

the IVY LEAGUE CHRISTIAN OBSERVER



Making Their Case

Columbia Students Examine Treatment of Sacred Texts in Core Curriculum

Page 12

**Ministry at Dartmouth Again
Denied Recognition**

Page 4

**Worship Workshop
Offered at Cornell**

Page 6

**'Doubt and Religion'
At Harvard**

Page 7

**Yale Basketball Players
Are Point Men
For Team Sober**

Page 8

**Penn Catholic Community
Continues to Grow**

Page 10

**Teaching Fellow Helps
Students Navigate Princeton
Religion Course**

Page 15

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



CHRISTIAN UNION

Developing Christian Leaders to Transform Culture

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



CHRISTIAN
UNION

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 sends out monthly, campus-specific e-mails that describe the needs of the ministry. E-mails are available for Columbia, Cornell, Dartmouth, Harvard, Princeton, and Yale.

Will you join us and pray regularly for the development of Christian leaders at some of our nation's leading universities?

To receive Christian Union's prayer e-mail each month, sign up online at www.Christian-Union.org/prayer or send an e-mail to: prayer@Christian-Union.org.



SAVE THE DATE

Leadershift

2013 CHRISTIAN LEADERSHIP BENEFIT EVENT

Can the Lord reverse the negative cultural trends in our country? He already is! Come celebrate how God is shaping the hearts and lives of our future leaders.



CHRISTIAN UNION

New York :: Harvard Club :: October 28, 2013
Dallas :: Belo Mansion :: November 11, 2013

Developing Christian Leaders to Transform Culture



Chesterton House

Daring to Discuss the Important and the Amusing



Cornell Reunion Vespers Service

Anabel Taylor Hall Chapel, Reception following in Cafe
Friday June 7th, 4pm

Cornell Reunion Open House

Join us for food, networking, and a tour of the house
Saturday June 8th, 4-5:30pm

115 The Knoll



240 NASSAU STREET
PRINCETON, NEW JERSEY 08542

ILCOEditor@Christian-Union.org

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

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

EDITOR-IN-CHIEF

Matt Bennett, Cornell BS '88, MBA '89

MANAGING EDITOR

Tom Campisi, College of New Jersey '88

SENIOR WRITER

Eileen Scott, Mount St. Mary '87

FIELD REPORTERS

William Poon, Cornell '13

Jihye Choi, Harvard '14

PHOTO EDITOR

Pam Traeger

LETTERS TO THE EDITOR

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: Columbia students Luke Foster (left) and Michael Davis. Photo: Meagan Clark.

Christian Engagement

What's a Christian's responsibility in engaging the larger culture? What does it mean to be salt and light as Jesus instructs (Matthew 5:11-16) in a culture that needs the love of God?

As a ministry preparing students and adults to live as Christian leaders, that is a question we grapple with constantly. In this issue, you will see how Christian Union is coaching and preparing others to engage with professors in the classroom and with university administrators when they do not allow for the unhindered expression of the gospel.

1 Thessalonians 2:15-16 commends the Christians in Thessalonica for enduring hardship as they refused to cease proclaiming the gospel. The passage makes plain that those who oppose the open teaching of the gospel of Christ, "displease God and oppose all mankind by hindering [the Gospel]."

It's sad to note that Christian expression is not always treated equally on campus when compared to the voices of other student organizations. Dartmouth Faith and Action, a student organization supported and resourced by Christian Union, is seeking recognition at Dartmouth, but has been denied twice. Dartmouth Faith and Action is seeking recognition through the administrative body that oversees most student groups instead of the religious office, which puts restrictions on student religious groups. However, these restrictions do not exist for other student groups, including an atheist organization. Why should an atheist student group have more rights to express their views than a Christian group? It's this sort of discrimination that Christian Union is helping the students address on campus.

I wish discrimination against Christians were limited to just Dartmouth, but there's a problem at Harvard as well. In order to be a recognized chaplain at Harvard, you have to sign a statement agreeing not to engage students of other faiths with your beliefs. Of course, with Jesus Christ being the only hope of the world, we seek to persuade all who will listen that He is the Christ and the Savior of the world. Christian Union's ministry director at Harvard, Don Weiss, has been working with the chaplains on campus to have the university change this policy. We believe religious leaders on campus need the same free speech protection that professors have.

Thank you for your prayers and your support of the gospel at these influential universities. By God's grace and with your help, they will respond to our concerns and become the sort of tolerant and open forums for the free exchange of ideas that they seek to be.

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, Christian Union is not an umbrella organization.



ON CAMPUS

- 4 DENIED AT DARTMOUTH**
Leadership Development Organization Again Fails to Receive Recognition
- 6 A WORSHIP WORKSHOP**
Cornell Offers Unique, 12-Week Class in Spring Semester
- 7 DOUBT AND RELIGION**
Interfaith Discussion Creates Stimulating Dialogue
- 8 #TEAM SOBER**
Yale Basketball Players Are Point Men for Movement
- 9 LIGHT OF THE WORLD**
Artist's Work in New Bible on Display at Institute of Sacred Music



4

- 10 BACK TO BASICS**
Catholic Body Growing at Penn, Despite National Trend
- 11 GENDER REASSIGNMENT?**
Brown University Will Now Cover Sex-Change Surgery

INTELLECTUAL ENGAGEMENT

- 12 CORE BELIEFS?**
Panel Discussion Examines Treatment of Sacred Texts
- 14 WHAT'S THE POINT OF EDUCATION?**
Sophomore Refutes Kant's Principle of Self-Enlightenment
- 15 INTRODUCTION TO APOLOGETICS**
Teaching Fellow Helps Students Navigate Religion Course



12

- 16 A HUMBLE ATTEMPT AT HUMILITY**
Unique Yale Course Examines Character Building
- 17 HAVING SOMETHING TO SAY**
Journals Retreat Fosters National Movement
- 18 THE GOSPEL OF JESUS' WIFE?**
Scholars Refute, Criticize Claim by Divinity School Professor

IN PERSON

- 19 THE GOSPEL AT WORK**
Conference Offers Biblical Theology for Vocations
- 20 TO TELL THE TRUTH**
Journalist Expresses His Faith through Dual Callings
- 21 MANNA IN THE WILDERNESS**
Gaming Creators Are on a Mission
- 22 A HEARTFELT TESTIMONY**
Cardiologist Shares Lessons about Faith and Medicine
- 23 'MORE THAN WALKING'**
A Professor's Journey (with His Son) from Anguish to Amazing Grace
- 24 BIG BENNY**
Navigators' Leader Had a Heart for Discipleship
- 25 BILLY GRAHAM AND ME**
Several Ivy League Alumni among Book Contributors

SOCIAL JUSTICE

- 26 SETTING PRISONERS FREE**
MBA Grad Exits Corporate World for Prison Ministry
- 27 RAISING NEW ROOFS**
Contractor Partners with Students, Community to Give Homeless a Place to Live

- 28 MARCHING ON**
Pro-Life Advocates Remain Steadfast on Campus, at Rally
- 29 RELIGIOUS FREEDOM DAY, AN EMPTY GESTURE?**
In Light of HHS Mandate, Becket Fund's General Counsel Responds to Proclamation

MUSIC IN WORSHIP

- 30 UNDER CONSTRUCTION**
A Cappella Group Spreads Hope, Music in New Orleans
- 31 OLD SOUTH CHURCH TO SELL BAY PSALM BOOK**
Brown University Has Copy Worth \$10 Million

ABOUT MINISTRY

- 32 FIRST FRUITS**
Christian Union Begins Year with Powerful Staff Conference
- 33 SHARING THE HOPE OF EASTER**
Princeton Students and a Local Church Reach out to Campus
- 34 FIRST AND GOAL**
Former College Football Players Reunite at Dartmouth Church
- 35 BIG BREAK**
Cru's Annual Conference, Outreach Energizes Cornell Students



32

DEPARTMENTS

- 36 News-in-Brief**
- 41 The Mission and Vision of Christian Union**
- 44 Prayer for the Ivy League**
- 47 Ivy League Prayer Needs**

DENIED AT DARTMOUTH

Leadership Development Organization Again Fails to Receive Recognition

D Students involved with Dartmouth Faith and Action desire equal standing, fair treatment, and the same freedom of speech and association as other groups in their quest for recognition at Dartmouth College. Students voiced those concerns in reaction to a recent vote by the college's Council on Student Organizations to deny the Christian organization status as a university-recognized group for the second time.

At most colleges, official student organizations receive a wide variety of benefits, including the ability to participate in activity fairs, reserve space on campus, and request funding.

Despite a second denial from the Council on Student Organizations (COSO), students with Dartmouth Faith and Action are regrouping and preparing to again seek recognition as an official undergraduate group, similar to the ones Christian Union resources and supports at Princeton, Harvard, Yale, and Columbia universities. Dartmouth Faith and Action (DFA) is the proposed name of the student organization that is seeking recognition.

After the organizational council's vote in March, Christian Union Founder and President Matt Bennett expressed concern the decision was rooted in hostility and religious discrimination.

"This is inconsistent with the overall ideals of the Dartmouth community," said Bennett, Cornell '88, MBA '89. "To deny a minority group of students rights, just because they are religious, is contrary to what Dartmouth says it espouses."

In particular, it appears that COSO acted in an intolerant and discriminatory manner toward the intellectual pursuits and religious beliefs of the undergraduates involved with DFA.

Bennett said, "It says a lot about the openness and equality of a society when a subset of the society is singled out and discriminated against. It is our belief that all lawful student organizations, religious or otherwise, should be treated equally. It's an especially sad irony that Dartmouth discriminates against students of faith given the role that faith played in the founding of the college."

By approving a student organization that focuses on Christian leadership development, Dartmouth could reflect a spirit of tolerance and acceptance that all other Ivy League students enjoy. It also could demonstrate a commitment to the freedom of expression, even in cases of differing worldviews.

In May 2012, the organizational council initially voted against granting recognition to DFA. After the meeting, a COSO member told a DFA leader that the student board voted against recognition because the proposed organization's constitution required its four top leaders to embody and reflect the purpose and essence of the group and to be Christians – measures considered too exclusive.

However, most, if not all, student organizations are formed around specific desires, intents, and the stated purposes, including groups for performing arts, athletics, politics, etc. Many are wondering why these organizations have this freedom, while Christian groups are denied such liberty.

Despite this discrimination, DFA leaders removed some membership conditions – and made other changes to resolve other concerns reflected by the 18-member council – for their revised efforts to gain university recognition in 2013.

"I thought we had changed the things they wanted us to change," said Andrew Pillsbury '15, DFA's director of operations. "I thought we had a pretty good shot at getting recognized."

This time, the organizational council changed their tune and expressed strong concern over DFA's relationship with Christian Union.

Those close to the situation are disappointed that COSO is telling students whom they can freely associate with and whom they cannot. In fact, more than a handful of council-approved student organizations maintain ties to national or-



The Council on Student Organizations at Dartmouth has denied recognition to Dartmouth Faith and Action for the second consecutive year.

ganizations. Such Dartmouth clubs include the Association of Women in Mathematics, College Democrats, College Libertarians, College Republicans, NAACP, the National Society of Collegiate Scholars, and Atheists, Humanists, and Agnostics.

On a related note, students pointed out repeated suggestions from COSO that DFA seek college recognition via Dartmouth's William Jewett Tucker Foundation, which recognizes more than two dozen campus ministries and their ministers.

Tucker requires faith-based clubs to follow more restrictive guidelines than other clubs, including stringent restrictions on advertising and the distribution of free materials, such as Christian books.

In 1998, members of a campus ministry were prohibited from distributing *Mere Christianity* by C.S. Lewis. The director went to local newspapers, who reported the incident, and the Tucker Foundation



Dartmouth Faith and Action hosted a women's conference this winter.

reversed its order not to distribute the book. The Tucker Foundation has since reversed this freedom and requires book distributions to be approved by the College Chaplain. No COSO organizations are subject to these kinds of onerous conditions.

In addition to the Tucker Foundation discriminating against religious groups by restricting their freedom of speech and expression, there is also an alarming presence of fear and intimidation among these organizations as they relate to Tucker or the university at large. There have even been religious leaders on campus, outside of the Tucker Foundation, who have said they won't publicly support DFA because of the negative response they would get from Tucker and the college administration.

Also, because the Tucker Foundation is designed to regulate more "adult-led, chaplain-based organizations"—DFA would be much less of a student organization if it seeks recognition through this route. Instead, DFA participants decided they wanted to gain recognition through COSO as it conveys official status to the overwhelming majority of campus organizations. As well, DFA emphasizes student leadership development, rather than shepherding by ministers who become recognized as university chaplains via Tucker.

In researching their options, the students learned most Ivy League universities presently do not require religious organizations to complete a separate approval process. The group faces pressure

to apply through Tucker in spite of the fact that its non-religious counterparts face no additional hurdles to recognition.

Not surprisingly, DFA student leaders described the environment during both presentations to the organizational board as adversarial and hostile.

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

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 group was religious in nature. PFA leaders were given that hurdle, even though no such requirement existed for non-religious groups.

Ultimately, the Foundation for Individual Rights (FIRE) wrote to the university reminding it of its stated commitments to

freedom of religion and association. 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 (to support freedom of religion and association)."

In response to the FIRE allegations, Princeton's President Shirley Tilghman stated that "...students at Princeton engaging in extracurricular activities on campus are free to form organizations devoted to a wide variety of objectives. We guarantee that University recognition will not be withheld from any group pursuing lawful objectives.... These policies are important to our educational community, and we welcome the opportunity to ensure that they are being fully implemented."

Princeton immediately granted PFA recognition, pledged to re-examine its policy of unfairly singling out religious student organizations, and subsequently changed it to be equal and non-discriminatory for all student organizations.

As for DFA, students are not giving up. And they also wonder why religious groups are being denied freedom at Dartmouth.

"It can seem unfair, at times. We've really tried hard to frame our group as one that fits within the [organizational council],"



Dartmouth Faith and Action hosts a weekly leadership lecture series.

said Ian Chaffin '15, the outgoing president.

Nonetheless, "the process has been good to really bring us together and show us that we need to rely on the Lord for everything we do." Chaffin said. ■

A WORSHIP WORKSHOP

Cornell Offers Unique 12-Week Class in Spring Semester

CORNELL The Lord is moving mightily at Cornell, according to Joe Salzano, a lecturer in the music department, and he hopes a new worship music workshop at the university will help crescendo the tenor of faith and praise on the Ivy League campus.

The non-credited Worship Workshop, offered this spring through sponsorship of Chi Alpha (www.chialpha.com), incorporates musical instruction with an emphasis on individual creativity. Basic areas of study include: Biblical principles of worship (Old Testament and New Testament); history of worship music; ensemble instruction and playing time; improvisation (instrumental and vocal); and songwriting and composition.

The ultimate goal, says Salzano, is to raise up, train, and equip worshipers.

“Teaching worship is really about obtaining a relationship with God,” he said. “When we worship Him on earth, He inhabits the praises of His people.”

Donovan Gini '16, one of the students in the class, agrees.

“Over the years, I’ve seen the power of music and the amazing ways God can work through music. Music itself has no religion, but when you invite God into it, He can and will change lives,” said Gini.

“I’ve learned [through the workshop] that a true heart of worship is one that not only uses musical talents to glorify the Lord, but makes Him the center at all times. Worship doesn’t need music, singing, or dancing, but can be something as simple as getting on your hands and knees and bowing before the Father.”

Salzano’s testimony has allowed others

to see the transformative power of God.

The musician, who was once addicted to drugs and alcohol, desperately cried out to God in the bathroom of a New York rehab hospital several years ago.

“I was involved in new age. I didn’t know any Christians,” said Salzano, who was suffering from liver disease. “All of my experimentation with other religions couldn’t touch the fear of dying.”

Salzano even dreamt that the devil was going to collect his soul. He shared the dream with a counselor who was a Christian. In response, the counselor told him that Jesus had already died to save his soul.

“It was the gospel,” he said. And that’s when Salzano fell to his knees in the hospital bathroom and prayed, “Jesus, if you’re real, I need help. I’m going to die. I don’t want to die. If you give me life, my life is yours.”

With that prayer, the lecturer says, the compulsion for drugs and alcohol was lifted, and he hasn’t looked back.

“In my heart, I moved from performer to teacher,” said Salzano, a songwriter and worship leader. “I just love to see other people and kids discover their gifts. I love to support them pursuing their dreams—the dreams our Heavenly Father



Joe Salzano, a lecturer with the Cornell music department, is teaching the Worship Workshop this spring.

has for each of us.”

“When I heard [Joe’s testimony], I was in awe,” said Gini, “It made me remember what an amazing God we serve, the One who can take a broken life and turn it around to affect so many through things like this worship workshop and the other service Joe does.”

Thus, through the movement of music and a humble spirit, Salzano helps set the stage for the Lord to touch lives within the campus community.

“The Lord has given me a heart for the campus,” said Salzano, who notes that his heart is filled with praise when he looks around and sees evidence of the Lord’s movement at Cornell. He sees it in the students doing open air gospel preaching during the 40 Days of Evangelism event and through numerous worship gatherings, unity among the ministries, and the passion for intercession.

“I’ve never seen it like this before,” said Salzano. “Only the Spirit of God can do this.” ■

“I’ve learned [through the workshop] that a true heart of worship is one that not only uses musical talents to glorify the Lord, but makes Him the center at all times.”

– Donovan Gini, Cornell '16

DOUBT AND RELIGION

Interfaith Discussion Creates Stimulating Dialogue



About forty Harvard students from a variety of faith backgrounds gathered on Thursday evening, February 7, to discuss their experiences with doubt.

Organized and hosted by the Harvard Interfaith Council, the 90-minute discussion began with a student panel moderated by Daryush Mehta, the Harvard Zoroastrian chaplain, and was followed by an engaging Q & A time. The panel discussion on doubt was one of several held during Interfaith Awareness Week at Harvard.

The moderator set a relaxed atmosphere and emphasized the importance of being respectful and open. The audience was very receptive and engaged, lingering after the panel to enjoy dessert and chat with the panelists.

"The event was really powerful for me," said Brian Gifford '13. "It gave me a lot of sympathy and compassion for those with different beliefs, especially atheists, who may have gone through a long, difficult period of doubt. I am thankful that my experiences with doubt have strengthened my faith."

Gifford is a member of Harvard College

Faith and Action, a leadership development ministry supported and resourced by Christian Union.

Among the student panel, Neil Patel '16, a leader with a Hindu student organization, shared about his experiences with doubt in the interpreting, leading, and observing of various practices of his faith. Sarah Coughlon '15 spoke of being raised

about his conversion to Christianity and his struggles with doubt.

"One of the highlights for me was being able to speak with a girl who was considering changing beliefs and had a desire to find out what faith was," said Gifford. "I was also able to encourage a freshman who was going through a period of doubt." Additionally, Gifford reflected that, as a senior, the event was sort of a bookend, because he had shared his testimony in the very same room during the fall semester of his freshman year.

Debanjan Pain '13, co-president of the Harvard Interfaith Council, was moved to initiate the event after listening to a lecture on doubt by Nick Nowalk, a Christian Union ministry fellow at Harvard. Pain had attended the Harvard College Faith and Action lecture series in support of his friend, Roshni Patel '13, who was sharing her testi-



A panel discussion on doubt was one of the highlights of Interfaith Awareness Week at Harvard.

mony that evening. Reflecting on the event, Pain added, "I really feel that the event marked the beginning of a conversation, and students left feeling motivated to continue the dialogue." ■

mony that evening.

Reflecting on the event, Pain added, "I really feel that the event marked the beginning of a conversation, and students left feeling motivated to continue the dialogue." ■

"[The panel discussion] gave me a lot of sympathy and compassion for those with different beliefs, especially atheists...I am thankful that my experiences with doubt have strengthened my faith."

– Brian Gifford, Harvard '13

#TEAM SOBER

Yale Basketball Players Are Point Men for Movement

Y Editor's note: The following article appeared in the Yale Daily News. Reprinted with permission. The students featured in the article, Brandon Sherrod and Javier Duren, are members of Yale Faith and Action: An Undergraduate Organization. Yale Faith and Action is a leadership development ministry supported and resourced by Christian Union.

A lot of people come up with "brilliant" ideas at frat parties, but not many of those involve the word "sober." That's exactly the kind of idea that men's basketball players Brandon Sherrod '15 and Javier Duren '15 had at one such party last year, however.

The teammates have joined together to start #TeamSober, a group dedicated to promoting a non-drinking alternative to the social scene at Yale. The movement was born in what Duren called a "classic story."

"This guy came up to me at a party and asked me if I wanted a drink and I said no," Duren said. "He looked at me like I wasn't cool. Then he offered a drink to Brandon and he said, 'Nah I'm cool. I'm with Team Sober.'"

The two further discussed the idea and decided to turn #TeamSober into something more tangible. They received a grant from Christian Union to buy t-shirts and wristbands to promote the cause and developed a pledge for prospective followers.

