally recognized historian of Christianity with an exceptionally distinguished scholarly record," Faust said. "His broad-ranging interests in religion, political culture, identity, and ethnic conflict and the history and theology of Evangelical Protestantism make him particularly well-suited to advance the understanding of religion at Harvard and in this religiously pluralistic world."



David Hempton, professor of evangelical theological studies, was named new dean of Harvard Divinity School.

PHOTO CREDIT: Tony Rinaldo

PENN

Cru Students Head to Spiritual Retreats

Students involved with Cru ministries at Penn participated in men's and women's retreats in the spring.

Sixteen women involved with Penn Students for Christ (phillycru.org) participated in a getaway March 23-24 at the Christian Association House, an ecumenical facility in Philadelphia. Karen Alexander, wife of Liberty Church East's executive pastor, served as speaker for the women's retreat.

As for the men, 10 ventured to Coatesville March 30-31. Tom Hudzina, a staffer with Cru's outreach at West Chester University, served as speaker.

Tom Hudzina, a staffer with Cru's outreach at West Chester University, was the featured speaker at the ministry's spring men's retreat.



Alums Aiming to Raise \$75k for Student Who Died after Race

Friends of a University of Pennsylvania senior who died in November are raising money to create a scholarship to honor the Wharton senior.

Olivia Chuang, Penn '10, is a member of a scholarship committee raising money in memory of Jeffrey Lee, a University of Pennsylvania student who died after running in the Philadelphia Half Marathon in 2011. Lee's family received an honorary degree on his behalf in May.



Jeffrey Lee, a nursing major who was active in Christian organizations on campus, died on November 20 after running the Philadelphia Half Marathon.

Three alumni are leading the scholarship committee, which hopes to raise \$75,000. The scholarship will go toward supporting nursing and health care management students who exhibit academic excellence and robust community involvement. Lee's family received an honorary degree for him in May. More information is available at www.upenn.edu/JeffreyLeeScholarship.

Gospel Choir Concerts Celebrate End of School Year



Full Measure, Penn's Christian a cappella group, performed in the Philadelphia Episcopal Cathedral in April.

Gospel choirs from the University of Pennsylvania celebrated the end of the year with concerts.

More than 200 attended the New Spirit of Penn Gospel Choir's (www.dolphin.upenn.edu/nspirit/) performance, "The Resurrection Power," in Dunlop Auditorium in April. The concert featured a variety of gospel, hymn, and contemporary pieces.

Approximately 200 people attended

Full Measure's (www.full-measure.org) performance of "By Grace" later in the month. Penn's Christian a cappella group performed in the Philadelphia Episcopal Cathedral.

"We are so thankful that the Lord enables us to be a small part of what He's doing on this campus," said Jabez Yeo, '12, of Full Measure.

PRINCETON

Campus Ministries Participate in Reunions 2012

Princeton Faith and Action and Legacy hosted events during Princeton Reunions 2012, held in June.



Catherine Pharris Anderson, Princeton '97, served on an alumni panel

discussion during a Reunions 2012 event sponsored by Christian Union.

One of the highlights was an alumni panel discussion on living out the Christian faith. Catherine Pharris Anderson '97, Kendrick Melrose '62, and Drayton Nabers '62 served as panelists at the event in McCosh Hall.

In addition, Ed Weihenmayer '62, Duncan Rein '97, and Tamara Whitaker Mullings '07 offered their testimonies during a service at Nassau Christian Center. As well, the participating organizations hosted a brunch in the Frist Campus Center on June 2.

Catholic and Pro-Life Groups Busy during Reunions 2012

The Aquinas Institute, Princeton's Catholic ministry, held a breakfast in Murray-Dodge Hall on June 2.

Student leaders hosted the Pro-Life Pro-Family Reunions 2012 Reception in Butler College on June 1. Professor Robert George, Harvard Law '81, spoke about the role of the pro-life and pro-family message at



Professor Robert George (Harvard Theology '81, Harvard Law '81) spoke during the Pro-Life, Pro-Family Reunions 2012 Reception.

Princeton, and student leaders from Princeton Pro-Life and the Anscombe Society presented updates to alumni, students, and friends about their activities.

Theologian Delivers Talk On Justice

Noted theologian Jim Skillen discussed the responsibility we bear for doing justice in our private and public lives—as well as governments' responsibility to make societies just—as part of a lecture series hosted by Manna Christian Fellowship (www.princeton.edu/manna).

Skillen, founder and retired president of The Center for Public Justice, spoke at

Theologian Jim Skillen spoke at Princeton University as part of Manna Christian Fellowship's public lecture series in April.



McCormick Hall on April 14. The Center for Public Justice is a think tank that strives to bring a Christian worldview to bear on a variety of policy issues.

YALE

Jonathan Edwards Center Expands

The Jonathan Edwards Center, headquartered at Yale Divinity School, has expanded its scholarly reach through the Jonathan Edwards Centre for South America in Brazil.