Those under the age of 21 promise "to abstain from the consumption of alcohol or other drugs," whereas those above the legal drinking age commit "not to over-indulge in the consumption of alcohol," according to Sherrod.

#TeamSober decided to increase its publicity on February 23, advertising an "Orange Out" — the #TeamSober para-



Team Sober at Yale wore the organization's iconic orange t-shirts for the Yale vs. Harvard basketball game in February.

phernalia is as orange as the sunset over the flag — at the Bulldogs' home game against Harvard. Although the Elis fell 72–66 at the hands of the Cantabs, Sherrod and Duren considered the "Orange Out" to be a great success. Sherrod stated that he and Duren received between 10 and 15 requests for shirts for the event, adding to the approximately 35 to 40 who have already taken the pledge.

Sherrod and #TeamSober member Tanner Allread '16 added that the sea of blue Yale shirts in the John J. Lee bleachers helped to make the orange #TeamSober shirts stick out in contrast during the nationally-televised game. #TeamSober then hosted an after party at the La Casa cultural house.

A recent signer of the pledge, Allread said that he was drawn to the program when he rushed Beta Upsilon Chi (BYX),

a Christian fraternity that opened its doors on campus just this year. After talking with Sherrod and Duren, two of the founding members of the fraternity, Allread said that he made the decision to join the movement.

"For me, I did drink last semester," Allread said. "I didn't go all crazy and go out all the time, but if there was a social event and there were drinks, I would have a few ... The pledge now for me is just to stop drinking until I'm 21."

Although Allread found the pledge through his involvement in a Christian organization, Allread and the #TeamSober founders all said that the movement is not inherently tied to Christianity.

"We would lose a lot of possible members [if we were just a Christian organization]," Sherrod said. "Whether it's a religious decision or just a personal choice, we want people of all faiths."

While many of the current pledges have come through Sherrod and Duren's connections to BYX and Yale Faith and Action, Duren said that the group plans to reach out more to the student body at large, especially once it completes the paperwork to become a recognized student organization. ■

"This guy came up to me at a party and asked me if I wanted a drink and I said no. He looked at me like I wasn't cool."

– Javier Duren, Yale '15

LIGHT OF THE WORLD

Artist's Work in New Bible on Display at Institute of Sacred Music

Y VALE An art exhibit at the Yale Institute of Sacred Music has “illuminated” the beauty of the Gospel of Jesus Christ.

Christian artist Makoto Fujimura's work in *The Four Holy Gospels* was on display at the Yale Institute of Sacred Music (ISM) in New Haven from January 15 through March 8. The exhibition was housed in the Gallery of Sacred Arts.

“Makoto Fujimura is a well-known painter in the New York artist community and is widely acclaimed for the ways in which his work is informed by his religious faith,” said Jean Martin, director of ISM. “We are proud to show his work, not only for its quality, but for the way it seems to engage people from all walks and perspectives. It is beautiful, powerful, and lovingly made.”

The Four Holy Gospels is an illuminated Bible commissioned by Crossway Publishing in commemoration of the 400th anniversary of the King James Bible. Fujimura's paintings are the text's primary images and, according to the publisher, make the manuscript (translated into the English Standard Version) the first to feature abstract contemporary art “in lieu of traditional representational illustrations.”

The Four Holy Gospel's frontispieces include *The Tears of Christ*, *Consider the Lilies*, *Water Flames*, *Prodigal God*, and *In the Beginning*. In the artist's introduction of the illuminated Bible, Fujimura painted the large-scale works with a focus “on the tears of Christ (John 11)—tears shed for the atrocities of the past century

and for our present darkness.”

In an interview with *Patrol* magazine, Fujimura offers some insight into his work: “The beauty of the gospel is in the foundational reality of God's created universe, and there are deep mysteries there for the arts to probe. It's not something you can grasp, but only intuitively recognize and point to. I think an effort to define beauty will ultimately fail, but we can speak of beauty, and point to the source of beauty.”

While previous centuries saw the integration of illuminated manuscripts based on the Bible, contemporary culture has not produced such works, Fujimura said. On his Web site, the artist said, “In taking on this project, it is my bold and ambitious prayer that this new century will see a re-visitation of the illuminated legacy, with the Bible as a source of creative inspiration and artistic expression, in both the East and the West.”

The gallery exhibition also features a new work by Fujimura, large canvases entitled *Walking on Water*, and screenings of *Golden Sea*, a documentary on his art and career.

In February, the exhibit was joined by



***The Four Holy Gospels* by Christian artist Makoto Fujimura was on display this spring at the Yale Institute of Sacred Music.**

QU4RTETS, a collaborative multimedia project based on T.S. Eliot's *Four Quartets*, along with works from figurative painter Bruce Herman, and the music of Yale composer Christopher Theofanidis. Fujimura began working on a series of paintings based on *Four Quartets* after the 9/11 tragedy.

Eliot graduated from Harvard in 1910 and served as the university's Charles Eliot Norton Professor from 1932 to 1933. *Four Quartets* is a collection of Eliot's poems that expound upon time, immortality, and God. Also among his many noted works is the poem “Ash Wednesday,” which describes the journey from unbelief to God.

The works of Fujimura and Eliot featured in the Yale exhibition stand in contrast to their secular surroundings at the university and within the arts, yet their timelessness and redemptive qualities and beauty point toward the One from whom such beauty and redemption flow—and serve as a light within the darkness. ■

“The beauty of the gospel is in the foundational reality of God's created universe, and there are deep mysteries there for the arts to probe...”

BACK TO BASICS

Catholic Body Growing at Penn, Despite National Trend

P A strong sense of community is helping the Catholic core at the University of Pennsylvania to flourish, while parishes in the surrounding West Philadelphia region are being consolidated.

“We have established some really strong spiritual programming at Penn. We’re really growing,” said Jeff Klein, assistant director of the Newman Center at Penn. “We’ve gone back to our roots to make sure we’re about evangelism. We’ve restructured much of our programming.”

However, sagging attendance at churches

fewer of them putting money into the collection.”

The majority of congregants at Saints Agatha and James Parish are university students, staffers, and faculty members who provide an active, thriving nucleus. In addition, the parish holds pastoral responsibilities for the area’s three major hospitals and also oversees the Newman Center.

As many as 900 students attend the five mass services offered on weekends at Saints Agatha and James Parish, which is on Chestnut Street. That figure includes dozens of students from nearby Drexel University and the University of the Sciences.

As well, about 200 Penn students regularly participate in student activities at the Newman Center, which provides pastoral services and ministries to Roman Catholic students who attend the major higher-education institutions of the University City area.

Highlights of the Newman Center’s outreaches to Penn students include dinners on Thursday evenings and small-group studies throughout the week. Related student-oriented activities include group discussions, community projects, and retreats.

“People’s lives are definitely being changed,” Klein

said. “The core of our community is very strong in the faith.”

Nonetheless, Klein laments that a chunk of Roman Catholic undergraduates are unschooled in the church’s practices and catechisms. As well, a key concern of the Newman Center is evangelism. Penn students strive to “reach out to the ones who are not active, to inspire more participation,” Klein said.

While Klein’s parish has a “crucial mass” in its core activities, church leaders want to reach the hundreds of Penn students who are lapsed or lukewarm

Catholics and others who are simply unversed in the faith.

An estimated one-third of students at Penn hail from a Catholic background, Klein noted.

“We’re always conscious of those numbers,” Klein said. “In college, people care about the bigger questions of life and spiritual exploration. We want to invite them to let us walk that journey with them.”

Still, Klein is up front about one of the biggest challenges of campus ministry. Namely, ministries compete with a smorgasbord of university activities, including sports, clubs, and fraternities.

However, participating in Penn Newman is “not just another club. We don’t want to trivialize it. It’s about our deepest convictions, preparing for this life and the next life,” Klein said.

Such beliefs resonate with many students, including James Fangmeyer ’15.

“The Newman community is flourishing because of a stronger sense of evangelism among leaders,” said Fangmeyer, outreach chairman of Penn Newman Undergraduate Executive Committee. “We are trying to give more people leadership positions in the community.”

Ultimately, the key to spiritual success during college studies is “appropriating your own faith,” Fangmeyer said.

In addition, about 50 undergraduates are actively involved with the Penn Catholic Student Association, according to *The Daily Pennsylvanian*, which highlighted the social and service nature of campus Catholic groups in an article in January. For example, the club partners with nearby West Catholic High to tutor students and help seniors with college applications.

As well, separate Penn clubs serve Catholic graduate business and law students. At Penn’s Newman Center, Klein said he is focused on building a community of believers.

“Students are looking for a place to belong. When we’re inviting people to be involved with us, community is the biggest selling point,” Klein said. “We’ve gone back to our roots to make sure that we are about evangelism.” ■



Jeff Klein is the assistant director of the Newman Center at Penn.

in West Philadelphia recently resulted in six parishes being merged into three. The consolidation had minimal impact upon Penn students as most Catholics at the university attend mass at Saints Agatha and James Parish, which did not merge. Some also attend Saint Francis de Sales Parish on Springfield Avenue.

The consolidations in West Philadelphia mirror a trend nationwide of mergers within Catholic churches and schools. “It’s been harder and harder for parishes,” Klein said. “In today’s world, there are fewer practicing Catholics and

GENDER REASSIGNMENT?

Brown University Will Now Cover Sex-Change Surgery

BROWN University sparked headlines across the country when the leading institution announced a decision to expand its student health plan to cover gender reassignment surgery.

The plan caught the attention of *The New York Times*, which also reported that the front lines are shifting rapidly at the nation's top-tier colleges in their efforts to accommodate "transgender" students.

Brown's move to extend its student health plan to cover sex-change surgery in the new academic year makes it the 36th college to do so, according to the Transgender Law and Policy Institute. The health plans at 25 additional colleges do not cover surgeries, but do cover related hormone therapy.

Among some of the nation's most influential universities, Brown joins Cornell, Harvard, and the University of Pennsylvania in providing coverage for gender reassignment. Princeton and Yale offer coverage for hormone therapies, according to the Institute.

Both Princeton and Penn hold spots on the Advocate.com's list of the top 10 trans-friendly colleges. As well, Princeton

companies offer health plans that cover sex changes and a larger chunk provide hormone therapy, the *Times* reported.

Sex-reassignment surgery encompasses a variety of procedures to alter anatomy to create physical traits of the opposite gender. Psychological counseling and hormone treatments often precede surgery, and treatments can cost tens of thousands of dollars.

At Brown, "students had been asking about it, so we have been looking at it for a couple of years, whether our health plan was in line with our nondiscrimination policy," Margaret Klawunn, vice president for campus life and student services, told the *Times*.

Brown's student plan will cover 14 different sexual-reassignment procedures, Jeanne Hebert, director of Insurance and Purchasing Services, wrote in an e-mail to *The Brown Daily Herald*.

"We identified this as an important benefit for students to have access to," Hebert told the student newspaper. She called the coverage expansion "in line with Brown's efforts to support all students."

Likewise, Kelly Garrett, coordinator of Brown's LGBTQ Center, told the *Herald*

Brown's move to extend its student health plan to cover sex-change surgery in the new academic year makes it the 36th college to do so, according to the Transgender Law and Policy Institute.

administrators are considering adding surgical coverage, the *Times* reported.

The university is "actively exploring the possibility of offering benefits for gender-reassignment surgery" for both students and employees, Princeton spokesman Martin Mbugua told the *Times*.

As many as one-quarter of Fortune 500

she advocated for full coverage for several years. A milestone in her efforts came with the inclusion of coverage for hormone treatment in the current school year's student plan, Garrett said.

Student advocacy also played a role in the addition of the surgical coverage. Members of GenderAction, a subgroup of



Brown University plans to expand its student health plan to cover gender reassignment surgery.

the student chapter of Queer Alliance, pressed for the expansion of sex-change coverage through letters to Brown administrators, said Maddy Jennewein '14.

"Brown has joined a pretty small group of colleges that give full benefits for trans students," Jennewein told the *Herald*.

The insurance expansions are part of a broader effort to address university policies impacting transgender students, Garrett said. Other efforts center on creating and disseminating lists of gender-neutral bathrooms on campus and advocating for gender-neutral housing options for students.

In the fall, the *Herald* highlighted additional efforts on behalf of Brown's Health Services to support transgender students better.

Incredibly, the changes included altering health forms not to make assumptions about sexual identity. As well, students can list alternate names from their birth names through the university's online medical system.

GenderAction found university administrators willing to consider their concerns "in a heartbeat," Jennewein told the *Herald* in October. "Health care can be a real sticking point for transgender students," Jennewein said. ■



CORE BELIEFS?

Panel Discussion Examines Treatment of Sacred Texts at Columbia

Luke Foster '15 is one of many Columbia students who are not content with the status quo when it comes to the presentation of modernist perspectives in the classroom.

Every student at Columbia University will read portions of the Bible and the Qur'an as part of core curriculum classes.

However, how these texts are presented within the classroom often frustrates devout believers of various faith traditions. To address this issue, a student panel convened this spring for "Sacred Texts in the Core: How Should They Be Taught?" The event assembled Christian, Jewish, and Muslim students to discuss the treatment of the Old Testament, New Testament, and Qur'an within Columbia's Literature Humanities and Contemporary Civilization courses.

The panel, attended by approximately 75 students, was organized by the Veritas Forum. Several ministries, including Columbia Faith and Action, were co-sponsors, along with Columbia/Barnard Hillel and the Columbia University Muslim Students Association. Columbia Faith and Action is a leadership development ministry resourced and supported by Christian Union.

"I think this was an important event in that it was the beginning of a public dialogue that needs to take place on campus," said Jesse Peterson, a Christian Union ministry fellow at Columbia who has a deep appreciation for the core curriculum and its attention to the classics.

"The question is whether there is an anti-religious and secularist bias that is sometimes presented in the classroom. And if so, should that be allowed to continue?" he explained.

According to Peterson, one Muslim panelist shared her frustration with the treatment of the sacred texts, saying that her professor's secular perspective "dominated the class discussions."

Luke Foster '15, a member of Columbia Faith and Action, also noted how the views of a professor often reflect perspectives not in line with historically orthodox Christianity.

"The only background given for the Biblical texts is one-sided and dubious, focusing on the documentary hypothesis (also known as the Wellhausen hypothesis) and the work of the Jesus Seminar," said Foster.

The documentary hypothesis and the Jesus Seminar both challenge the historical truth of the Bible. At the Jesus Seminar, participants voted on which passages of the Gospels were believed to be authentic. As a result, many of the Gospel passages affirming Jesus' deity and messianic identity were excluded, while those that supported matters like justice and kindness remained. Both the documentary hypothesis and the Jesus Seminar have been repeatedly challenged by scholars for their inadequacy and anti-supernatural bias.

According to Foster, "The basic paradigm [of the core curriculum teaching] is one of judging the texts according to modern preconceptions. For example, describing God in Exodus as tyrannical because the freedom he offers Israel is clearly not congruent with modern notions of individual liberty."

Fellow panelist Megan Armstrong '13 agrees that the message of the Scriptures can be hard for some of her contemporaries and professors to grasp.



Jesse Peterson, a Christian Union ministry fellow, is helping Columbia students engage professors and classmates with orthodox Christian viewpoints.

"I think that in evaluating the core, we might see that there is some hypocrisy in the way that Christians are treated. Believers are dismissed because what they believe is so offensive and relates directly to the way a person lives their life," she said.

For the most part, Armstrong says, although professors may attempt to remain neutral in the classroom, there are inconsistencies.

These perspectives, she said, "choose to leave out other perspectives, and are far from being neutral, ignoring the claims that these texts make to be true."

That's where campus ministries and mentors can be helpful to the students, says Peterson.

"Our aim is that students would come out of our Bible courses and one-on-one meetings equipped with a deeper understanding of their faith, so that rather than feeling threatened by

whatever viewpoints they hear in class, they are able to confidently engage with them from an informed Christian perspective," he said.

For example, Foster, whose parents served as Bible translators and missionaries in Mozambique, has spoken out in the classroom on behalf of orthodox views that faithful Christians have tested and believed for centuries.

"I did actually have some chances to add a different viewpoint in my classes, referring to the historical context, original languages, and alternative scholarship to highlight the intrinsically spiritual meaning of the texts," he said.

Armstrong remains committed to sharing her perspectives and faith in class.

"The general stereotype of Christians on campus is that they are an uneducated and condemning group of people that think

"The basic paradigm [of the core curriculum teaching] is one of judging the texts according to modern preconceptions."

– Luke Foster, Columbia '15

and act based on feelings and blind faith, rather than reason and empirical evidence," said Armstrong.

As for the panel itself, Foster said it was a good beginning in the ongoing discussion of how these texts should be presented.

"I think the panel event was an important prelude to further inquiry into how Columbia can best equip its students for intellectual freedom and discovery, while doing full justice to the sanctity and authority of religious texts," he said.

As the discussion unfolds, students such as Foster and Armstrong will continue to call for full intellectual treatment of the sacred texts—even if it threatens current modernist perspectives. ■

WHAT'S THE POINT OF EDUCATION?

Sophomore Refutes Kant's Principle of Self-Enlightenment

Columbia *Editor's note: the following column by Luke Foster, Columbia '15, is reprinted with permission from the Columbia Spectator. Luke is the head of content for The Veritas Forum and a member of Columbia Faith and Action, a leadership development ministry supported and resourced by Christian Union. The column was written at the start of the spring semester.*

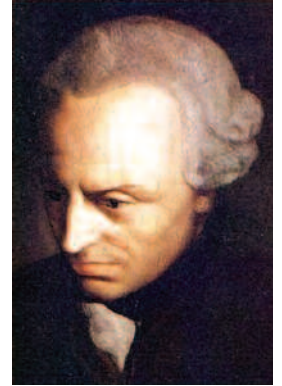
Morningside Heights is bustling with Columbian activity once more. In between chaotically dashing about to welcome my returning friends and shopping for egregiously costly Art Hum books, I've been mulling over my hopes and fears for the new semester. I tend to be somewhat excessively inclined to mulling and musing—on more than one occasion, my friends have had to prevent me from colliding with strangers on the sidewalk while I contemplate the ethical applications of Aristotelian teleology—but I think it's always worth asking the most fundamental question first. Before I can tell people what I am looking forward to and shying away from in my classes and activities, I need to understand what I'm here to accomplish in the first place.

Immanuel Kant's "What Is Enlightenment?" kicks off the Contemporary Civilization syllabus and is essentially grappling with the same questions: What's the value of education? What's the point of all the studying, questioning, and learning we do at Columbia? Kant's writing can be remarkably nuanced, as seen in his "almost everything is paradoxical." But he clearly urges his readers by pushing one point: enlightenment brings freedom, and enlightenment is achieved by throwing off constraint. Authority and tradition must fall by the wayside. So, too, must absolute truth and the belief in anything eternal. The individual, thus freed through his or her own courage, starts a virtuous cycle. Thinking more freely leads to living more freely. This will benefit all of society by spreading "a reasonable appreciation of man's value and of his duty to think for himself"—respect for the dignity of the individual.

Thus saith Kant. I demur, though I appreciate the brash confidence of his "Sapere aude!" ("Dare to know" but the antiquarian side of me prefers the Latin). Learning is rather more difficult than he allows, I submit. If learning could truly be achieved by casting off all constraint, all history, and all authority, there would be no need for teachers or textbooks. The very act of studying involves a humble willingness to listen, to learn, to jump through hoops, and to meet deadlines. Kant's principle of self-enlightenment is self-refuting. If followed, it would erode any motive for reading Kant in order to receive his wisdom.

Kant's brand of enlightened individualism is, in many ways, an attractive one for college students. We have left home and our "nonage" under parents. Some of us have even traversed the globe

to reach this great city. Isn't it that reckless, roving spirit that makes this city and this university great in the first place? In one sense, yes. But this Kantian individualism does not acknowledge the full breadth and depth of life. We are inescapably wedded to history, tradition, and authority. Our families indelibly stamp us with their values, habits, and beliefs. We have a school to attend because the Church of England convinced Samuel Johnson to found a university in the colonial backwater of New York. We have cranberries to put in our salads because a New England farmer remembered to plant his cranberry bog. We have professors to teach us because someone decided to fund their research proposals for obscure topics, such as the intersection of Gregorian chant and morality plays in Medieval England. We do not, and cannot, make the choice to enlighten ourselves in a vacuum, but as an integral part of the vast complex of past and present lives that surround us. Aristotle said



"If learning could truly be achieved by casting off all constraint, all history, and all authority, there would be no need for teachers or textbooks. The very act of studying involves a humble willingness to listen, to learn, to jump through hoops, and to meet deadlines."

that humans are inevitably part of communities. Surely, those communities extend through time as well as through space.

Is there, then, a healthier, a more consistent, and a more rewarding way to seek enlightenment? Columbia's motto should give us hope: "In lumine tuo videbimus lumen"—"In thy light shall we see light"—which comes from the Hebrew Bible's Psalm 36, a song of praise describing God as one who blesses the humble. Humility is a powerful antidote to the hubris of the Kantian project. As C.S. Lewis, beloved author of *The Chronicles of Narnia*, once sagely remarked, "Humility is not thinking less of yourself. It is thinking of yourself less." Gratitude, that generous spirit of acknowledging our dependence on others, fosters humility. And humility nourishes wonder, the ability to enjoy, appreciate, and contemplate all the marvelous feast of learning offered us here at Columbia. Let us embrace the joy of wonder—the perfect cure to the jadedness our stressful schedules so easily induce—to drink in the beauty of our campus and embrace the manifold opportunities given to us. ■

INTRODUCTION TO APOLOGETICS

Christian Union Teaching Fellow Helps Students Navigate Religion Course

P Student believers enrolled in religion courses at leading secular universities are likely to encounter skepticism towards faith and even outright denial of the trustworthiness of the Bible.

Faculty members with Christian Union are working with undergraduates in their leadership development ministries to support them when scholars challenge the inspiration and authenticity of the Bible, and reject key tenets of the Christian faith.

“I want to equip students to approach the Scriptures rightly and defend the truth therein,” said Mark Catlin, Christian Union’s teaching fellow at Princeton University.

In particular, Catlin meets weekly with Princeton students enrolled in Religion 251: The New Testament and Christian Origins. The course, which aims to investigate how Christianity began, includes readings from New Testament Gospels as well as Gnostic texts such as the “Gospel” of Thomas and “Gospel” of Mary Magdalene.

Catlin’s goal is to cover the course’s assigned topics from a Biblical perspective and help students process subject matter that encompasses all sides of the debate, not just the side favored by a professor. “I want to offer a scholarly view and provide students a framework to understand what they hear in lectures and precepts, so they better understand the topic and are able to enrich class discussions on these important topics.”

With those goals in mind, Catlin sought and received permission from acclaimed Religion Professor Elaine Pagels, Harvard Ph.D. ’70, to attend her lectures in Religion 251.

One of the world’s foremost religion scholars from a secularist perspective, Pagels has published extensively on ancient texts known as Gnostic Gospels. Pagels details her understanding of the place of such controversial works in the early history of Christianity through her *New York Times* bestseller, *Beyond Belief: The Secret Gospel of Thomas*, as well as *Reading Judas: The Gospel of Judas and the Shaping of Christianity*.

Her 1979, award-winning tome, *The Gnostic Gospels*, spawned a series of biblical conspiracy theories as well as Dan Brown’s *The Da Vinci Code*, the *Times* noted. In previous works, Pagels challenged orthodox interpretations of Adam and Eve, Satan, and Judas. She also asserted Christ saw Himself not as a deity, but as a teacher zealous to inspire others to feel the light of God in themselves, according to the *Harvard Gazette*.

As for Catlin, the doctoral candidate at Southeastern Baptist Theological Seminary assigns Princeton students extensive readings from leading Christian scholars to strengthen their understanding of these issues and to provide the theological and



Mark Catlin, a Christian Union teaching fellow, is challenging students in religion courses “to know the Biblical text as well as their professors.”

historical rationale for long-standing, orthodox viewpoints.

“I ask them to do quite a lot of background reading,” he said. Key efforts for Catlin center on providing concrete scholarly defenses for the divinity of Jesus and the validity of the four-fold Gospels of the New Testament.

“We examine the evidence for why the Gospels of Mathew, Mark, Luke, and John are the earliest and most historically reliable,” Catlin said.

As well, Catlin is helping to contribute to the types of robust discourses that characterize liberal arts courses within top-tier universities. In a conversation with Pagels, Catlin said the scholar commented that many of these students are making their presence known in class, articulating an orthodox Christian perspective by using the Bible, as well as supporting scholarship.

Along related lines, Catlin noted churches and ministries could do a better job of teach-

ing Scripture and even explaining the history and formation of the canon to help prepare students to confront counter philosophies, especially at institutions embracing such unorthodox worldviews. “These things don’t need to rattle their faith,” he said.

Catlin aims to fortify rationales for students to trust the validity of Scriptures and, by extension, dissect academic challenges. “I really push them to know the biblical text as well as their professors,” he said.

Alison King ’13, who also is assisting Catlin in his weekly coaching sessions with students enrolled in Religion 251, said the underclassmen need to realize they have nothing to fear by voicing key Christian apologetics.

“Engaging in this class has created quite a buzz around Princeton Faith and Action,” said King, referring to the leadership development ministry resourced by Christian Union. “The students involved are learning more about their Christian faith.”

“I want to equip students to approach the Scriptures rightly and defend the truth therein.”

– Mark Catlin, a CU teaching fellow

As well, students participating in Catlin’s weekly sessions are expanding their reasoning skills and confidence levels.

“They’re being bold with what they’re learning,” Catlin said. “I want them to be able to think through the issues, ask good questions, and contribute to the overall learning experience of a Princeton classroom.” ■

A HUMBLE ATTEMPT AT HUMILITY

Unique Yale Course Examines Character Building

Y *New York Times* columnist, author, and cultural commentator David Brooks is teaching a course on humility at Yale.

The premise of the course—a survey of character building with an emphasis on modesty and humility—is that “human beings are blessed with many talents, but are also burdened by sinfulness, ignorance, and weakness. Character emerges from the internal struggles against one’s own limitations.”

Students enrolled in Humility explore those tensions and struggles by reading a wide range of works, including *General of the Army: George C. Marshall*, by Ed Cray; *Augustine of Hippo*, by Peter Brown; *The Book of Exodus*; and many others.

Maggie Inhofe ’15, a Christian, is one of several students of various faith backgrounds (and no faith backgrounds) enrolled in the class.

“I think my favorite discussion to date is the one we had over the Mosaic code,” she said. “Those who don’t accept the Bible as truth saw the code as an evolutionary principle necessary for survival that was later pinned to Moses; the contingency of Jewish students argued that it was a utopian ideal that we are called or obligated to live up to.”

However, Inhofe saw things differently in light of a Romans Bible Course she attends through Yale Faith and Action, a



Photo Credit: Josh Haner of the New York Times

Writer and political pundit David Brooks is leading a course at Yale that is focused on modesty and humility.

In all, she called the conversation fascinating.

Yet, Brooks’ effort to raise character to the consciousness of the Ivy League garnered quite a ribbing from his writing peers and fellow pundits, who see the irony not only in teaching humility at what many perceive to be an “elite” institution, but also in the fact that Brooks is the one teaching it. The reactions were not all that surprising to him.

“The title of the Humility course is, obviously, intentionally designed to pro-

taigne to MLK, and Samuel Johnson to Daniel Kahneman have built philosophies around our cognitive, moral, and personal limitations. The course is designed to look at these strategies as a guide for life and politics and everything else.”

As for the collective media sarcasm directed at the notion of an outspoken, well-known pundit teaching humility, Inhofe doesn’t agree.

“His vocation has very little to do with the discussions that take place, except for the last few minutes of class, during which he answers any questions raised about current events,” she said.

Additionally, Inhofe points out that Brooks’ role isn’t so much to teach students how to be humble, but to facilitate discussions that analyze the motivations, successes, and failures of leaders of the past.

While humility may not be a quality often associated with a school like Yale, both Brooks and Inhofe see a logical place for a course like Humility.

“All of us have been raised in a culture that encourages us to think well of ourselves and to follow our passion and all that kind of stuff,” Brooks stated in a January article for *Daily Intelligencer*, a *New York’s Magazine* blog. “I don’t see why it is ridiculous to spend a few months reading people who tell us not to be all that self-impressed, to suspect you aren’t as smart, virtuous, and aware as you think.

Surely, this is a potentially useful antidote for me or anybody else.”

Inhofe said that a course like Humility helps to better explain what humble character is on a campus where, she said, the word is often confused with humiliation.

“Even though we’re told that we’re the best, we are still constantly trying to prove ourselves,” she said.

“Therefore, teaching humility as a virtue would not only alleviate that desire, but it would also remind students that work is not the ultimate end.” ■

“People from Burke to Niebuhr, Augustine to Dorothy Day, Montaigne to MLK, and Samuel Johnson to Daniel Kahneman have built philosophies around our cognitive, moral, and personal limitations.”

– David Brooks

leadership development ministry supported and resourced by Christian Union. She viewed the law as “something designed to be completed only by Christ.”

voke...jibes, but there’s actually a serious point behind it,” Brooks told *New York Magazine*. “People from Burke to Niebuhr, Augustine to Dorothy Day, Mon-

HAVING SOMETHING TO SAY

Journals Retreat Fosters National Movement

H D. Michael Lindsay, the president of Gordon College, and John Lennox, an Oxford professor, exhorted 120 college and graduate school students, including several from the Ivy League, at The Augustine Collective's 2013 Journals Retreat at Boston's Park Street Church in February.

The Augustine Collective was formed in 2011 with the support of the Cecil B. Day Foundation to bring together and support new and growing journals on college campuses.

Lindsay, Princeton Ph.D. '06, and Lennox inspired and framed the dialogue on the intersection between faith and the academy and culture. Students also gained practical insights and encouragement from former journal editors-in-chief and Dr. Gregg Fairbrothers, a faculty advisor from Dartmouth. Smaller workshops were also used for practical training.

Lindsay said the gospel must be understood, legitimate, relevant, beautiful, and attractive in order to be persuasive, citing specific examples of how Christian leaders use power to shape the world. In 2008, Lindsay interviewed hundreds of leaders for his book, *Faith in the Halls of Power: How Evangelicals Joined the American Elite*. Lennox, a professor of mathematics at Oxford, emphasized the importance and influence of the written word, but he reminded the students to get into the Word of God and the presence of God until His face appears. "Then you'll have something to say," he said.

In 2004, The Augustine Collective launched its first journal, the *Harvard Ichthus*. Since then, the number of journals of Christian thought across the nation has steadily increased. To date, members include journals from Dartmouth College, Harvard University, Williams College, Yale University, the University of Maine, the Five Colleges (MA), Brown University, University of Penn, Princeton University, UC Berkeley, Duke University, and Wheaton College. More than fifteen colleges were in attendance at the 2013 retreat, including students with a vision to start a journal of

Christian thought on their own campuses.

The weekend was a poignant and memorable reminder of why such journals exist. One Princeton student put it this way: "It's not about the journal is an utterance I will never forget. If the goal is clear (get-

vision is for the journals of Christian thought to "write articles that bring the intellectual riches of the Christian tradition to bear upon the diverse ideas in the modern academy."

Arguably, the most moving moment



In February, about 120 students participated in the Augustine Collective retreat in Boston for editors and writers from various Christian journals on college campuses.

ting thoughtful people...on a university campus to think more deeply about the intersection of faith and reason), then everything else should follow."

The words of Lennox were also memorable: "There are two dangers in life—to pretend like you are something that you're not, and to pretend like you are not something that you are."

Indeed, to tuck away religious convictions and beliefs in an academic setting, to separate faith and reason, would be for Christian students to pretend like they are something that they are not. Similarly, to ignore the centrality of Christ and the Good News in every sphere of life would be to pretend to be something that Christian students are not.

Accordingly, The Augustine Collective's

was the final session of the retreat. Following a period of sharing in smaller groups by college, a representative from each educational institution shared what the group had gained during the course of the retreat in a larger group setting. As students from each university spoke, words of encouragement, excitement, hope, purpose, gratitude, and unity overflowed. Inspiration from God's work through more established journals on the respective campuses, as well as the boldness of a handful of students with the courageous vision to start a journal on their campus, provided a glimpse of the beauty of community.

For more information on The Augustine Collective, visit www.augustinecollective.org. ■

THE GOSPEL OF JESUS' WIFE?

Scholars Refute, Criticize Claim by Harvard Divinity School Professor

H *Editor's note: The following story was reprinted with permission from Baptist Press (www.BaptistPress.org).*

Professor Karen King has hit another snag in her efforts to publicize a papyrus fragment on which she says Jesus refers to a “wife,” as the *Harvard Theological Review* has postponed publication of her anticipated article, awaiting the results of further testing.

The *Harvard Theological Review* was to publish in January a major article aimed at answering questions raised about the authenticity of the fragment, after King announced last September its discovery at an international conference of biblical scholars in Rome.

But King, the Hollis Professor of Divinity at Harvard Divinity School, said the article is postponed because testing on the fragment is not complete, according to news reports. The postponement is believed to further discredit the fragment's authenticity, which academics and theologians have questioned.

Harvard Divinity School spokesperson Kathryn Dodgson said the undisclosed owner of the fragment is making arrangements for further testing on its origin and authenticity, including “testing by independent laboratories with the resources and specific expertise necessary to produce and interpret reliable results (according to CNN).”

The *Harvard Theological Review* has posted a provisional draft of King's article on its Web site and plans to publish a finalized version after testing is complete, CNN reported.

“Until testing is complete, there is nothing more to say at this point,” Dodgson said in the CNN story.

Last October, the Smithsonian Channel delayed release of a film about the fragment, awaiting further testing.

The fragment, as translated, only includes portions of sentences, one of which is interpreted as “... ‘Jesus said to them, ‘My wife...,’” the *Harvard Theological Review* reports.

Jesus, God incarnate, lived on earth in the first century A.D. as a single, celibate

teacher for approximately 33 years before His crucifixion on the cross and His resurrection, Christianity teaches.

King, who dubbed the text of the fragment “The Gospel of Jesus' Wife,” has never presented the fragment as proof of any claim that Jesus was married. On the *Review's* Web site King writes the “fragment does not provide evidence that Jesus was married.”

The fragment's fourth-century dating “argues against its value as evidence for the life of the historical Jesus,” King writes, but also posits there is no “reliable historical evidence to support the claim that (Jesus) was not married...”

The papyrus fragment, smaller than a business card, includes eight lines of handwritten text in the Coptic language. Derived from the Greek alphabet, Coptic is essentially the Egyptian language represented with an alphabet, rather than hieroglyphics. Some who have commented about the fragment note a strong resemblance to the non-canonical Gnostic manuscript known as the Gospel of Thomas.

Francis Watson of Durham University and Simon Gathercole of Cambridge have pointed out what they believe are tell-tale signs of forgery. Watson, in a paper posted online (www.markgoodacre.org/Watson.pdf) argues that the text appears to be constructed by a modern author, rather than an ancient native Coptic speaker.

“Watson shows how the fragment looks as if a forger took snippets of quotations from various Coptic sources — mostly the Gospel of Thomas — and patched them together,” Leonard said. “Indeed, one line of the fragment ‘coincidentally’ ends at the same place where the text is broken off in the corresponding line of the only extant manuscript of the Gospel of Thomas.”

Simon Gathercole at Cambridge sees another reason for concern: the most inflammatory statement in the manuscript is squarely in the center of the fragment. While the shocking statement is in the

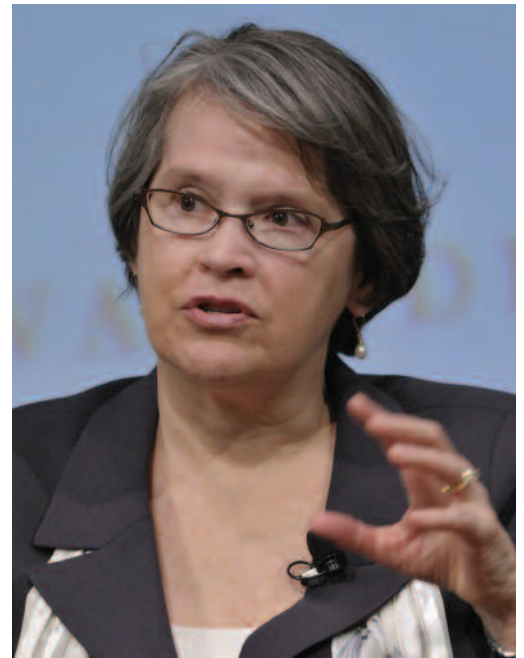


Photo Credit: Tony Rinaldo

Many scholars disagree with recent assertions by Harvard Divinity School Professor Karen King following the discovery of a papyrus fragment.

middle, key explanatory information is missing because of where the document is torn.

Bill Warren, New Testament professor and director of the Haggard Center for New Testament Textual Studies at New Orleans Baptist Theological Seminary, has followed the discussion about the new discovery. Warren said the “clean cuts” and careful framing of “my wife” without the surrounding words to provide context creates suspicion about the document's authenticity.

“If we assume that the fragment is authentic, the placement of the main statement being discussed about Jesus saying ‘my wife’ right in the center of the fragment is at best suspicious, and the lack of a fuller context for knowing what exactly was being said lends itself to speculations that may be far off the mark if only a fuller context was known,” Warren said in September. “For example, was Jesus answering a question about ‘my wife’ and so used the wording from the questioner? We simply don't know the context.” ■

THE GOSPEL AT WORK

Conference Hosted by Princeton Alumnus Offers Biblical Theology for Vocations

P For many individuals, work dominates their lives. Yet, countless believers are starving for spiritual instruction on how to handle that essential, but sometimes frustrating component of daily duties and long-term goals.

As such, a Princeton alumnus of 1996 recently organized a weekend conference to offer a smorgasbord of theological tools to help Christians approach vocational issues. Sebastian Traeger, an entrepreneur and Internet startup specialist, also is penning a book on the topic, which is slated for release in 2014.

“Work is an enormous chunk of people’s lives,” said Traeger, who also serves as an elder at Capitol Hill Baptist Church of Washington, D.C.

“This conference was born out of my own observations and desires to help the everyday worker,” he said. “Fundamentally, how does the gospel impact what they do every day?”

After attending a pastors’ workshop in 2010, Traeger said he was inspired to create a conference to encourage believers across a range of vocations to “press on in their faith in their workplaces.”

Likewise, Traeger said he was struck by the wealth of resources for Christians on key life topics, including marriage and parenting, but a dearth of materials on

ing key topics for two years, Traeger hosted The Gospel at Work conference on January 11 and 12 at Covenant Life Church in Gaithersburg, Maryland. More than 700 people from 100 churches in the mid-Atlantic region and beyond attended the event, which was sponsored by Capitol Hill Baptist, Redeemer Arlington of Virginia, and Covenant Life Church of Maryland.

Keynote speakers included acclaimed author and scholar Os Guinness, who spoke on work as a calling, and Nuveen Asset Management Chief Equity Strategist Bob Doll (Penn MBA ’80), who addressed the topic of discipleship at work. Breakout sessions included career planning, handling authority, and evangelism in the workplace.

The event also included a networking lunch that allowed professionals from dozens of fields to connect with one another.

“People were really blown away that we were helping them think about this enor-



Photo Credit: Mr. Andres “Andy” Alonso

Princeton alumnus Sebastian Traeger ’96 hosted a conference entitled, “The Gospel at Work.”

work realities. He also zeroed in on individuals approaching retirement who desire to mentor younger counterparts.

As well, Traeger wanted to present material to church leaders who hope to inspire congregants as they approach vocational dilemmas.

“Christians need to understand that whom they work for is more important than what they do,” he said. “They need to understand that God assigning someone to be a plumber is every bit as important as God assigning someone to be a pastor.”

Looking forward, Traeger said he hopes to host five to 10 such conferences per year across the country. For now, he is eyeing plans to hold a similar event in 2014 in Raleigh, North Carolina, and in 2015 in Washington, D.C.

As well, Traeger is compiling a book reflecting his spiritual and vocational research, entitled, *The Gospel at Work*, with Greg Gilbert (Yale ’01), a pastor in Louisville, Kentucky.

“We want to highlight the Biblical theology of work. What does the Bible have to say about our work? We are new creations, and we have an inheritance that will not spoil or fade,” Traeger said.

Ultimately, believers should remember Christ offers work as an “expression of His love for creation and as an arena for them to pursue His glory and honor,” Traeger said. ■

“The workplace is a huge part of your discipleship and a huge arena where God has you.”

– Sebastian Traeger, Princeton ’96

fundamental issues for believers in the workforce.

“The workplace is a huge part of your discipleship and a huge arena where God has you,” Traeger said. “We find ourselves just applying more worldly wisdom than godly wisdom. We need older, wiser Christians to help us think about these things.”

After networking with likeminded Christians across the nation’s capital and prob-

mous part of their lives and about applying Scriptures to it,” Traeger said. “We were talking about such basic things. We don’t talk about those things all that often.”

In designing the conference, Traeger targeted young adults making the transition into the workforce and established adults trying to balance family and career priorities alongside the challenges of

TO TELL THE TRUTH

Journalist Expresses His Faith through Dual Callings

B Through an interesting mix of the media and ministry, journalist G. Jeffrey MacDonald communicates with the pen and in the pulpit in a way that has forged two seemingly divergent career paths toward a parallel journey of truth.

“I see journalism and ministry as being two approaches to truth telling,” said MacDonald, Brown ’91 and Yale Divinity School ’00. “Journalism is about getting to the truth by asking questions. Ministry is witnessing to truth, essentially, bearing witness about who we are and who we are to be.”