"Our hope is that our institution, together with our partners from Yale, will make use of the spaces that the Jonathan Edwards Center-Brazil will certainly generate, not only to make known the works of Jonathan Edwards, but also to challenge the theological community in Brazil," said Davi Charles Gomes, president of Andrew Jumper Graduate School of the Mackenzie Presbyterian Institute, where the new Edwards center is located.



The Jonathan Edwards Center at Yale continues to expand its scholarly reach and has opened a new location in Brazil.

Courtesy of Jonathan Edwards Center at Yale

Newark Mayor, Yale Alum Saves Neighbor from Burning Building

Newark, New Jersey Mayor Cory Booker, Yale Law '97, made headlines this spring when he helped save a neighbor from a burning building. "There was a time when I didn't think we'd make it out of there," Booker said during a press conference. "I didn't feel bravery; I felt terror...There was a moment I felt very religious."

New Jersey Mayor Cory Booker, Yale Law '97, sacrificed his own safety when entering a burning building to rescue a neighbor.

Courtesy of City of Newark



News accounts reported how Booker fought smoke and flames to rescue his neighbor from the second floor of a building next to his home. The mayor suffered second-degree burns and smoke inhalation as a result of his actions. In June, Mayor Booker was again cited as a Good Samaritan when he helped a car-accident victim.

Priscilla Buckley, sister of William F. Buckley, Jr., dies

Priscilla Buckley, who sat on the board of directors for the William F. Buckley, Jr. Program at Yale University, died at her Connecticut estate in March.

The journalist was the longtime managing editor of the *National Review*, the conservative magazine launched by her famed brother, William Buckley, Yale '50. Commentators labeled Ms. Buckley the den mother of the modern conservative, intellectual movement through her stewardship of the publication.

Survivors include brother James Buckley, Yale '43, a former U.S. senator and federal judge, and nephew Christopher Buckley, Yale '75, a novelist.

Students and faculty involved with the William F. Buckley, Jr. Program at Yale University mourned the loss of board member Priscilla Buckley, who died at her Connecticut estate in March.



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 100 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 influence 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



Christian Union Founder and President, Matthew W. Bennett, Cornell BS '88, MBA '89.

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 dramati-

cally 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. 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 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 bibli-

cal depth, theology, Christian worldview, and integration of faith with academic disciplines and anticipated vocations.

Thirdly, and perhaps most importantly, Christian Union emphasizes the importance 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 50 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 interns 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 several 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: Columbia, Cornell, Dartmouth, Harvard, Princeton, and Yale (other campuses will be added down the line).

The centerpiece of the CLDP consists of Bible Courses containing 8-10 students, each led by a Christian Union ministry fellow. These are very popular and there is often a waiting list for students to join. During the spring semester, Christian Union ministry fellows led a total of 58 Bible Courses on the following campuses: Princeton (32 Bible Courses), Harvard (13), Yale (5), Dartmouth (5), and Columbia (3). 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). 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, 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 always to make time for prayer." ■

LORD, TEACH US TO PRAY

Luke, the physician and author, presents his readers with an account of Jesus' times of prayer in the first of his two-part volume describing the life and ministry of Jesus. In Luke 11, concluding a time of heavenly communion with the Father, Jesus is surrounded by His disciples when one dared to ask, "Teach us to pray." These men had been in the company of the Messiah, heard Him preach and teach with authority, and witnessed the restorative healing of the sick and righteous dominion over demonic forces. Such power exerted from the Son of God should bare many questions, yet the pertinent request on their minds in the moment was: teach us to pray.

And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him. Pray then like this: "Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil" (Matthew 6:7-13).

There is much to glean from this passage, a prescription for prayer when one lacks words. We see that Jesus addresses the request of the disciple with an answer that pierces the soul.

Our Father creates access to a personal relationship with God—so powerful that he makes clear our adoption as sons and daughters in Him. The Invisible One who has gone before us is taking care of us and to Him we say, *Hallowed be your name*. Reverence for God establishes the posture and attitude of the worshipper's heart. We must clothe ourselves with humility as we laud the King of kings and Lord of lords.

Your Kingdom come, your will be done. May God's purpose be advanced on the earth as it has been predestined in Heaven. May righteousness rule and authority bring peace to a volatile and violent world that has fallen prey to sin. With open hearts and outstretched hands looking towards what is to come, may we be recipients and agents of His grace and mercy. May God soften our hearts to hear and respond. Let us seek to die to our vain pursuits

as we purpose to live for His.

May God purge and prepare us and work on us as we do the work that He has prepared in advance for us to do. Our holy ambition is to see His will be done *on earth as it is in Heaven*.

Give us this day our daily bread. May neither our wealth cause us to neglect Him nor our poverty cause us to despise Him. Let all resources that have been entrusted in our care meet our need and the needs of others. May our success and pain continually reveal the idols of our hearts so we can cast them down and place Christ on the throne where He belongs.

Forgive us of our sins as we forgive those who sin against us. May our hearts be still and bring to mind each and every one that has sinned against us that we may forgive them as Jesus has so surely forgiven us. May God search our hearts and reveal if there is any wickedness, any blind spots that His spirit is unable to shine through. Again remind us that forgiveness requires godly humility.