Still, MacDonald didn’t start out so professionally ambidextrous. In fact, his experience at Brown gave him the notion that the two fields were most likely mutually exclusive.

“You’re not really thinking about [ministry]?” asked a religious studies professor to whom MacDonald turned for help with discernment. “Maybe get your masters, or teach, but don’t go down that path,” he advised.

That advice reinforced MacDonald’s own notion that ministry would be a radical departure from all things Brown students are prepared to do. It didn’t jibe with the image of what it took to run in circles of worldly influence, he said. Therefore, he focused on journalism, believing that if God wanted him to minister, God would make it happen.

MacDonald started out covering a variety of local stories. However, when an old-time revival came to a North Carolina town, the reporter was particularly intrigued.

“It was my first intense experience where I learned to describe what people say about their beliefs and what they are discovering,” said MacDonald. It also led to a discovery of an ignorance gap among his colleagues regarding the religion beat.

“While journalists strive to be knowledgeable about the world, they are willfully ignorant regarding religion,” said MacDonald. Just because the supernatu-

ral can’t be verified or attributed by quotes or photos, Biblically literate journalists should be able to discern viable theology, he said.

“It’s not helpful to send reporters out to cover things when they don’t know where to find things in the Bible,” he said.

MacDonald—a freelancer who has written for *TIME*, *The Washington Post*, and Religion News Service—seeks to incorpo-



Jeffrey MacDonald, Brown ’91 and YDS ’00, lives out his faith as a journalist and minister.

rate a Biblical worldview in all he does.

“I’m a Christian 24/7,” said MacDonald, who covers a variety of subjects in addition to religion. Therefore, whether he’s writing about faith, business management, or higher education, he does so with an eye toward values, ethical leadership, and moral consideration. MacDonald sees it as “service journalism,” explaining that he strives to pursue the common good and produce work that strengthens his readers and provides tools to help them thrive.

MacDonald said he has been challenged to compromise his values and take advantage of people’s ignorance or misfortune for the good of a story.

“That’s the ugly side of how news is developed,” said MacDonald, who was more interested in how public policy would affect people in certain industries and social circles than he was in tearing down policy makers.

“I didn’t want to do harm, but I didn’t want to get fired either,” he said.

So MacDonald prayed, seeking God for guidance.

As a result, he came to a place of surrender to God and of knowing grace, which led him to “incredible peace.”

Still, he wasn’t completely satisfied.

The ministry continued quietly calling MacDonald. “God wasn’t content in having me do news reports,” he said. So MacDonald enrolled at Yale Divinity School and received his M.Div. For him, YDS was a place where his Christian roots and intellectual curiosity came together. There he realized that one can be intellectually rigorous and be a person of faith.

While maintaining his career as a journalist, MacDonald has also held full-time and part-time ministerial positions within the United Church of Christ.

His observations as a reporter and a minister culminated in *Thieves in the Temple: The Christian Church and the Selling of the American Soul*, which is being released in paperback in April. The book contends that churches have become overly concerned with the business of growth, and as a result, have pandered to the desires of parishioners at the expense of delivering the truth.

“Business looks to give people what they want,” said MacDonald. “The church is involved in shaping what people want and elevating what people want.”

As MacDonald continues observing life through the dual lenses of journalist and minister, he searches for the truth and communicates with readers and parishioners in ways that enlighten, while still preserving the integrity of that truth and the dignity of the human person. ■

MANNA IN THE WILDERNESS

Gaming Creators Are on a Mission

Penn '97, Michael Su, found faith in places that were seemingly barren.

And now he's working to bring God to a cyberspace that also could use a stronger Christian presence.

Su and his colleagues recently founded Deep Fried Manna, a company that is developing Christian apps in the world of iPads and mobile gaming devices. A sample offering by the company is a weather app featuring characters from the Old Testament account of Noah, Bible verses and, of course, local weather conditions.

Although Deep Fried Manna's most recent project, *Rex and Rooty*, failed to receive the hoped-for financial backing to start production, Su says the company will continue working to bring faith to the predominately secular world of children's apps.

It's an effort that mirrors Su's challenge to integrate his faith into his work.

Born in Minnesota, Su lived in Taiwan for nine years during his childhood. With an Asian/American upbringing interwoven with Buddhist influences, Su says he had little exposure to Christianity in his home. Ironically, while living in Taiwan, his parents sent him to the Taiwan Christian American School—not for the richness of faith, but because of its affordability.

The seeds planted in Taiwan took deeper root when Su came to “own” his Christian faith as a sophomore at Penn. However, Su also was influenced by the Ivy League's entrepreneurial focus which, he said, convinced him that he ought to do everything in his own strength.

Su also became immersed in the Silicon Valley world that worshiped Steve Jobs. As a result, Su said he neglected to “check in with God” at his critical career junctures.

It wasn't until Su and his colleagues—two of whom are also Christians—launched Deep Fried Manna, that he

really saw the natural flow between work and faith.

Now he is realizing the benefit his work can have on the kingdom.

“As we were doing mobile gaming, we had some traction and great opportunities come our way, but they were not necessarily pleasing to God,” said Su. “So we walked away from those.”

Su and his colleagues had harbored the idea of producing Christian apps and games, but thought it was something they

paid, stating “I'm a Manna-nite”—a phrase coined by Su that refers to those who share Deep Fried Manna's ideals.

And exactly what are those ideals?

“Don't overstock or overstore or over plan,” says Su. “Show up each day and do what God tells us to do, putting our dependence on Him and not our own way.” That's what it means to be a Manna-nite, says Su.

And that's also what has helped him deal with the blow of not meeting the



Michael Su (second from right), Penn '97, recently founded a company that produces gaming apps for children.

would do when they retired. However, these professionals and dads looked at their own kids who, Su says, are “glued to their iPads,” and decided to look in that direction sooner rather than later.

While there seemed an obvious need for a Christian presence in the mobile gaming world, competing in a market with Angry Birds and Fruit Ninjas can be challenging. So in addition to sporting the artistic talent of cofounder Jeff Matsuda—who received an Emmy for his work on the Jackie Chan cartoon series—Deep Fried Manna also gained a crucial endorsement from NBA star Jeremy Lin, Harvard '10.

Lin appears in Manna's video cam-

\$100,000 mark for *Rex and Rooty*. Su says he's “barely stressed” by the situation, a reaction that's admittedly uncharacteristic for the formerly success-oriented professional.

“God has already worked in my life,” he said. “And I am confident His hand is at work.”

The mobile world isn't going away, says Su. The Deep Fried Manna team plans to meet the kids where they are—on their mobile devices, providing a Christian alternative to secular entertainment.

Says Su: “This is where Christian content creators need to be.”

And it's where this Manna-nite intends to stay. ■

A HEARTFELT TESTIMONY

Cardiologist Shares Lessons about Faith and Medicine

PENN There's an old saying that carries some Biblical weight: "God moves in mysterious ways."

But for Dr. James Kirkpatrick—a cardiologist, heart patient, and Christian—the phrase isn't a cliché; it's a fact.

Kirkpatrick is an assistant professor in the cardiovascular medicine division of the Department of Medical Ethics and Health Policy at the Hospital of the University of Pennsylvania. He's also the faculty advisor for the Penn Medical Christian Fellowship (PMCF).

In those roles, Kirkpatrick shares his experiences as a heart patient and physician to help colleagues, students, and patients better understand the relationship between faith and medicine and the lessons both can teach.

About a year ago, Kirkpatrick needed surgery for an enlarged aorta. Knowing the dangers of the surgery and the complications that can follow, Kirkpatrick, his family, and his church prayed for healing.

While his medical status didn't change, he later realized that God did, in fact, move in a mysterious way.

During the surgery, doctors found that the wall of Kirkpatrick's aorta was dangerously thin. It could have ruptured at any time, under any type of strain—even something as typically simple as lifting his young child.

The amazing thing is that Kirkpatrick had been able to live his life fully in spite of this undetected abnormality.

"The reality is that I didn't need healing so much as preservation, which is what I received," he said.

Kirkpatrick admitted that even though he's a physician, he struggled with fear in regard to his condition—and what was to come.

Yet, despite the fear, Kirkpatrick said he had an inexplicable peace as he entered the operating room.

"I had a sense that if I died, everything would be okay for my family, and I had a sense of assurance that I would be with God," he said.

During his recovery, Kirkpatrick said

he also realized that he'd placed too much emphasis on his career and the false security of money. He also realized that he can't fix everything.

This spring, Kirkpatrick shared his story with the Medical Campus Outreach, an organization that serves physicians and students.

Kirkpatrick talked about the movement of God and the lessons he's learned through cardiology—lessons such as, "God has been gracious. People are generous. Always be hospitable."

As a physician, Kirkpatrick has also learned to notice everyday miracles.

"Unexpected things do happen frequently in medicine—both good and bad," he said. "Miracles require eyes to see God behind them."

Helping students see the miraculous in medicine is part of what Kirkpatrick hopes to realize as the PMCF advisor.

"I benefited greatly from Christian mentorship in my journey through medicine, and I want to provide that kind of mentorship and encouragement for medical students," he said, acknowledging that he often learns as much from his students. "They encourage me in my faith and constantly remind me to think beyond my narrow-minded focus on medicine."

Kirkpatrick also seeks to teach students about integrating faith and medicine.

"The prevailing impression is that one cannot be focused on the supernatural and the natural at the same time—and that people who are believers are ignorant and simple," said Kirkpatrick.

"While I am ignorant of many things,



Dr. James Kirkpatrick is the faculty advisor for the Penn Medical Christian Fellowship.

and my understanding is often overly simplistic, I hope that I do provide at least an example of an academic who ascribes to a firm belief in the supernatural and tries to live life by the revealed truth of God in Christ."

Despite years of studying the human heart, Kirkpatrick admits, the heart of God is still a mystery.

"I certainly got a sense of His compassion toward and mercy on me, despite all the ways I've not been faithful," he said. Yet, Kirkpatrick admits, "I suspect we always have a hard time getting a grasp on God's heart...Fortunately, we have the example of Jesus." ■

'MORE THAN WALKING'

A Professor's Journey (with His Son); from Anguish to Amazing Grace

Yale Few things are more visceral than a father's anguish. Yet, for the last several years, Yale School of Medicine Professor Fred Sigworth has been tapping into his emotions and proclaiming God's grace as he shares a tragic-yet-awesome journey of faith that he's navigated with his son.

"Nights I would cry and wish we could just rewind the tape and re-run the events of that Tuesday morning," Sigworth told an audience of Christian biophysicists about his son's accident during a presentation entitled, "Why Do Bad Things Happen to Good People?"

During those nights, there wasn't much Sigworth could do from his New England home, except struggle with his fear and rely on his faith.

His son, Jonathan, was thousands of miles away in a hospital in India, coming to terms with the fact that he would never walk again.

Jonathan had been hurrying to get to a Bible study when his bicycle plummeted from a footpath etched in the side of a cliff in an area where he was serving as a student missionary.

Missionary doctors tended to Jonathan's injuries and his mother and brother flew to India to be with him—but the elder Sigworth could only imagine what life would be like for his son, now a quadriplegic with limited use of his hands.

"I would think about the ramifications for Jon's life, how so many things will be so much more difficult, and so many of his dreams will be taken away," Sigworth told the Fellowship of Christian Biophysicists.

Yet, in the midst of this parent's nightmare, there was a glimpse of hope. "I began to sense, as if looking through a doorway into a very great distance, that something very mysterious and potentially very good was happening," he explained.

Sigworth is a professor of cellular and molecular physiology and biomedical engineering; Jonathan is a transfer student

at Dartmouth, where he's finishing up his senior year. Yet, despite the demands of their Ivy League lives and the tumult they've been through, both are using this trial to honor God.

When a doctor told Jonathan that he might be paralyzed, he simply said, "Well, that's okay. I can glorify God in my life whether I can walk or not."



Yale Professor Fred Sigworth and his son, Jonathan.

It's with that voracity of faith and desire to serve that both the older and younger Sigworth shared God's mercy and compassion through this ordeal. In 2009, Jonathan completed a documentary, *More Than Walking*, about his accident; it also chronicles his efforts to help others with paralysis learn independent living. Specifically, the film highlights his return to India, where he taught everything from life skills to wheelchair rugby.

The elder Sigworth—who admits he hasn't been outspoken regarding his faith—now speaks of God's glory and mercy as he tells the story of what he calls

"Jon's adventure."

"For someone who has a problem with evangelism," he said, "it's now really easy to talk about the wonderful promises of God and God's redemptive power."

At the same time, however, Sigworth is reluctant to put much focus on himself.

"I can take very little credit for where Jon is," said Sigworth. "Somehow, the Lord gave him the ability to be very comfortable in his skin."

Of course, self-pity was a temptation for both father and son, but Sigworth said that was "rapidly put to rest," in large part due to God's grace.

"If your kid is hopeful, then the parent doesn't have to lose heart," he said. "God gave Jon grace early on to be hopeful."

Additionally, as this season of life evolved, Sigworth found comfort in music and claimed a sort of soundtrack for his ordeal.

Specifically, he relied on lyrics from "The Poem of Your Life" by Michael Card, which is based on Ephesians 2:10:

Life is a song that we sing with our days

A poem with meaning more than words can say

A painting with colors no rainbow can tell

A lyric that rhymes either heaven or hell.

According to Sigworth, many people have fallen from the footpath where Jonathan had his accident, but he's the only one in recent memory who's survived. Some might call it luck that the place where he fell was in view of two men who were taking a smoke break outside the local hospital. But, for Fred and Jonathan, it was more like amazing grace that protected him and provided the assistance he needed to survive—and the endurance to thrive since the accident.

As Fred Sigworth told the group of neuroscientists, "Whenever I started to cry, 'Why should this happen to my son?' it was replaced with 'Why should all this happen for my son!'" ■

BIG BENNY

Navigators Leader Had a Heart for Discipleship

D Believers with ties to Dartmouth College remembered Paul Gardner “Benny” Benson for his intense devotion to mentoring young people, contagious warmth, and signature hearty laugh.

Benson, 58, died in January at his home in Andover, New Hampshire, after a nearly yearlong battle with cancer. Benson spent much of his life outside of his family business ministering to teenagers and young adults via youth groups, Bible studies, church services, and, eventually, campus ministry.

Kevin Collins, Christian Union’s ministry director at Dartmouth, described Benson’s passion and affection for his Savior as “magnetic and inescapable. His life and presence truly reflected powerfully the light of Christ in a dark place.”

In 2008, The Navigators asked Benson to mentor students full-time at both Dartmouth in Hanover and Colby-Sawyer College in New London.

Craig Parker, Navigators’ director at

nearly 17 years until 2007.

Likewise, Collins, Harvard ’89, noted Benson was a “big man with a big beard and yet, was so approachable. He always had time for the students and always was open to the movement of the Spirit in so many ways. His ministry was one of complete reliance on the Lord for direction, guidance, and growth.”

As recently as the fall semester, Benson practiced “guerilla prayer” at Dartmouth. “He and the students would pray for people all over campus without fear and with complete trust that God would guide,” Collins said.

A Massachusetts native, Benson moved to New London, New Hampshire at 10 when his father became co-owner of The



Believers at Dartmouth College celebrated the life of Paul Gardner “Benny” Benson, who served as campus director for The Navigators. He died in January after a battle with cancer.

Country Press, a small print shop. After attending Gordon College, the sports and skiing enthusiast began working at his family’s print shop. During a 30-year career, he enjoyed implementing technological transitions to desktop publishing and graphic design work.

Outside of work, Benson coached soccer, and he devoted himself to ministry, namely leading Bible studies and youth groups. In 2005, Benson left the printing business to pursue his passion for mentoring youths and adults on a full-time basis. He became the assistant pastor and later interim pastor of Grace Outreach in nearby West Lebanon. Three years later, Benson became the New Hampshire regional coordinator for The Navigators, an international ministry that focuses on evangelism

and discipleship.

At a memorial service on February 12, family and friends remembered Benson for his humor and ability to make people feel welcome and accepted. They also recalled how Benson enjoyed mentoring and coaching young people and sharing his faith.

Benson is survived by Cindy, his wife of 35 years, two daughters, three grandchildren, and a fourth that was due to arrive in March.

During his memorial service, Cindy Benson recalled her husband as a “simple man determined to seek God with all his mind, strength, and soul. He shared his life with so many. He’s definitely my hero.”

Daughter Lindsey Allenby described how her father loved playing in the snow with his children. As well, the New Hampshire resident thanked her father for providing a stable home, showering hospitality upon others, and being a devoted grandfather.

In addition, daughter Caren Swanson seemed to sum up best Benson’s generosity and open heart toward ministry. “My dad was an amazing, special man,” she said. “He also was very ordinary, but with courage to make himself vulnerable.” ■

At a memorial service on February 12, family and friends remembered Benson for his humor and ability to make people feel welcome and accepted. They also recalled how Benson enjoyed mentoring and coaching young people and sharing his faith.

Boston University and former Northeast Collegiate Ministries leader, said Benson “stood in the gap. He led two campus ministries when no one else would.”

Dartmouth students simply enjoyed spending time with Benson and even held their fall retreat at his home as his illness progressed, said Parker, who served as the Navigators’ director at Dartmouth for

Country Press, a small print shop. After attending Gordon College, the sports and skiing enthusiast began working at his family’s print shop. During a 30-year career, he enjoyed implementing technological transitions to desktop publishing and graphic design work.

Outside of work, Benson coached soccer, and he devoted himself to ministry,

'BILLY GRAHAM AND ME'

Several Ivy League Alumni among Book Contributors

I Chicken Soup for the Soul Publishing recently released an anthology documenting the legacy and influence of famed and beloved evangelist Billy Graham.

In late February, Simon & Schuster, Inc. began distributing *Chicken Soup for the Soul: Billy Graham & Me*, an authorized compilation of 101 accounts and anecdotes of the preacher from top government and business leaders, as well as prominent sports, entertainment, and religious figures.

The publication marks the first time the series has focused on just one individual, and captures the inclusive approach of the world's best-known evangelist to public ministry. It also reflects his unwavering conviction to a Biblical worldview.

In addition, the book chronicles details of Graham's relationships with every living U.S. president, as well as tidbits from his global ministry, spanning more than six decades.

Steve Posner (Harvard Ed.M. '02), who edited the book, said the 400-plus-page work spotlights personal stories of encounters with the preacher from North Carolina. "We are delighted to have the opportunity to bring Billy Graham's message of hope and renewal to current and future generations of readers," said Posner, also a lecturer at the University of Southern California.

Many of the stories capture Graham's friendliness and humility, as does Presi-

dent Barack Obama in his account of meeting the elderly evangelist and statesman.

"This man who had prayed great prayers that inspired a nation, this man who seemed larger than life, greeted me and was as kind and gentle as could be."

– President Barack Obama

dent Barack Obama in his account of meeting the elderly evangelist and statesman.

"This man who had prayed great prayers that inspired a nation, this man who seemed larger than life, greeted me and was as kind and gentle as could be," wrote

Obama, Columbia '83 and Harvard Law '91. Others, including former President George W. Bush (Yale '68, Harvard MBA '75) touched upon Graham's efforts to point them to the significance of a personal relationship with Christ.

Bush wrote that he had been baptized as a child at Yale's Dwight Hall Chapel and attended church casually as an adult, but didn't begin to have a born-again experience until 1985 when Graham clearly explained the gospel at his family's compound in Maine.

"Religion had always been part of my life, but I really wasn't a believer," he said.

"I was captivated by Billy. He had a powerful presence, full of kindness and grace, and a keen mind... In his gentle, loving way, Billy began to deepen my shallow understanding of faith."

Likewise, former President Bill Clinton praised Graham for his positive influence on the country.

In particular, he reflected on Graham's decision in 1958 to rebuff a suggestion

into the stadium where the Arkansas Razorbacks played," Clinton wrote.

"When I look back to what the world looked like in 1958, I know Billy's crusade didn't abolish racism or the periling vestiges of segregation. But, he showed us that by following our faith, we would move the rock up the hill."

Among business leaders, Ken Blanchard, co-author of *The One Minute Manager* and a leadership expert, trumpeted Graham for his humility and ability to deliver sermons from his heart. He also noted how he was touched by Graham's faithfulness to his wife.

"My conversation with Billy made it clear that he and his wife were best buddies," wrote Blanchard, Cornell '61, Ph.D. '67.

Vonette Bright, the wife of late Campus Crusade for Christ Founder Bill Bright, recalled how Graham, Cliff Barrows, and George Beverly Shea came to her English-style cottage in

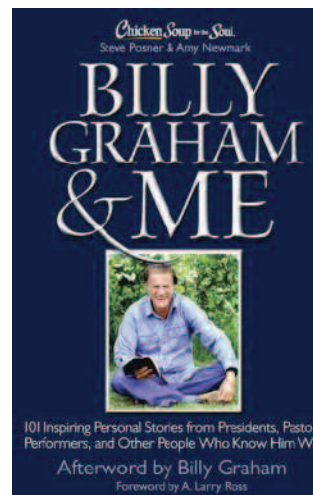
Hollywood, California for dinner in 1949.

Vonette Bright, who worked with members of the Graham family to organize national and international prayer initiatives, also noted how Graham played an important part in promoting women. Specifically, Graham gave her "an opportunity as a woman to have greater visibility" in a leadership role, Bright recalled.

Ultimately, "Billy is a very godly man, and there has been a sweet relationship between our families," she wrote.

Over six decades, Graham went on to hold more than 400 crusades in 185 countries.

"Being an evangelist simply means I am to declare the gospel, and the word gospel means good news," Graham told Posner of his life's calling. "The good news is that God loves you, and He loves everybody." ■



A new anthology from Chicken Soup for the Soul Publishing pays tribute to the legacy and influence of evangelist Billy Graham. The book features 101 accounts and anecdotes from top government, business, and religious figures.

SETTING PRISONERS FREE

Columbia Alumna Exits Corporate World for Prison Ministry

Columbia Through Christ, the Apostle Paul came to know contentment whether imprisoned or free. As the new executive director of Kairos Prison Ministries, Columbia alumna Evelyn Lemly, MBA '96, is working to help the incarcerated find that same freedom and build lives of hope.

Kairos doesn't focus on prisoners' pasts; rather, the ministry sees each inmate and family member through the eyes of God, and sees the potential that each possesses to impact the culture in a positive way.



Evelyn Lemly, Columbia MBS '96, is the new executive director of Kairos Prison Ministries.

"It's about what you do this day forward, how you live your life and walk with Christ," said Lemly. "We all make mistakes; maybe theirs were criminal acts, but they can break that [cycle] and change for the future and become influential."

The philosophy of Kairos is "listen, listen, love, love." The focus, said Lemly, is to show the incarcerated that others care for them, demonstrate God's love and

hope, and give them value as people and children of God.

Kairos accomplishes its mission through three distinct programs: Kairos Inside (incarcerated adults); Kairos Outside (for spouses and family members of inmates); and Kairos Torch (for incarcerated juveniles).

The ministry conducts weekend programs where volunteers literally serve the inmates, providing one-on-one discussions, as well as group dialogue. Through it all, inmates are encouraged to think through topics and issues affecting their lives.

"We are not a 'drive-by' ministry," said Lemly, explaining that each weekend session is followed up with mentoring and accountability. For example, ministry volunteers spend six months of weekly mentoring with youth participating in Kairos Torch.

While Lemly's role is to lead, she also visits prisons and has witnessed the transformation that takes place during the sessions.

"What struck me was the change in these young men from Friday evening to Sunday afternoon," said Lemly, referring to a Kairos Torch workshop. "When we first met, they wouldn't look me in the eye." After the program, she said, they are young men of confidence who seek to change the pattern of their lives.

"So many of these youth are actually living out what's been demonstrated [to them]. So many of their fathers are incarcerated," she said, adding that Kairos helps break that pattern and models God's love and hope, ultimately helping inmates choose behavior in line with being good husbands and fathers.

"It's all about trying to change the cycle of behavior," said Lemly.

A former corporate executive turned nonprofit leader, Lemly has navigated a

career path that's taken her from marketing and product development for companies such as BASF and American Cyanamid to leadership positions with Biblica and Bible League.

Originally, Lemly thought she'd wait until retirement to pursue nonprofit work, but instead she increasingly found herself asking, "Why wait?"

Lemly didn't know much about working for a ministry, so she simply worked with executive recruiters within the nonprofit world. Three months after venturing into the search, she was living her dream.

"God closes doors and opens doors at right times," she said. "If you step through them, he will take you where he wants you to be."

While she employs the same business practices as she did in the corporate world, Lemly says the uncertainty of funding has made her more reliant on God and the generosity of others. Therefore, she says, "I feel that intensity to do it well unto God. It is coming from Him."

Although Kairos ministers to the incarcerated, Lemly realizes that those behind bars are, in some ways, not very different from the general population when it comes to worldly bondage.

"God closes doors and opens doors at right times."

As Keith, an incarcerated juvenile, expressed in a poem:

The prayers that I pray haven't fallen on deaf ears.

But I have ignored the answers for many years.

And through the efforts of Lemly and the Kairos team, more inmates will hear God's word and experience His redeeming love. That result was expressed by one inmate who sent a letter of thanks to Lemly after participating in the ministry:

"I was a prisoner of myself and my sinfulness," she said. "Kairos helped me see that. It helped set me free, though I'm still a prisoner." ■

RAISING NEW ROOFS

Contractor Partners with Students, Community



Barry Segal, an Ithaca resident who's passionate about God's call to reach out to sojourners, orphans, and widows, has made it his mission to live it out every way he can.

In the past, he has worked as a drug counselor with locals, helping them experience God's love and an entirely new life.

But Segal—who owns a construction company—now reaches the needy around him in other ways. Recently, he took out a mortgage on a \$175,000 property so he could buy two houses in the area and refurbish them for 10 homeless people.

In addition to footing the bill, Segal expends much of his free time after work fixing up the houses. He also depends on the help of students from ministries at Cornell and Ithaca College, as well as Ithaca residents and local churches. So far, more than 200 volunteers have helped on this project.

Students arrive around 7 p.m. and work as long as they can (they average about five hours each). Segal also instructs students on how to complete various tasks, such as flooring, electrical work, and painting.

One of those student volunteers, James Palmer '16, said, "Working on the shelter gave me a brand new perspective on Matthew 18:20—'For where two or three gather in my name, there am I with them.' I felt like God was very present in the shelter with us. It reminded me that service is a necessary and satisfying form of worship, that we aren't getting the fullest possible experience with God if we aren't reaching out."

Samuel Rabkin '15 said the experience reminded him "that we are all God's children, and as followers of Christ, we need to pursue the opportunities we get to love those that are hurting."

Working to serve others helps the stu-

dents take away the stereotypes around the homeless and see them as God sees them. Their work and time contributes to the future homes and lives of those moving into the house in the months to come.

Segal says he wants the homeless to walk into a real home, instead of what they might find at other shelters—typically a cold, dormitory type of setup. He believes that by building a comfortable and beautiful house, the new residents will muster up more hope and passion to fight for new lives for themselves.



Students from Cornell University are assisting Barry Segal, a local contractor, with his efforts to fix up two houses for the homeless in Ithaca, New York.

Rescue Mission, a Syracuse-based Christian organization, will oversee the houses and the people living in them. Rescue Mission focuses on homeless services and will provide live-in resident assistants, as well as staff who will coordinate vocational training programs, cooking classes, support services, debt counseling, budgeting techniques, and addiction recovery programs.

The goal is that, by the end of the process, the residents are living independently.

Though Rescue Mission's services are free, the residents are charged \$400 monthly for rent—a move to help them understand tangibly that their new living situation is a two-way relationship—and that they must give at least as much as they get (the rent money also goes toward paying the mortgage).

Rescue Mission operates from the biblical mandate to serve those in need by extending grace and mercy. The organization also sponsors Bible studies for residents, but attendance isn't mandatory.

As Cornell students from various ministries work on the houses for the homeless, they're also growing in their knowledge of God's heart for the needy in the area—and understanding that "works" indeed accompany genuine faith. ■



HARVEY FELLOWS PROGRAM

GRADUATE SCHOLARSHIPS FOR CHRISTIANS AT PREMIER SECULAR UNIVERSITIES

Investing in Christians for the Marketplace



Mustard Seed FOUNDATION

Visit www.harveyfellows.org for more details

MARCHING ON

Pro-Life Advocates Remain Steadfast on Campus, at Washington, D.C. Rally

I As America marked the 40th anniversary of *Roe v. Wade*, pro-life advocates from the Ivy League gathered in Washington, D.C. to oppose the landmark legal decision that has led to the killing of 55 million unborn children.

The students were part of the 2013 March for Life, which protested the 1973 Supreme Court ruling that was ushered in by a majority vote. Despite the commemorative aspect of this year's march, to one student, it was another sad reminder of the millions of lives lost.

"Every march is significant—[considering] that there have been more than one million abortions in the United States alone since the last time we marched on the Capitol," said Caroline Bazinet '14, a member of Princeton Pro-Life.

Yet, the marchers remain optimistic that their efforts will lead to a reversal of the tragic momentum abortion has gained during the past few decades.

Harvard student Chrissy Rodriguez '15 told Catholic News Agency that she is confident in the ability of the pro-life movement to bring about change.

"I'm only one person," Rodriguez said, "but I'm one person who can shout to the world: 'This is what I believe!'"

In Washington, D.C., more than a half-

ganda is targeted toward college women just like her.

According to a report released by Students for Life of America, a study of the zip codes for Planned Parenthood facilities indicates that almost 80 percent of the organization's 780 affiliates are located within five miles of a college or university.

"It seems profoundly sinister for them to do this," Bazinet said.

Planned Parenthood has several affiliate organizations at Ivy League campuses, including Reproductive Action League of Yale (RALY); VOX at Columbia, and Students Advocating for Gender Equality (SAGE) at Cornell.

In 2010, Brown University bestowed an honorary Doctor of Humane Letters upon Planned Parenthood President, Cecile Richards, Brown '80.

In addition to Planned Parenthood, other abortion options are readily available on campus.

"I would be very surprised if college students did not have the resources on campus through referrals, etc., to obtain



Caroline Bazinet, Princeton '14, was among the students who participated in the March for Life in January.

"Every march is significant, [considering] that there have been more than one million abortions in the United States alone since the last time we marched on the Capitol."

– Caroline Bazinet, Princeton '14

million people joined her in marching against the legislation and rhetoric that leads to death. And much of that propa-

an abortion if they really wanted one," said Bazinet. "I know our health center publishes literature that discusses abor-

tion as an option for pregnant students."

However, while abortion is often supported on campus, students who oppose it are mocked and viewed as anti-choice.

"Sometimes it's hard to be a pro-life student on a pro-choice campus," said Bazinet. "But I think I have it easier than many." She went on to cite the support of Princeton professor and pro-life, pro-marriage advocate Robert George (Harvard Law '81), the Witherspoon Institute, and the strong Christian, Jewish, and Muslim organizations on campus. "It's also easier being a woman," she said, "because it's harder for people to say to my face that I'm being misogynist."

The efforts of these students and the thousands of other advocates for life are not going unnoticed.

At the March for Life Rally, Chairman of the House Pro-Life Caucus Chris Smith (R-New Jersey) gave a speech that spoke directly to the President of the United States. His words embodied the spirit of the young people who continue to hold their ground against a forty-year legacy of death.

"Know this, Mr. President," Smith said, "we will never quit. In adversity, our faith and trust in God is tested, but it also deepens and overcomes and forges an indomitable, yet humble spirit."

"Know this; the pro-life movement is comprised of noble, caring, smart, and selfless people. It is an extraordinarily powerful, non-violent, faith-filled human rights struggle that is growing in public support, intensity, commitment, and hope." ■

RELIGIOUS FREEDOM DAY, AN EMPTY GESTURE?

In Light of HHS Mandate, Becket Fund's General Counsel Responds to Proclamation

I Shortly before his second inauguration, President Barack Obama, Columbia '83 and Harvard Law '91, signed a proclamation declaring January 16, 2013 Religious Freedom Day. The proclamation is signed each year by the sitting president and commemorates the anniversary of the 1786 passage of the Virginia Statute of Religious Freedom.

Yet, despite the effort to mark the liberties outlined within the nation's First Amendment, this year's proclamation was met with disappointment from some leaders who see it as an empty gesture.

Given the controversial Health and Human Services (HHS) Mandate—which forces religious organizations to fund contraceptive and abortion-causing drugs through employee health plans, and which can impose fines on organizations refusing to provide the required insurance—the rhetoric seems to contrast the reality of living by faith.

Following President Obama's proclamation, Kyle Duncan, general counsel for The Becket Fund for Religious Liberty, said the HHS mandate is out of step with our traditions and laws, which promise religious freedom for all.

The Becket Fund for Religious Liberty has led the opposition to the HHS mandate, representing Wheaton College, Ave Maria University, Eternal Word Television Network, and Hobby Lobby. William Mumma, Columbia MBA '83, is the president of The Becket Fund.

“Religious freedom certainly includes worship, but it extends beyond the four walls of a church.”

– Kyle Duncan, Columbia Law '04

“Religious freedom certainly includes worship, but it extends beyond the four walls of a church,” explained Duncan, Columbia Law '04. “If it is not to be an empty promise, religious freedom must also include acting on one's deepest religious beliefs when one is feeding the

poor, caring for the sick, educating the young, or running a business.”

Duncan expressed disappointment over the February 2013 HHS Proposed Rule, which purports “accommodations” to nonprofit religious organizations objecting to paying for contraception.

According to Duncan, “family businesses of conscience,” like Hobby Lobby, are still at risk of penalty.

“We are extremely disappointed with the announcement. HHS waited nearly a year and then gave us a proposed rule that still burdens religious liberty,” stated Duncan in a response to the proposed “compromise.”

He went on to explain that the ruling gives no guidance to self-insured religious organizations like Wheaton College.

“Given that the proposed rule was prompted in part by the D.C. Circuit's order in the Wheaton College case, that is a remarkable and surprising omission,” said Duncan.

However, HHS is only one example of the seeming hypocrisy of this year's Religious Freedom Day.

For instance, shortly after the signing of the proclamation, Rev. Louie Giglio withdrew from delivering the benediction at Obama's inauguration due to the furor that arose over a sermon he gave in the mid-1990s. The sermon, entitled “In Search of a Standard – Christian Response to Homosexuality,” simply proclaimed Biblical truth. Giglio, pastor of Passion City Church in Atlanta and an active opponent of human trafficking,

couldn't overcome the stigma of having spoken the truth from the pulpit.

A recent decision at Yale has also raised red flags about fleeting religious freedom in the academy.

Beta Epsilon Chi (BYX) lost its status as an officially recognized campus organiza-



Kyle Duncan, Columbia Law School '04, is general counsel for The Becket Fund for Religious Liberty.

tion at Yale last fall after the university took issue with the fact that the Christian fraternity requires members to be Christians.

Other Yale-recognized student groups on campus have certain minimal requirements for membership in keeping with the purpose of the organization. Yet, the requirement that members of the fraternity be professing believers prompted the university to demand the student organization change its constitution. The required change to the constitution would comply with Yale's “anti-discrimination” policies. Rather than compromise its mission statement, BYX decided to serve the Yale community as an independent organization.

Nationally, several campus ministries are facing unjust scrutiny from college administrators because of common-sense bylaws that require their leaders to be Christians.

However, despite the persecution and political-correctness, defenders of liberty like Duncan and The Becket Fund remain steadfast.

“We remain committed to protecting religious liberty until the Administration recognizes the conscience rights of all Americans,” he said. ■

UNDER CONSTRUCTION

A Cappella Group Spreads Hope, Music in New Orleans

H Years after hurricane Katrina smashed into New Orleans, residents there are still rebuilding and recovering from the devastation. The storm's wrath left homes and buildings vacant and has swept away the hope of many.

That's why this spring, Harvard's a cappella group, Under Construction, headed to the Big Easy to bring encouragement from the gospel—and the joyful sound of worship—to the community.

For group member Cherish Connelly '14, New Orleans wasn't just a place for a mission trip; for a time in her life, it was home.

In 2005, Connelly was in the eighth grade, looking forward to Class Day, the prom, and sharing life with her friends at her New Orleans' school. When news broke of the impending storm, Connelly and her family did a "routine" evacuation to stay with family in Wylie, Texas, for what was to be just a few days.

Connelly never did attend that prom, and her dream of celebrating Class Day was blown away in the hurricane, amid the debris of the city.

"I became angry with God," said Connelly. "I didn't understand why He would let this happen. I was constantly questioning God's true goodness."

More than a year later, she opened her

I was stunned by how much still wasn't rebuilt," she said. "There was, and is still, water damage on buildings."

Although she no longer calls New Orleans home, Connelly returns each year to see family and friends. She also sees the lingering scars of Katrina and a darkness she believes is due, in part, to the city's pagan legacy.

And while Connelly believes the witchcraft and voodoo influences certainly have impacted the spirit of New Orleans, she added that there is a tangible hopelessness, too, caused by rebuilding delays, high unemployment, and crime.

"My brother has had people trying to break into his home almost every night," she said.

On top of all that, Connelly believes that time has taken attention away from the city, and the survivors of Katrina feel forgotten.

However, the a cappella group helped bring some hope to a city that is "under construction" itself, and helped to remind the residents that they have not been forgotten. The students performed their music at two youth centers and a nursing



Under Construction members Cherish Connelly '14, Charlene Hong '14, and Ji Su Yoo '15 ministered in New Orleans this spring.

how others responded to our music," said Connelly. "Seeing the kids clap and move with us has been such a blessing."

Connelly hopes that the group's time ministering in New Orleans helped remind some residents that they haven't been forgotten. And Under Construction brought a new sound to the city known for blues, jazz, Creole, Cajun, and zydeco music.

"A lot of places in the South, in general, don't really know a cappella music, except in a church scene," she said. "Under Construction brought a different kind of music—and most importantly, the gospel."

She believes that even non-Christians are moved by the power of worship music.

"Even though people may not believe in God, they feel something," Connelly said. "Our minds create images, and those images bring feelings. The power of Christian music is that it can place the image of God in someone's mind."

And, for a city marred by the images of devastation and despair, Connelly is thankful that Under Construction had the opportunity to bring music, compassion, and the gospel of love to the people of New Orleans. ■

Under Construction brought a new sound to the city known for blues, jazz, Creole, Cajun, and zydeco music.

Bible to the Old Testament book of Job and her outlook began to change.

"I was doing the same thing Job was, and God's response was the same to me as it was for Job," she said. "I couldn't know what God was doing. I didn't need to question God about this. Ultimately, Job blessed God, and so I responded in the same way. I didn't understand why God would let Katrina happen, but I became okay with that."

Connelly didn't return to New Orleans for five years. "When I went back, I think

home; and they also worked at a home-building service project with Youth Rebuilding New Orleans. The missions trip, sponsored by a Christian Union grant, also helped inspire young people toward higher education; something that is not an option for many students there.

The joy of the music and the underlying message of God's love could be seen in the faces of the children who gathered to listen to Under Construction, leaving the Harvard students feeling blessed.

"Special moments came when we saw

OLD SOUTH CHURCH TO SELL BAY PSALM BOOK

Brown University Has Copy Worth \$10 Million

B A rare psalm book is at the heart of a controversy between pragmatism and preservation. The book was created in 1640 to assist colonists in the worship that served as the focal point of their lives in the rugged wildernesses of British North America, according to a Brown University historian.

At the Old South Church, the Boston congregation's vote to approve the sale of one of its two copies of *The Bay Psalm* has forced one of the nation's oldest religious institutions to weigh the challenges of operating a modern urban church alongside the desire to cherish its treasures of antiquity.

Some members of the church, which was born in controversy in 1669 over baptism issues, are ruffled over the prospect of peddling heritage assets, in part, to assist with building upgrades, *The New York Times* reported.

In December, the congregation authorized the sale of one of its copies of one of the first books published in British North America. The transaction could garner up to \$20 million at auction, the *Times* reported.

Likewise, historian and Brown administrator Ted Widmer highlighted the rarity of another copy of *The Bay Psalm*, as well as the central role of the psalter in life in Colonial Massachusetts in a blog for Slate.com.

Widmer, Harvard '84, Ph.D. '93, noted an appraiser from Sotheby's pegged the value of a copy housed at a private library at Brown University at \$10 million, according to a report published in November.

The proposed auction of one of the Old South Church's copies marks the first public sale since 1947 of the original edition of the hymnal, according to *Christianity Today*. A blog on the magazine's Web site also spotlighted the rarity and historical significance of remaining copies of the earliest version of *The Bay Psalm*.

The Old South Church stores its two copies of *The Bay Psalm* in the Boston Public Library's rare book division. Only 11 copies are known to exist today of the

original edition, which Puritan leaders in the Massachusetts Bay Colony translated into English from Hebrew.

Scholars say the translation gave the New World its own religious text. They also note that while the presswork was unsophisticated, the lexicon of the hymnal featured literary beauty.

To the church's pastor, the sale of *The Bay Psalm* – as well as 19 pieces of early American communion silver housed at the nearby Museum of Fine Arts – is an appropriate use of resources to help Old South Church continue its missions.

In 1640, colonists created a psalm book to assist them in worship in the rugged wildernesses of British North America, according to a Brown University historian.

At the same time, a rare book expert highlighted the buzz within the book community over the proposed sale of *The Bay Psalm*, which could fetch \$10 million to \$20 million, the *Times* reported. The original version of the hymnal was printed in 1640 in Cambridge.