Lead us not into temptation but deliver us from evil. As we continue to draw near to God, may we resist the conniving tactics of the evil one. We know that it is not in God's character to tempt his people, but provide for them an escape route. We are assured that the testing of our faith produces perseverance that procures completion in Christ where we lack nothing.... amen!

I encourage you to use this model to pray as Jesus did. Approach His throne humbly yet boldly, honestly, and fervently with great faith. Still your spirit and listen for His response. Then do what He has commanded because your Father knows what you need. ■

Kimberly Bolden serves as a Christian Union ministry fellow at Princeton University. She is a native of Trinidad and Tobago. Kimberly graduated with honors from Point University where she gained a Bachelors of Arts in Business Administration/Management and a minor in Biblical Studies. With a genuine love for Christian education, Kimberly has taught elementary through high school and brings with her 12 years of combined experience in women's, youth, and college ministry.



***With open hearts and outstretched hands
looking towards what is to come, may we be recipients
and agents of His grace and mercy.***

BROWN

- Pray for the Reformed University Fellowship's leadership retreat in August as staff members come together for fellowship, the study of God's Word, and planning and goal setting for the new academic year.
- Continue praying for Christina Hull Paxson, the new president of Brown University.
- Pray for incoming freshmen and transfers, that they would seek out a campus ministry this September and seek the Lord with fervor.

COLUMBIA

- Pray that Columbia students living in New York City over the summer will seek out Christian fellowship and grow in their faith through Bible study, prayer, and worship.
- Pray for students who recently graduated, that they will find a church where they can take up a leadership role and make an impact for Christ.
- Pray for Christian faculty and staff members, that they would be bold in sharing their faith with colleagues and students.

CORNELL

- Join leaders at Chesterton House in praising God that they served more students this past year than ever before.
- Pray for Lifelines, an outdoor ministry of Cru, as they build relationships and minister to students through outdoor activities such as canoeing and paintball.
- Pray that the student leaders of Cornell Navigators would be filled with wisdom, grace, and favor as they seek to disciple their peers.

DARTMOUTH

- Pray for the recent graduates who profess Christ, that they will take the Gospel message into the workplace and world.
- Pray for unity among the Christian ministries on campus. Pray that leaders will form fruitful relationships as they serve the Lord at Dartmouth.
- Pray in advance for the many students whom God will draw to Himself during this coming year. Pray that each campus ministry would reach out to these students with boldness.

HARVARD

- Pray for incoming freshmen and transfers, that they would be open to seeking out a ministry on campus that would strengthen their faith.
- Pray that students will continue to make Christ a priority in their lives this summer.
- Pray that God would send His Holy Spirit throughout campus, so ears will hear and hearts will be opened and many will accept the Gospel message. Pray for lasting fruit as a result of prayer meetings, Bible studies, and outreach events.

PENN

- Pray that graduates who are entering the workforce this summer will transition well and find churches that will challenge them to grow in Christ.
- Pray for God to open doors for Penn students to reach out lovingly to the large Jewish population on campus.
- Pray with the ministry leaders as they meet on a weekly basis to pray for God to transform the campus with the Gospel.

PRINCETON

- Pray for recent Princeton University graduates as they seek employment. Pray that they will not be discouraged, but would ask God for guidance.
- Pray for a smooth transition as Manna Christian Fellowship welcomes a new executive director, Sam Chez.
- Pray for campus ministry leaders, including: David, Ali, Angel, Scott, David, Tim, Keith, Quincy, Cassy, Bill, Debbie, Chris, Danielle, Anna, Wesley, Kim, Scott, and Jan.

YALE

- Pray that the ministry leaders at Yale would make Christ-glorifying decisions as they prepare for the fall semester. Ask God to strengthen their faith.
- Keep in prayer students doing missions work over the summer, both at home and abroad.
- Praise God with the International Church at Yale for the 23 internationals who attended the spring Alpha Course, and keep in prayer those who accepted Christ and will be baptized over the summer.



From the bottom of our hearts, “Thank You!”

Through your generous giving, Christian leaders
are being developed to change culture.



Cristina Martinez, Princeton '12

Hometown: Miami, Florida

Major: Anthropology

Campus Activities: Tigers for Israel; Princeton against Sex Trafficking; Princeton's
Community House Tutor; Princeton Faith and Action

As the outgoing vice president of Christian Union's ministry at Princeton, I can attest to how much the Christian leadership development program changes you. I've been molded by four years of challenging Bible courses, personal mentoring, and powerful leadership coaching.

As a new graduate, I plan to use what I've learned with Christian Union to tackle an issue affecting young adults. Youth who age out of foster care emerge with virtually no support system to help them navigate life; it's an issue that cries out for Christian leadership. I wrote my thesis on the subject and, thanks to a fellowship grant I've been awarded, I'm moving to Philadelphia to help launch a mentorship program for these young adults.

So what difference has Christian Union made in my life? A world of difference – I've learned to put God at the center of my work, plans, and future goals.

www.Christian-Union.org/Giving

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