As for the copy on Brown's campus, Widmer described it as surprisingly ordinary and crude, but a remarkable achievement for its era and geography. The book also is the most perfect of the known copies, and it is still contained in its original binding. Only five of the known copies are complete versions.

Widmer, who served as the director and librarian of the John Carter Brown Library from 2006 to 2012, spotlighted

the book's practicality in church, where the Puritans loved to sing. He noted the copy at Brown features decorative elements, bits of Hebrew type, and doodles and signatures from the 17th century.

In the fall, Widmer, a former speech writer to President Bill Clinton (Yale Law '73), accepted a position as assistant to the president for special projects. He is currently assisting Christina Paxson, Columbia Ph.D. '87 and a former Princeton administrator, with helping Brown prepare for its 250th anniversary in 2014. Widmer's duties include capturing a

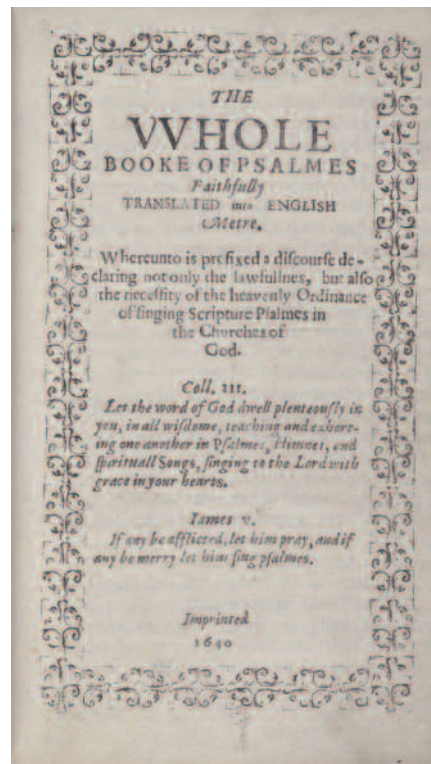
sense of the university's complex history—one that reflects both early religious tolerance and ties to the slave trade.

Not surprisingly, some of the other copies of *The Bay Psalm* also are housed within the Ivy League, namely at Yale and Harvard universities. Another is located in Philadelphia at the Rosenbach Museum and Library, which was co-founded by A.S.W. Rosenbach, Penn 1898 and Ph.D. 1901.

The blog for *Christianity Today* recounted the story of Joseph Glover sailing to the Massachusetts Bay Colony in 1638 with

his wife, five children, and wood and iron printing press. Glover died at sea, and his wife was left to oversee the locksmith who set up the press in the family's Cambridge home.

Given the novelty, the British colonists were enthusiastic for the inaugural book to roll off the press, namely a New England translation of the Psalms put into metrical rhyme for congregational singing. ■



FIRST FRUITS

Christian Union Begins Year with Powerful Staff Conference



Christian Union faculty and staff gathered at the start of the New Year for the ministry's biannual staff conference and training. The four-day event, held in Princeton, New Jersey, offered rigorous intellectual discussion of Scripture, coupled with the opportunity for corporate prayer and worship. It also served as a conduit for learning about the gifts of the Holy Spirit.

The conference addressed theology, prophecy, healing, and evangelism. Christian Union Founder and President Matt Bennett (Cornell '88, MBA '89) said it's important for a Christian to be open to the supernatural power and gifts from God, such as prophecy, word of knowledge, and healing. Such manifestations are replete throughout the Old and New Testaments, he said. The gifts are alive within present-day believers and are tools to help further the gospel, particularly in the highly intellectualized university environments where Christian Union operates.

"These [universities] are teaching places," Bennett told conference attendees. "There needs to be respect for the intellect, but there also needs to be a place for the supernatural power of God in students' lives. Apart from the power of God in their lives, they will never be what they need to be."

The power, majesty, and enormity of God was addressed by Old Testament scholar Walt Kaiser. The former president of Gordon-Conwell Theological Seminary challenged Christian Union faculty members to hold on to the immensity of God in light of sometimes daunting settings. Kaiser infused his presentation with Scripture from Isaiah 40, Daniel 4, and Psalm 139, which he unpacked, nearly verse by verse, to explain further the greatness of God.

"In addition to his obvious gift of teaching, I think he also shared his gift of encouragement with us," said Chuck Hetzler, ministry director of New York City Christian Union. "He urged us to cling to the truth of whom God shows Himself to be in the Scriptures."

Kaiser exhorted ministry fellows to declare whom God is at these key universities and believe that He rules over everything. He also encouraged them to pray that God would exhibit His authority for His great name's sake.



Judith MacNutt, a licensed psychotherapist and co-founder of Christian Healing Ministries, was a keynote speaker at Christian Union's staff conference this winter.

Dr. Randy Newman encouraged ministry staff to rethink the way they reach out to nonbelievers. Speaking about "Rabbinic Evangelism"—which Newman identified as responding to a question with a question—he explained the importance of asking questions when talking about Christ.

"Learning how to ask good questions and how to listen are the two most important tools for evangelism," said Newman, author of *Questioning Evangelism* and a two decade-plus Cru staffer. Questions were an integral part of the teachings of Jesus and Paul, and are key resources in understanding where unbelief lies in the human heart, he said.

In addition, Christian Union faculty and staff were ministered to by Judith

MacNutt and members of Christian Healing Ministries, including Thad McNulty, Harvard '80, and Taylor Smith, Princeton '87. MacNutt and her husband Francis, Harvard '48, are founders of Christian Healing Ministries, based in Jacksonville, Florida.

Judith MacNutt told members of the organization's faculty, administrative, and development staff that believers are called to share Christ's love and heart to hurting individuals.

Love is the cornerstone of sound mental health. It's also the foundation of a secure self-identity, she said.

"When the Holy Spirit comes into our lives, He starts giving us this incredible love for people," she said. "Some of them cannot trust because they are so wounded."

MacNutt, who holds a master's degree in psychology from Eastern Kentucky University, has focused much of her professional and spiritual energies on promoting healing for suffering individuals.

"There is something in us that is afraid to look at people's hurts," she said. "We come into God's kingdom with baggage. We're not transformed in the twinkling of an eye. We're on the journey of transformation."

As ministry fellows at some of the nation's top universities mentor and disciple students, they especially need to be aware that some undergraduates have deep issues that require spiritual healing, MacNutt said.

A veteran of both clinical and religious treatment arenas, MacNutt noted better results occur when the Great Counselor serves as the primary therapist.

Christ came as an ambassador of healing, MacNutt said, referencing Isaiah 61. She noted, He came to "proclaim good news to the poor" and "bind up the brokenhearted." He also came to "comfort all who mourn" and "bestow on them a crown of beauty instead of ashes."

Ultimately, God is the only real source of transformative healing.

"It's still the power of God that comes and sets a person free," MacNutt said. ■

SHARING THE HOPE OF EASTER

Princeton Students and a Local Church Reach Out to Campus

P Princeton Easter points Christians to their heavenly calling and reminds them of God's open door for relationship via His Son.

With those core principles in mind, student believers at Nassau Christian Center used the days preceding Easter as a backdrop for sharing their faith with their peers at nearby Princeton University.

"Easter is such a crucial time for ministry," said Tim Bentch, campus and community pastor at Nassau. "It gives us a clear reason to talk about Jesus with people."

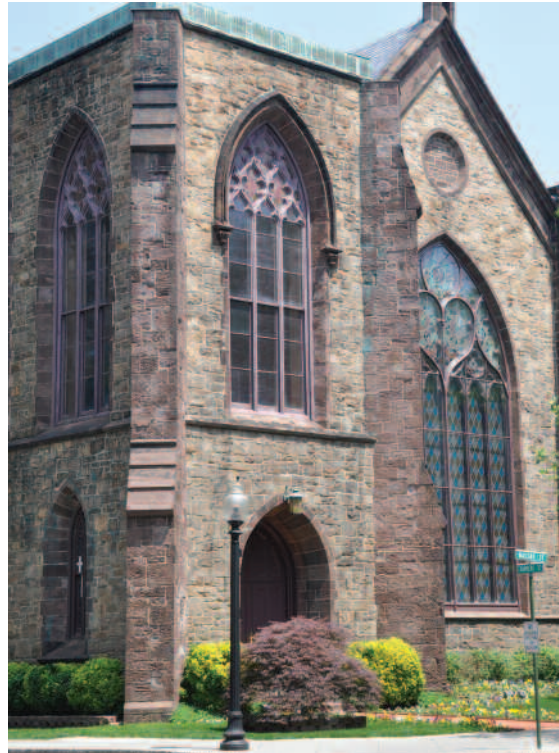
In late March, Princeton students involved with the church's campus ministry surveyed their fellow students about their beliefs regarding Jesus. University students completing the surveys received an invitation to a dinner on the evening of Easter Sunday at the historic church.

In addition, the students also distributed copies of Tim Keller's *Reason for God: Belief in an Age of Skepticism* and N.T. Wright's *The Challenge of Jesus – Rediscovering Who Jesus Was and Is*.

In his *New York Times* bestseller, Keller addresses the doubts that skeptics often bring to religion. The founding pastor of Redeemer Presbyterian Church uses literature, philosophy, anthropology, pop culture, and intellectual reasoning to explain how the belief in the God of Judeo-Christianity is rational.

As for Wright, the Anglican bishop and New Testament scholar challenges believers to embrace a serious study of Jesus in a historical context. Scholars and theologians recognize Wright for providing a provocative, but historically credible, portrait of Christ.

Nonetheless, the highlight of Nassau Christian Center's campus outreach occurred on the evening of Easter during a service that included a performance by



Nassau Christian Center and Christian Union host a weekly Campus and Community Service.

Princeton University Gospel Ensemble and concluded with a presentation of the gospel. A dinner featuring ham and lasagna followed the service in the church's fellowship hall.

A key goal of the outreach also was to introduce Princeton students to Nassau Christian Center and to offer them a warm, supportive place to attend church on Sunday evenings. Christian Union partners with the church to host the Campus and Community Service, which in-

cludes a meal at the conclusion.

More than 50 people regularly attend the service, which takes place at 7 p.m. on Sunday evenings during the academic year. Recent messages focused on the Book of Ephesians, as well as physical and inner healing.

This year's outreach served as a pilot project for an expanded version in future years. In 2014 or beyond, Bentch hopes to release a self-published booklet that will feature arguments from university and seminary students for the resurrection of Jesus Christ.

In addition to showcasing intellectually engaging essays from Princeton University and Princeton Theological Seminary students, Bentch wants the collection to spotlight compelling conversion accounts from Princeton students.

"I love the idea of a book written by Princeton students," he said. "God can move in people's hearts with this tool."

One of those students, Jamal Johnson '16, recently wrote about the accounts of hundreds of eyewitnesses of the resurrected Christ. The witnesses offered similar reports and did not recant their testimonies, despite the potential persecution associated with such professions.

"Reason is intended to buttress our faith, rather than compete with it," Johnson said.

As well, Johnson said he was touched by the spiritual and intellectual exercise and was glad to be part of the outreach.

"So often, we imagine our faith to be a private thing," he said. "We're called to share the gospel. It's part of being symbols of God's grace on earth." ■

"Reason is intended to buttress our faith, rather than compete with it."

– Jamal Johnson, Princeton '16

A WELLSPRING OF LIFE

Church is Answer to Prayer for Christian Union Ministry Director

Dartmouth Kevin Collins, Christian Union's director of ministry at Dartmouth, has only been in Hanover, New Hampshire for about 18 months—but there is already quite a history between his family, the students he mentors, and Wellspring Worship Center.

The pastor of Wellspring is Craig Morton, Dartmouth '89. Morton and Collins played college football against one another—Morton was an All-Ivy wide receiver for the Big Green and Collins was a tight end for Harvard. Collins, Harvard '89, also played basketball for the Crimson.

After Collins and his family moved from Los Angeles to Hanover, they were praying for a church like Wellspring Worship Center—where the Holy Spirit is moving and lives are being transformed. God provided abundantly, not only with the church they were looking for but also through the reunion with Morton.

"I would not be able to persevere in God's calling for me on campus and in the community without Pastor Craig in my life," said Collins, who joined the staff at Christian Union in 2011, after working for many years in international executive leadership and management development with corporations such as NIKE, non-profit organizations, and start-ups.

Wellspring Worship Center—comprised of local believers, students, and Dartmouth alumni—was birthed out of a campus revival in the 1970s, when it was known as the Dartmouth Area Christian Fellowship. On February 10, seats filled up at Wellspring as the Collins family watched the dedication of its youngest member, Joia—which Morton performed.

A dedication marks not only the parents' commitment to raising a child in the

ways of the Lord, but also the church family's commitment to helping disciple the child. Kevin and Tricia Collins—also the parents of 11-year-old fraternal twins,

His parents, Tim ('80) and Meg ('80) Pillsbury, were part of a revival in the 1970s that helped birth the church. Peter Lobel—whose parents were part of that



The Collins family has found a church home at Wellspring Worship Center in Hanover, New Hampshire.

Liam and Isabella—had been waiting to dedicate Joia, 4, until they found the right faith community. "We already feel like Wellspring is our family, so it was so wonderful to have her dedicated there," said Tricia Collins.

During Joia's dedication, there were some prophetic words spoken over her and several students prayed for the child. One of those students was Andrew Pillsbury '15, who grew up in Wellspring Worship Center and was also dedicated there.

revival and were good friends with the Pillsburys—also prayed for Joia.

And today, Andrew Pillsbury and Peter Lobel—with mentoring from Collins—are doing their part to help foster a move of God on campus. Pillsbury is the executive officer for a leadership development ministry (with the proposed name Dartmouth Faith and Action) that is currently seeking recognition from the college as a student organization. Since fall 2011, the fledgling organization has ministered to the Dartmouth student body with activities such as rigorous Bible courses, conferences, and daily times of prayer and seeking God.

"Having Andrew and Peter pray for Joia brought together many generations of Dartmouth Christians!" said Collins. "That was a special moment." ■

Wellspring Worship Center—comprised of local believers, students, and Dartmouth alumni—was birthed out of a campus revival in the 1970s when it was known as the Dartmouth Area Christian Fellowship.

BIG BREAK

Cru's Annual Conference, Outreach Energizes Cornell Students



Panama City Beach is consistently one of the top college spring break destinations for all things party related. The Florida resort destination has been the highlight of many spring break television shows on MTV, BET, and other stations. Thousands of students come from all over the country with the intention of letting everything loose and partying until they drop. Many are looking for an escape from everyday life, for satisfaction through alcohol, sex, or partying. But for every week of spring break that college students go down to Panama City Beach to party, there are also hundreds of college students from Cru who go there for Big Break.

Big Break is Cru's national conference and missions trip. The conference focuses on equipping students to share their faith, both on the eight-mile stretch of beach at Panama City Beach, as well as back on their campuses. Another focus is to help

explaining the hope we have before others and went out of our way to love one another as disciples are called to do. Our faith, hope, and love were lifted up before God to the world, and it's only by God's grace that, through such testimony, the people we were blessed to meet can come to life in Christ."

On Big Break, students learn not to fear approaching people because Jesus gives them the freedom and strength to do so. They also are empowered by the fact that these people need a relationship with Jesus. Another point of growth came from not just sharing their faith, but by doing it with fellow believers. They had to depend on one another for prayer and encouragement throughout the whole process.

Students also had precious opportunities for fellowship and service by cooking and cleaning for one another and hosting respective men and women's appreciation nights. Jon Iavarone, Cornell 2016, said one of the highlights was growing closer to the other members of Cru.

"They accepted me, despite all of the mistakes I have made in my past," he said. "They allowed me to open up without judging me. And most importantly, they inspired me to follow them in living the gospel."

This intentional community drew them closer together to pursue Christ and be on mission as His body.

The students who have gone on Big Break are now better equipped to understand their own faith and share it with strangers and their colleagues back on campus.

Iavarone said, "I learned that I will never be satisfied if I keep ignoring God and doing my own thing. Do I still struggle? Yes, everyone does. However, I now have a fresh perspective and a great community that will provide me with love, accountability, and motivation."

Hopefully, this fresh perspective will be used by God to glorify His name on Cornell's campus and around the world. ■



Cru hosted its annual Big Break outreach to Panama City, Florida.

students grow and mature in their faith and relationships with Jesus. A typical day includes evangelism training in the morning, an afternoon of evangelism on the beach, and a night session.

Many students experience growth as they are pushed outside of their comfort zones to reach out to people on the beach. Shannon Kow, Cornell '13, said, "I know my brothers and sisters and I were true to



CHRISTIAN UNION

DEVELOPMENT PROFESSIONALS SEARCH: Los Angeles and Atlanta

Do you desire to see our nation's culture radically transformed to the glory of God? Are you a devout Christian with 5-10 years experience in financial relationship development? If so, we invite you to inquire about two new Christian Union positions as Directors of Public Affairs in Los Angeles and Atlanta.

As a member of a high-performing and growing advancement team, you will develop long-term financial partnerships with individuals, churches, and family and private foundations. You will raise the sights of donors to what God can do through their investments and prayers.

Learn how you can become part of God's work to raise up a generation of Christian leaders equipped and motivated to change our secular culture.

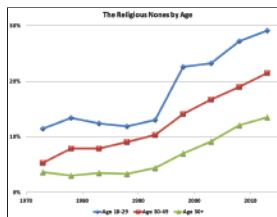
For more information visit: www.Christian-Union.org/DPA

Developing Christian Leaders to Transform Culture

ALL IVY

Poll: One Third of Young Adults Religiously Unaffiliated

A study released in the fall of 2012 concludes that one third of adults under the age of 30 are religiously unaffiliated,



A recent Pew Forum study reveals that one third of adults under age 30 are religiously unaffiliated.

making this segment the most religiously unaffiliated generation in Pew Research Center polling history. The demographic includes more than 13 million atheists and agnostics and nearly 33 million who say they have no particular religious affiliation.

The majority of unaffiliated believe that religious organizations are too concerned with money and power, too focused on rules, and too involved in politics, the study said.

Veritas Forums Continue to Grow

Several Ivy League schools hosted Veritas Forums (veritas.org) this winter. Oxford Professor John Lennox spoke at Yale and



The Veritas Form hosted events at Yale, Brown, Penn, and Harvard this spring.

Brown, addressing the topics, “Is Anything Worth Believing In?” and “Why Are We Here?” At Penn, Philosophy Professor Dr. Michael Weisberg and MIT Nuclear Chemistry Professor Dr. Ian Hutchinson spoke about empirical knowledge, science, and faith. The Veritas Forum at Harvard included Dr. Michael Sandel, Harvard Professor of Government, and Dr. Jean B. Elshtain, Professor of Social and Political Ethics at

the University of Chicago Divinity School. The Veritas Forums at Yale, Brown, Penn, and Harvard were underwritten by Christian Union grants.

Yale Alumnus Files DOMA Brief

Attorney John Mauck, Yale ’69, authored a brief filed by the Manhattan Declaration in the case of *United States v. Windsor*. The potential landmark case questions the constitutionality of the Defense of Marriage Act.

“The Manhattan Declaration describes marriage as ‘the first institution of



Attorney John Mauck, Yale '69, filed a brief on behalf of the Manhattan Declaration in the Supreme Court case focused on the Defense of Marriage Act.

society on which all other human institutions have their foundations.’ Understanding what marriage is—and why it matters—could not be more important,” Mauck wrote in a *Washington Post* op-ed.

The Manhattan Declaration was co-founded by Princeton Professor Robert George, Harvard Law ’81; the late Chuck Colson, Brown ’53; and Timothy George, Harvard Th.D. ’79 and M.Div. ’75.

BROWN

Brown Queer Alliance Organizes March

About 200 Brown University and Rhode Island School of Design students recently marched to the State House in support of same-sex “marriage” after holding a rally on campus.

During the march in February, students chanted, “What do we want? Marriage equality! When do we want it? Yesterday!” The state House of Representatives passed a bill authorizing same-sex unions on January 24, but the state Senate must approve the measure for it to become law in the Ocean State. Brown Queer Alliance, which co-hosted



Brown University students recently held a rally in support of same-sex “marriage.”

the rally, asked supporters to wear red clothing in solidarity.

Catholic Retreat Focuses on Faith, Church Doctrine

Students involved with Brown’s Catholic ministry enjoyed a weekend getaway to focus on making decisions based on faith and Catholic beliefs.

Participants with the Brown-Rhode Island School of Design Catholic Community (catholic.brown.edu) attended the retreat on March 8 and 9 at Mercy Lodge in

nearby Cumberland, Rhode Island. The Providence division of the Sisters of Mercy oversees the retreat center, which offers hospitality and spiritual programs.



Students with Brown University’s Catholic ministry attended a retreat in March at the Mercy Lodge in Northeast Rhode Island.

Ministries Host Veritas Forum Debate

A renowned University of Oxford professor appeared at Brown University in February as part of a Veritas Forum (veritas.org) sponsored by five campus ministries and underwritten by a Christian Union grant.

John Lennox, a prolific author who has debated prominent atheists, took questions from a Brown history professor during an event entitled, “Why Are We Here?” Linford Fisher, Harvard Ph.D. ’08, questioned Lennox on topics tied to God, life, and the pursuit of happiness. Students were allowed to submit questions in advance of the event in Salomon Hall.

The most recent book by Lennox—*God’s Undertaker: Has Science Buried God?*—probes the interface between science, philosophy, and theology.



John Lennox, a University of Oxford professor, spoke at the Veritas Forum.

CHRISTIAN UNION

Intern Receives Gates Scholarship

The University of Cambridge recently awarded a competitive, full-cost scholarship to Dave Kurz, a Christian Union intern at Princeton University.

In February, Cambridge announced the 39 U.S. winners of its Gates Cambridge Scholarships, which provide funding for students outside the United Kingdom to pursue postgraduate studies.

Kurz, Princeton '12, plans to pursue an advanced degree in biological sciences in



In February, the University of Cambridge awarded a competitive, full-cost scholarship to Dave Kurz, (Princeton '12), a Christian Union intern at Princeton University.

Cambridge's zoology department. He hopes eventually to help protect endangered fauna through work at an academic, zoological, or nonprofit institution. Kurz previously served as treasurer of Princeton Faith and Action (pfanda.com), a leadership development ministry resourced by Christian Union.

Forum: Changing Hollywood For Jesus Christ

New York City Christian Union recently hosted a forum on Christian Leadership. Noted film critic, author, and founder of MOVIEGUIDE, Dr. Ted Baehr, Dartmouth '69, was the featured speaker for the March 6 event at the American Bible Society. Baehr addressed the issues of Christian leadership in Hollywood and redeeming the values of the media.



Dr. Ted Baehr, Dartmouth '69, spoke about changing Hollywood for the glory of Jesus Christ at the Forum on Christian Leadership hosted by New York City Christian Union.

Columbia Faith and Action Hosts Winter Conference

Fifty-eight students from Columbia Faith and Action—a leadership development ministry supported and resourced by Christian Union—travelled to the Pocono Mountains for a winter conference in early February.



Columbia Faith and Action students at their annual winter retreat.

"We wanted the focus to be on seeking God, which was actually the theme for this retreat," said Kalu Ogbureke '16 of the time at Spruce Lake Retreat Center. "We stressed the importance of prayer and even dedicated one of our lectures on how to pray."

Jim Black, Christian Union's ministry director at Columbia, said, "The Lord did some great things in the lives of the students."

COLUMBIA

Speaker Shares 'God's Heart' For Reaching the Nations

In February, Joseph Cumming, director of the Yale Center for Faith and Culture Reconciliation Program, spoke at Columbia Faith and Action's leadership lecture series.

Cumming, who shared about his experience living in predominantly



Joseph Cumming (R), director of the Yale Center for Faith and Culture Reconciliation Program, recently addressed students at Columbia Faith and Action.

Muslim countries, presented a message entitled, "God's Heart for the Nations." He emphasized that God calls all of us to make disciples of all nations, and that we don't need special permission to go overseas. Many students stayed after the presentation to speak with Cumming; some said they now look at the Great Commission in a new way.

Ministry Changes Name to Better 'Connect' with Community

The Columbia University Bible Fellowship (columbiaubf.org) recently changed the name of its Thursday gatherings to reflect the need for a greater sense of community among believers.

The ministry, which now uses the name "Connect" for its weekly meetings, seeks to encourage students to expand in their relationships with God and with

The Columbia University Bible Fellowship recently changed the name of its Thursday gatherings to Connect.



other believers through prayer, study, and other activities.

Columbia University Bible Fellowship is a non-denominational, evangelistic campus organization and Christian club, focused on raising disciples of Christ at Columbia University.

CFA Students Lead Magazine Effort

Students with Columbia Faith and Action are overseeing a Columbia version of an online magazine in an effort to reach out to the campus community. The magazine, called *Her Campus* (hercampus.com/school/columbia), addresses issues and concerns pertinent to the women within individual college communities.

Students at Columbia

Students with Columbia Faith and Action are contributing to *Her Campus*, an online magazine.



have written in for advice on various issues, including those involving the hook-up culture. Columbia Faith and Action is a leadership development ministry supported and resourced by Christian Union.

CORNELL

Evangelism Training Helps Students Overcome Fears

Several campus ministries at Cornell joined together this February for an evangelism training workshop.

Approximately 25 students attended.

The workshop was offered after some students had been hesitant in sharing the gospel with others and unsure of how to approach their peers with the Good News.



Jim Thomforde, Christian Union's ministry director at Cornell.

According to Jim Thomforde, Christian Union's ministry director at Cornell, students were surprised by how receptive the campus community was to subsequent evangelism efforts. "There is a huge opportunity for outreach here right now," he said.

Chi Alpha Retreat Focuses on Firm Foundations

Chi Alpha at Cornell (xacornell.com) hosted a winter retreat on March 1-3 that featured teaching by David Quigley, pastor of Asbury Church in Dryden, New York.

The event served as an opportunity for students to step back from the bustle of the Ivy pace, and spend time experiencing God's love.



Pastor David Quigley served as the keynote speaker during the Chi Alpha retreat this spring.

Retreat coordinators said the retreat is particularly helpful to those in the questioning stage of their faith.

Topics included a focus on God's power

being relevant in and through the participants; building lives on the firm foundation of God's word; as well as seeking God. A Christian Union grant helped fund the event.

Easter on the Quad

Christians on campus shared the joy of the resurrection of Jesus Christ this year through Easter on the Quad. The annual, multi-day event seeks to bring together the Christian body on campus through prayer, intercession, and outreach.

The Easter Prayer Tent is a traditional part of the celebration and was set up on the Arts Quad to give students an opportunity for 24/7 prayer during the days leading up to Easter. An Easter celebration service was also held on the Quad. The events were underwritten by a Christian Union grant.



The multi-day Easter on the Quad celebration was held at Cornell in March.

DARTMOUTH

Handel Society Sings At St. Peter's Basilica

The Handel Society at Dartmouth conducted an eight-day, choral-orchestral performance tour of Italy this winter. The tour included concerts at St. Peter's Basilica in Vatican City and at churches throughout local towns.

The Handel Society was founded in 1807 and is billed as the nation's oldest



The Handel Society at Dartmouth performed at St. Peter's Basilica.

"town-gown" choral society. Members include student, faculty, staff, and community members who perform major choral-orchestral works. Dartmouth faculty and students founded the organization to "promote the cause of true and genuine sacred music."

Event Rails against Mother Teresa

The Atheists Humanists Agnostics Club sponsored a winter "Anti-Mother Teresa"



Students with the Atheists Humanists Agnostics club at Dartmouth held an event designed to malign the reputation of Mother Teresa of Calcutta and the care she provided to the poor during her lifetime.

event. The club sent a campus-wide e-mail describing the gathering as a "full-out romp against why one of the most beloved people of the century, Mother Teresa, is as [Christopher] Hitchens put it... 'a lying, thieving, Albanian dwarf.'" The e-mail also claimed she "was not a friend of the poor," but "was a friend of poverty."

The event also included a screening of a film and a discussion of a book by Hitchens along the same lines.

C. Everett Koop Dead at 96

Former U.S. Surgeon General, C. Everett Koop, Dartmouth '37, died February 25. Koop, 96, was the country's top doctor from 1981 to 1989, warning of smoking



Dr. C. Everett Koop (Dartmouth '37), former Surgeon General of the United States, died on February 25, 2013.

dangers, as well as abortion, infanticide, and euthanasia. He also collaborated with Christian apologist Francis Schaeffer on a series of films entitled, *Whatever Happened to the Human Race?*

"He constantly reminded us of the important lessons that he learned in his professional life," stated Wiley W. Souba, M.D., dean of Dartmouth's Geisel School of Medicine.

HARVARD

Divinity School Receives \$10 Million Endowment

The Harvard Divinity School received a \$10 million endowment for Christian studies, which *Harvard Magazine* reported as the largest in school history. The significant gift was donated by Susan Shallcross Swartz



and her husband James R. Swartz, Harvard '64, and will establish the Susan Shallcross Swartz Endowment for Christian studies. "The Divinity School plays a key role in the work and mission of the wider university," said Harvard President Drew Faust, "and Susan and Jim's gift...helps solidify the study of religion's place at Harvard. We are most grateful."

State Senator Helps Overturn Death Penalty

Maryland State Senator Jamie Raskin, Harvard '83 and Harvard Law '87, was among the legislators who rallied to repeal the Maryland death penalty.

"Infallibility and perfection belong to God, not human beings," Raskin told the *Baltimore Sun*.



State Senator Jamie Raskin (Harvard '83, Harvard Law '87) led the movement to repeal the death penalty in Maryland.

The Maryland General Assembly struck down the legislation in March, ending 375 years of capital punishment. Raskin led the move toward the state Senate's repeal, which passed 27-20.

Prof Predicts Radical Genetics with Neanderthal DNA

This winter, Harvard professor and genetics expert George Church made headlines with the release of his book, *Regenesis: How Synthetic Biology Will Reinvent Nature and Ourselves*. Church

purports that we could clone a Neanderthal by implanting DNA into an embryo within



In his book, *Regenesis: How Synthetic Biology Will Reinvent Nature and Ourselves*, Harvard Professor George Church purports the possibility of cloning a Neanderthal.

an "extremely adventurous female human."

"We know that [Neanderthals] had a larger cranial size," he told the *New York Daily News*. "They could even be more intelligent than us. When the time comes to deal with an epidemic or getting off the planet or whatever, it's conceivable that their way of thinking could be beneficial."

PENN

Newman Center Hosts Winter Retreats

Students involved with the Newman Center at the University of Pennsylvania (newman.upenn.edu) held a retreat in January. The students trekked to Honey Brook, Pennsylvania, January 18 to 20 for a retreat that focused on exploring the Catholic faith and featured small and large group discussions, prayer sessions, and time for reflection.

In addition, undergraduate leaders of the campus ministry participated in a leadership retreat in February at the St. Thomas Aquinas Center in Philadelphia. The Newman Center offers small group gatherings for socialization, prayer, and discussions on how faith fits into the daily lives of university students.



The Newman Center at the University of Pennsylvania hosted a retreat in Honey Brook, Pennsylvania in January.

Restoration Is Focus of RADIATE

Cru students and staffers from across the mid-Atlantic gathered over their winter break to participate in the campus ministry's regional conference in Baltimore, Maryland. Among them,



Students from the University of Pennsylvania gathered with fellow Cru members at a regional conference in Baltimore.

students from Cru's outreach at the University of Pennsylvania (phillycru.org) attended RADIATE2012 from December 28 to January 1.

The theme of the conference centered on restoration. Key speakers at the event in Baltimore's picturesque Inner Harbor included Tim Henderson, a longtime staffer with Cru at Penn State University. A Christian Union grant helped underwrite the trip.

Penn Cru, IV Serve Philadelphia

Students involved with Penn Cru (phillycru.org) spent their spring break in Philadelphia's troubled core, ministering to residents who are battling drug addictions.

Cru's campus ministries in Philadelphia, including one based at the University of

Pennsylvania, partnered with the Liberty Church network to perform service projects and street ministry in the blighted Fishtown and Kennington neighborhoods.

In other news, Penn's InterVarsity Christian Fellowship (pennintervarsity.org) sponsored a day of service on March 2 entitled Jesus, Justice, Poverty. Among the activities, the students served at a men's shelter and soup kitchen, according to *The Daily Pennsylvanian*.



PRINCETON

International Students, Inc. Sponsors Lecture Series

The Princeton chapter of International Students, Inc. hosted a series of high-profile speakers at its monthly fellowship dinners during the spring semester.

The speakers included Albert Ayeni (Cornell MS '78 and Ph.D. '82), coordinator of International Science and Education at Rutgers University; Bob Kaita, research physicist with Princeton University's Plasma Physics Laboratory; and Bob Vaccaro (Princeton Ph.D. '83), an engineer at the University of Rhode Island.



Bob Kaita, research physicist with Princeton University's Plasma Physics Laboratory, was among the guest speakers hosted by the Princeton chapter of

International Students, Inc. at its monthly gatherings.

In other news, the Princeton chapter held its 35th Annual Christmas banquet in December. About 275 people from 31 countries and 30 churches attended the event at the Montgomery Evangelical Free Church.

PFA Seeks the Lord on Ski Safari

Students from Princeton Faith and Action (pfanda.com) ventured to upstate New York for an annual winter conference that focused on surrendering to the Holy Spirit and taking risks for God. Attendees also spent extensive time worshipping and seeking God in prayer. A combined total of 155 students and Christian Union faculty members gathered at Camp-of-the-Woods in Speculator, New York, from January 27 to February 1. Princeton Faith and Action is a leadership development ministry resourced and supported by Christian Union.

Dr. Crawford Lorritts, senior pastor of

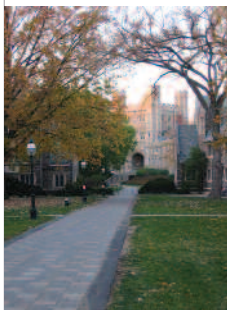


Dr. Crawford Lorritts served as the keynote speaker when Princeton Faith and Action hosted its annual Ski Safari Winter Conference in upstate New York.

Fellowship Bible Church in Roswell, Georgia, served as the keynote speaker for the annual "Ski Safari" event.

Wisdom and Wellness for Women

Staff members from ministries at Princeton University hosted a conference aimed at serving the needs of female undergraduates. The Wisdom and Wellness Conference, held on February 23, included topics such as singleness, dating and marriage, healthy living, long-range planning, and comparisons and jealousy.



Female leaders affiliated with Manna Christian Fellowship (manna.mycpanel.princeton.edu), Princeton Evangelical Fellowship (pef.mycpanel.princeton.edu), and Princeton Faith and Action (pfanda.com) co-hosted the conference. Princeton Faith and Action is a leadership development ministry resourced and supported by Christian Union.

YALE

Rev. David Beckmann Comments on New Pope

David Beckmann (Yale '70), the president of Bread for the World, is praying that Pope Francis lives up to his namesake.

"It is a major accomplishment for hungry and poor people that a Jesuit, choosing to be named after Saint Francis of Assisi, is named the new pontiff of the Catholic Church," said Beckmann. "We pray Pope Francis ...will shed new light on



David Beckmann (Yale '70), president of Bread for the World, is encouraged by the selection of Pope Francis as the new pontiff of the Catholic Church.

the needs of the poor and help emphasize the importance of ending global poverty."

Bread for the World is a Christian organization seeking to influence the world's decision-makers to end global hunger.

Black Church at Yale Goes to Ghana for Service Project

Students with Black Church at Yale (bcay.org) participated in a 10-day service trip to Ghana as part of Serve the Nations Ghana Kingdom Cultural Exchange. The March trip was a collaborative initiative between Black Church at Yale and the youth of Living Streams



Students involved in the Black Church at Yale participated in a service missions trip to Ghana this spring.

International Church in Ghana, the home congregation of some members.

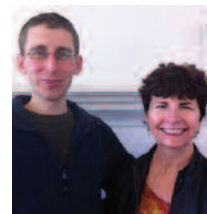
In Ghana, students taught at the New Horizon Special School (for children with special needs), mentored high school students, and participated in an annual

medical drive. A grant from Christian Union helped subsidize the trip.

YDS Alumni Develop Cancer Care Resources

Two Yale Divinity School alumni—James deBoer '11 and Laura Fitzpatrick-Nager '13—have established a protocol of cancer-care resources available to congregations. The resources emerged from a Yale Divinity School (YDS) study conducted by the pair, which explored how clergy and congregations respond to the needs of those suffering with cancer.

The resources are offered to those involved in health ministries within the congregations and incorporate suggestions for presentations, reading, discussion topics, and more. Both deBoer



James deBoer, YDS '11, and Laura Fitzpatrick-Nager, YDS '13, have developed resources that help churches minister to people afflicted by cancer.

and Fitzpatrick-Nager know the challenges and needs of cancer patients—they are both survivors of the disease.

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

The United States is unusual in the industrialized world for its possession of significant spiritual devotion, but lack of Christian vitality among cultural innovators. Many of the most influential leaders in academia, the arts, business, education, government, media, medicine, and law are decidedly secular in their individual outlooks. Regretfully, the Christian community itself is mostly to blame for this sad state of affairs. More than a hundred years ago, large segments of the Christian community decided that intellectualism and positions of cultural influence were to be avoided and, therefore, left those arenas to secularists. Now, Christians lament that so much of the culture is directed and shaped by those holding values contrary to the gospel of Christ. Of course, this should be no surprise.

WHY THE MINISTRY EXISTS

In 2002, Christian Union was founded to rectify this imbalance by developing Christian leaders to impact the larger culture. The ministry strategically focuses on a highly influential and unreached segment of the U.S. population—current and future leaders who shape many of the decisions that affect the daily lives of all Americans. Such influencers are found in two primary places: the top tier of academically-oriented universities and a handful of powerful, “global” cities in the United States.

UNIVERSITY CHRISTIAN UNION

One of the two branches of Christian Union is known as University Christian Union, and it develops Christian leaders at eight university campuses with extraordinary influence. Research has shown that just eight of the 2,500 universities in this country produce 50 percent of the most powerful leaders. It's incredible to consider that a tiny segment of only

100,000 college students—out of 21 million nationwide—on just a handful of campuses will occupy 50 percent of the most strategic roles in the United States. Graduates from these schools also will exercise tremendous impact on the international scene.

Currently, these campuses are extremely secular in their outlooks, representing a slow-motion train wreck that has been negatively impacting this country and world for a generation. More than 90 percent of the students on these campuses have no regular Christian input in their lives. The campuses are Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton, and Yale universities.

Even with the help of local churches and godly national campus ministries, the proportion of Christian involvement and strengthening on these key campuses has not changed in 50 years. There is no good reason to expect the United States will substantively change spiritually in the next 50 years if these campuses are not dramatically changed in our present day. New approaches and energy need to be poured into making it a priority for the Christian church to ensure the lives of future leaders are strengthened with the gospel of Jesus Christ. Therefore, the mission of Christian Union is to develop Christian leaders at these colleges to reshape dramatically the direction of the nation.

CITY CHRISTIAN UNION

In addition to University Christian Union, the second branch of the ministry, City Christian Union, concentrates on a handful of the country's most influential cities, starting with New York City. Other cities of focus to be given increasing attention in the future include: Chicago, Los Angeles, San Francisco, Washington D.C., and Boston. By many measures, these cities are



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

extremely prominent nationally and internationally but, unfortunately, also are generally secular in orientation. Heroic efforts have been made in these cities in the last few decades to strengthen Christian communities, and much more needs to be done to see these cities become known for their love for and devotion to Jesus Christ and His purposes.

FOUR VALUES OF THE MINISTRY

In its mission, Christian Union has four values of paramount concern that characterize its approach. First, Christian Union works deliberately to engage students and marketplace professionals. To have a realistic chance of seeing such individuals develop into Christian leaders in just a few short years, the ministry utilizes workers of substantial caliber to mentor and teach. The Christian Union's ministry workers are called “ministry fellows,” and they possess exceptional professional and educational credentials. Many hold advanced seminary training, including master of divinity and master of theology degrees, and several possess doctoral degrees. Others have substantial experience at some of the top companies in the world, including Merrill Lynch and McKinsey and Co. Years of educational training and life experiences give ministry fellows the ability to mentor successfully students and professionals, as well as instruct them in biblical depth, theology, a Christian worldview, and the integration of faith into academic disciplines and vocations.

Secondly and perhaps more importantly, Christian Union emphasizes the relevancy of seeking God wholeheartedly. What's the point of having a Christian in a position of cultural influence if his or her devotion to God, faith, and spiritual strength is so weak that the individual's values do not significantly differ from sec-

ularist peers? Daniel of Bible fame serves as an inspiration. He was organized and purposeful in his leadership, which was to be expected of a man second in command in 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 possessed a devotion to God so strong that even under the threat of death, he would not eat food defiled by idols, bow down to the golden image of Nebuchadnezzar, and cease praying three times per day. While teaching students and professionals to be good leaders organizationally and developing their intellectual knowledge of the Christian faith, the Christian Union also instills a deep appreciation for the importance of seeking God wholeheartedly day and night. Participants learn to pray fervently, practice humility, read the Scriptures often, repent of sins daily, and obey the Spirit promptly, persevering day in and day out in love and devotion to the only true God of the universe. Only with such qualities will Christian leaders have the spiritual power by the Spirit of God to fulfill His purposes for their lives.

Thirdly, the Christian Union networks participants for the purpose of cultural engagement. Christians can make mistakes on both ends of the spectrum. Either, they are fully engaged in the culture, but lack Christian companions and contacts and become weak spiritually and unable to call on a wider range of resources for impact, or they have many Christian friends, but do not expend the energy to interact with the larger culture that needs the salt and light of Jesus Christ. For Christian leaders to be successful, they need a network of close, like-minded friends who love and urge them on as followers of Christ. They also bring additional resources to bear in key cultural struggles, and they need to be outwardly focused, looking for ways to engage and improve the larger culture and make sacrifices for the purposes of Jesus Christ.

Lastly, the ministry is organizationally disciplined in its approach. Several leaders in the ministry possess master of business administration degrees, and their

expertise helps the ministry to be strategic and purposeful in its goals and objectives. Every quarter, the ministry compares its progress against goals in a series of key indicators. Jim Collins' monograph, "Good to Great in the Social Sector," has been a

personal mentoring as described below. It culminates in a leadership project that each student individually conceives and implements. The initiative needs to impact the campus environment for good and can take a variety of different forms.



tremendous aid in providing direction for a disciplined, metric-driven approach.

ACTIVITIES ON CAMPUS

As of spring 2013, University Christian Union is active at Princeton, Harvard, Yale, Dartmouth, Columbia, and Cornell, and it plans to expand to Penn and Brown in the near future. Christian Union fulfills its mission on these campuses through a variety of strategically conceived activities. The following are the ministry's principle offerings on campuses.

Leadership Certification Curriculum

Christian Union employs a proprietary two-year curriculum to develop students intellectually, spiritually, and socially for the purposes of cultural engagement. The curriculum comprises 2,000 pages of reading, participation in Bible Courses, attendance at weekly lecture series, and

Among them, students may engage social leaders on campus to reduce reliance on alcohol or the hook-up mindset, interact with professors who have been advocating anti-Christian worldviews, or reach out evangelistically to peers.

Bible Courses

The centerpiece of the ministry on campus consists of Bible Courses comprised of eight to ten students of the same sex and a Christian Union ministry fellow as the leader. These are extraordinarily popular, and there is often a waiting list for students to join. Students need sponsorship to be able to join a Bible Course, so there is great need for additional support to touch the lives of more young people. (For information, see www.christian-union.org/sponsorship.) Every undergraduate sponsored means one more student receives the opportunity to develop into a Christian leader.



Weekly Leadership Lecture Series

Every week on campus, the students are taught in a lecture setting by Christian Union's ministry fellows or special lecturers from across the nation and beyond. Topics include biblical depth, theological grounding, Christian vocational or academic integration, and other subjects. To succeed as Christian leaders, students need deep teaching from the Scriptures and role models of Christians in various vocational fields. Weekly lectures provide the necessary intellectual strengthening for success.

Personal Mentoring

Educational theorist and University of Chicago Professor Benjamin Bloom discovered years ago that one-on-one instruction dramatically increases a student's learning when compared to conventional teaching methods. Reducing class sizes down to four or five students only modestly improves learning. However, one-on-one input radically improves

understanding because tutors are able to give tailored feedback and allow students to master a subject before moving on to other concepts. Because of the impact of one-on-one interaction, Christian Union ministry fellows provide personal mentoring to guide students spiritually, and to provide leadership coaching.

Conferences

To augment instruction students receive through the above activities, the ministry also hosts a variety of conferences and retreats during the academic year and longer programs during the summer months. World-class theologians, leaders, and speakers convene to inspire and teach students in a context of worship, fervent prayer, and relationship building. The power of these week-end or week-long gatherings is so strong that often more Christian growth and strengthening happens during a conference than through a whole semester of other programming.

ACTIVITIES IN NEW YORK CITY THROUGH CITY CHRISTIAN UNION

Ministry to New Yorkers began in 2005, but only recently is New York City Christian Union able to make a stronger impact because of the hiring of both a director and an event manager. The ministry is expanding its impact through the following programs:

NYCU Bible Courses

The New York City Christian Union Bible Courses are similar to the ones offered to students on campuses, except that the application of the biblical text is geared toward working professionals and parents. The emphasis on relationship building and deep biblical teaching remains the same for the purposes of spiritually strengthening the participants.

NYCU Salons

Christian leaders need periodic interaction and inspiration from the leading intellectuals and influencers of the day in order to make the impact for which they have been called. Salons are periodic gatherings of 10 to 20 participants, hosted by an NYCU member, to hear from a leading, Christian cultural influencer.

CONCLUSION

Christian Union exists because of Jesus' words in Luke 12:48: "Everyone to whom much was given, of him much will be required." All who have received much in terms of education, industry influence, wealth, and prestige need to be inspired, strengthened, and equipped to use what



they possess for the purposes of God for the world. He blesses His people so that they can turn and be a blessing to others. We look forward to the day when the United States is dramatically changed because of the selfless leadership of countless devoted Christians using their positions of leadership for the purposes of Jesus Christ.

For more information about Christian Union, see www.christian-union.org. ■

Because of the impact of one-on-one interaction, Christian Union ministry fellows provide personal mentoring to guide students spiritually, and to provide leadership coaching.

ARE YOU HEARING GOD'S VOICE?

When I worked in the news business, the one thing any news anchor would do before going on-air is double check to make sure the earpiece was working properly. Why? Because if anything went wrong, the producer—sitting in the studio to which the earpiece is connected—would be the one saving grace to guide you through. Without that earpiece to hear the producer's calm, cool, controlled voice during times of technical disaster on the set, you're toast.

In a similar way, God's voice is there to direct us on the road of life—not only out of disastrous circumstances, but into the abundant life He has called us to in Christ. Without the communication lines working properly between us and Him, we can do nothing. Why is it, then, that so few of us “hear from God” on a regular basis, if at all?

If you're anything like me, I used to cringe every time someone would say, “God *told* me this or that...” But I've realized that the first hurdles to overcome in hearing from God are doubt, skepticism, and unbelief. We simply must choose to believe that He speaks. After all, Jesus Himself says, “I am the good Shepherd; I know my sheep and my sheep know me...*They too will listen to my voice*, and there shall be one flock and one shepherd” (John 10:14,16, emphasis added).

The very same God who SPOKE to Abraham, Noah, Moses, Joseph, Daniel, Nehemiah, Jesus, and many others is the same God we serve today. The only pre-requisite they all had was this: *simple faith that they were being led by the voice of their God!* That's all that is required of you and me, too.

So how do we begin? Here are three keys to help unlock your ability to hear from God, tuning out the distractions and into the powerful voice of your Heavenly Father:

Key #1: Be in the Word. In order to know the voice of God, we must know His Word, for it is the Book of Life revealing His nature and character in dealing with His people. If we do not know the true heart and character of God, we can easily be deceived by other “voices” that inevitably come our way (see Matthew 24:23-27). But by studying the real thing, we will be able to discern His voice when it comes, and spot counterfeit when it comes.

Key #2: Be Expectant. One of my favorite verses is, “In the

morning, O LORD, you hear my voice...I lay my requests before you and *wait in expectation*” (Psalm 5:3, emphasis added). Notice what precedes the expectation: laying requests before Him. Sometimes we are not hearing from God because we are not seeking Him over specific matters so that when He *does* speak, we don't even know what to listen out for! We must devote ourselves to asking, seeking, and knocking (Matthew 7:8) on the door of our Father's heart, waiting in expectation for Him to answer.

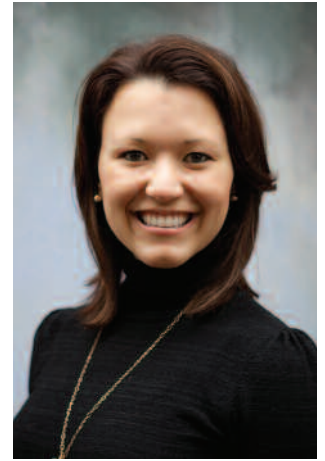
Key #3: Be Ready to Respond. When we truly train our spiritual ears to hear, the hard fact is this: sometimes He says things we don't want to hear. It's true. Hearing God is an awesome privilege, but with it comes great responsibility. Jesus says, “Blessed rather are those who *hear the word of God and obey it*” (Luke 11:28, emphasis added). So be ready to hear...and respond! Otherwise, you're better off leaving your earplugs in.

As we apply these principles, we will discover God communicating with us in the most unique and profound ways. Whether it is through His Word, dreams, visions, the still small voice of the Spirit, or other ways, God will make His voice known to us, His sheep.

It is important to remember, however, that humans are fallible and we are all susceptible to error. But God isn't after perfection. He is after your heart desiring to commune with Him deeply and intimately. Choose today to at least be open to the possibility of knowing a God who really does speak to you. God has special secrets waiting to be revealed just to you (Psalm 25:14) in your very own soul.

So put that ear piece in at the beginning of each day. It is your spiritual lifeline to abundant living. ■

Ali Smith '06 graduated from Princeton University with a degree in Religious Studies. She spent four years in Asia as a TV broadcast journalist and is the author of Entrusting the Key: From Serial Dating to Joyful Waiting.



Whether it is through His Word, dreams, visions, the still small voice of the Spirit, or other ways, God will make His voice known to us, His sheep.



DISCOVER YOUR CALLING

ALLIANCE DEFENDING FREEDOM
COLLEGIATE ACADEMY

A prestigious one-week summer program that launches highly accomplished college upperclassmen and recent graduates on a path to future leadership in law, government, and public policy. Strengthen your competence, credentials, and character for your future career - your calling.

The cost of airfare, lodging, and materials is fully covered for those selected to this program.

AllianceDefendingFreedom.org/Collegiate



PRINCETON REUNIONS 2013

Christian Union Activities



FRIDAY, MAY 31

Faith & Cultural Change: Students Discuss the Impact of Christian Leadership Development

4:00 p.m. – 5:00 p.m. *Prospect House, Second Floor, Room E*

SATURDAY, JUNE 1

ALUMNI PANEL DISCUSSION

How I Am Living Out My Christian Faith Today

9:15 a.m. – 10:15 a.m. *Frist Campus Center, B-level, Multipurpose Room C*

Panelists: James Armstrong '88, Chief Technology Officer, Symmetricom
 Dr. Betsy Johnson '03, Fellow, Program for Human Rights and Health
 George Vergis '83, Private Investor and Philanthropist

ANNUAL BRUNCH

Celebrating Christian Life at Princeton

10:15 a.m. – 1:00 p.m. *Frist Campus Center, B-level, Multipurpose Rooms A-B*

SUNDAY, JUNE 2

Worship Service Featuring Major Class Reunion Testimonies

11:00 a.m. – 12:15 p.m. *Nassau Christian Center*



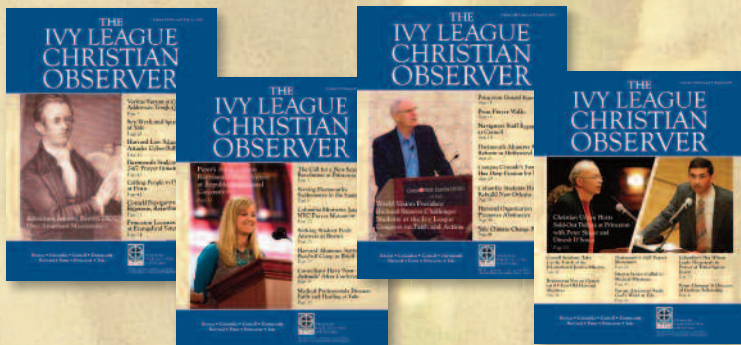
CHRISTIAN UNION

Developing Christian Leaders to Transform Culture

Learn more: Email kimberly.schoelen@christian-union.org or visit www.christianunion.org/princetonreunions

ADVERTISE YOUR SCHOOL, MINISTRY, OR BUSINESS IN:

THE IVY LEAGUE CHRISTIAN OBSERVER



Each quarter, the Ivy League Christian Observer is read by people who care about the spiritual well-being of our future leaders. By advertising with us, you can connect your ministry, business, or school with this special audience.



CHRISTIAN UNION

For advertising information, contact Managing Editor Tom Campisi: ILCOEditor@Christian-Union.org.

The Ivy League Christian Observer is a publication of Christian Union.

BROWN

- Pray for students who have accepted Christ as their Savior this year. Pray that they continue to grow in their walks with the Lord through discipleship, and become bold witnesses, both on and off campus.
- Pray for Brown Christian Fellowship members as they meet weekly for dinner and Bible study.
- Pray that students afflicted with depression will be able to share their struggles with someone and find help.

COLUMBIA

- Pray for Jubilation!, a Christian a cappella group at Columbia. The group recently held a fundraising concert for World Vision. Pray that Jubilation! would continue to be used to spread the Good News.
- As the various campus ministries engage with students from different cultures and backgrounds, pray that many will come to a saving knowledge of Jesus Christ. Also pray for great unity among the ministries.

CORNELL

- Pray for Cornell International Christian Fellowship members as they gather each Friday evening for dinner and Bible study.
- Pray for the leadership of Graduate Christian Fellowship and the roundtable discussions hosted by the ministry.
- Praise God for students who attended the Cornell Fellowship of Christian Athletes spring break mission trip and learned about humility, God's abundant love, and keeping a Christ-centered focus.

DARTMOUTH

- Pray for students who are raising their children while earning degrees. Pray that God will bless their efforts and provide for their daily needs.
- Pray that the desire for dependence on Christ and a bold faith would grow among Christian students.
- Pray for the members of the Catholic ministry who volunteer at a variety of places, including an assisted-living center for the disabled, a school for teenage mothers, and a soup kitchen.

HARVARD

- Pray that God would send more laborers to Harvard.
- Praise God for the blessings experienced and lessons learned by Harvard's Under Construction, an a cappella group that ministered through song and physical labor in New Orleans over spring break.
- Pray for the continued ministry to Harvard students of Grace Street Church through the weekly services in Holden Chapel, located in the center of campus.

PENN

- Pray that, as a result of having the 24/7 prayer tent in the middle of campus for one week, a Christian presence has been made known.
- Pray that fellowship and unity among Christians encourages many and inspires non-believers to become curious about faith in Christ.
- Pray that the Newman Center will continue to be a place where Catholic students find fellowship and refreshment.

PRINCETON

- Princeton Pro-Life joined the March for Life in Washington, D.C. in January. Pray that their efforts continue to promote and foster a culture of life at Princeton.
- Pray that as campus ministries put more emphasis on prayer, the Christian community at Princeton will be strengthened and unified, and God will bring many students, faculty, and staff to Himself.
- Pray that the Lord will continue to raise up leaders for campus ministries.

YALE

- Pray that the spring issue of *The Logos*, a Christian publication, gets into the hands of non-believers and its theme of "Romance, Love, and Sex" will generate discussion of a Christian worldview.
- In March, students from the Black Church at Yale travelled to Ghana to spread the gospel through service work with handicapped children, high school students, and health-care workers. Pray that their fervor from the trip carries over into the spring semester.

GET THE NEW BESTSELLER THAT WILL HELP YOU BE THE BEST DAD YOU CAN BE...
AND FOR EACH COPY YOU BUY ONE WILL BE SENT FOR FREE TO
A U.S. MILITARY DAD IN YOUR HONOR

>50% off on orders of 10 or more: see www.BeABetterDadToday.com
FREE for U.S. Military Fathers: see www.BeABetterDadToday.com

There are certain lessons in life that can best be taught by fathers. My hope is that this book will help every single man who picks it up to be the best father, the best husband, and the best man he can be.

– John McCain
United States Senator

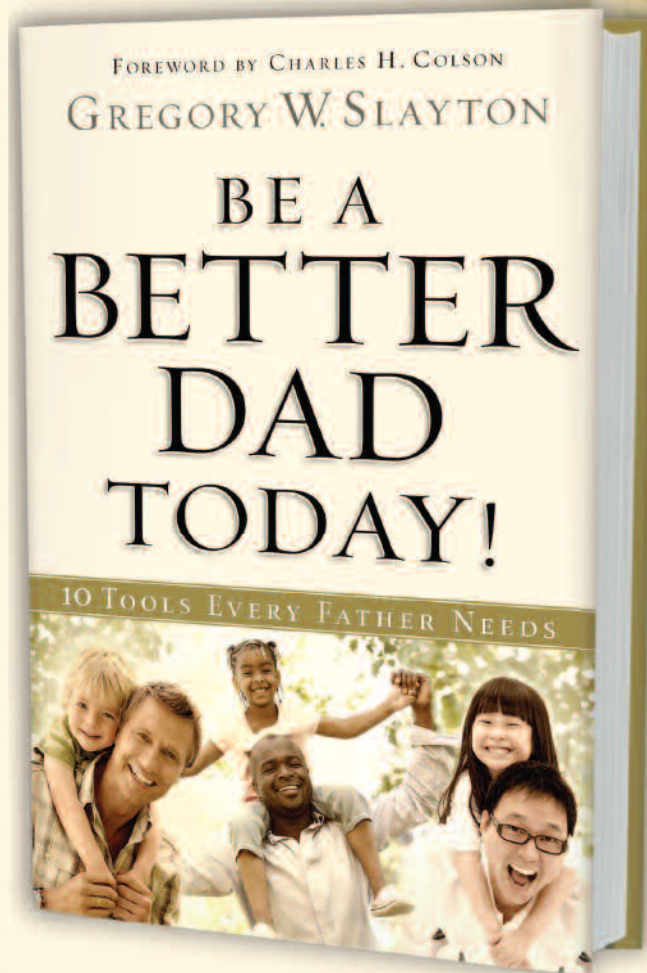
“Be a Better Dad Today! Is perhaps the most practical and down to earth manual you will find on how to be an effective father”

– Tim Keller
Sr. Pastor, Redeemer Presbyterian Church, NYC

10 TOOLS EVERY FATHER NEEDS

Gregory W. Slayton, best-selling author and father of four, doesn't beat around the bush: “Being a good dad isn't only vital for the future of our families and our society... it is critical to our own development as men.” ***Be a Better Dad Today!*** is an inspirational and practical guidebook for every father, with user-friendly techniques that will help every dad fulfill his God-given responsibilities. ***Be a Better Dad Today!*** offers:

- 10 powerful tools for being a better dad
- Powerful testimony from a fatherless man who became a U.S. Ambassador and devoted father
- Powerful Foreword by Charles W. Colson
- Powerful Built-in study guide for use in small groups



978.08307.62071 • \$19.99



Gregory W. Slayton

The Honorable Gregory W. Slayton is an American author, businessman, diplomat, philanthropist and professor, but, more importantly, a father of four great kids. Born in Ohio, he grew up without a real father and then travelled the world studying fathers and fatherhood on five continents. Gregory now resides in Hanover, New Hampshire, with his wife and four children. He is the managing director of Slayton Capital, teaches on occasion at Dartmouth, Harvard and Stanford, and is also a Distinguished Visiting Professor of Leadership at UIBE Business School in Beijing, China.



www.BeABetterDadToday.com
Available wherever fine Christian books are sold

Thank you!

Through your generous giving,
Christian leaders are being
developed to change culture.



CHRISTIAN
UNION



Arturo Villanueva HARVARD CLASS OF 2013

Hometown: Mission, Texas

Major: Environmental Science; Public Policy

Campus Activities: Varsity Lightweight Rowing Team; Senior Class Committee; Research Fellow – Harvard Water Federalism Project

“My freshman year at Harvard, I dove right into student life with crew team, countless extra-curricular activities, and many friends. Faith was no more than a line on my to-do list. Had it not been for the ministry of Christian Union, and the mentoring of my ministry fellow, Nick Nowalk, I would never have become committed to knowing and serving the Lord. When I grasped that Jesus died for me, and loves me more than I deserve, it changed everything.

In order to be a Christian leader you need to be confident in the Lord and focused on serving Him in all your areas of influence. For example, this year I was selected by classmates to serve as a Class Marshal for our Senior Class Committee. One of our responsibilities is helping to plan our graduation ceremonies. It's an honor to be chosen, and the influence that comes with it creates an opportunity to represent Christ.

As I look beyond graduation to a future working in international development, I pray that I will continue to grow in Him and serve His kingdom to the best of my abilities.”

ChristianUnion.org/Giving
Giving@ChristianUnion.org

CHRISTIAN UNION
240 Nassau Street
Princeton, NJ 08542
USA

ADDRESS SERVICE REQUESTED

21,000 ALUMNI SERVING IN MORE THAN 100 COUNTRIES
++ EDUCATING ++
LEADERS
TO IMPACT GOD'S KINGDOM
LOCALLY + GLOBALLY

Trinity International University is comprised of four schools in multiple locations and confers a wide range of bachelors, masters, and doctoral degrees.

Trinity College

*Undergraduate Programs
Adult Undergraduate Programs*

Trinity Evangelical Divinity School

Trinity Graduate School

Trinity Law School

Centers

Carl F.H. Henry Center for Theological Understanding

The Center for Bioethics & Human Dignity

Jonathan Edwards Center at TEDS

Locations

Deerfield, Illinois

South Chicago

Florida

Southern California

Online

Trinity Evangelical Divinity School (TEDS) is in Deerfield, Illinois, with extension sites in Akron, Chicago, Columbus, Indianapolis, Madison, Milwaukee, Pittsburgh, and south Florida.



TRINITY
INTERNATIONAL UNIVERSITY
www.tiu.edu