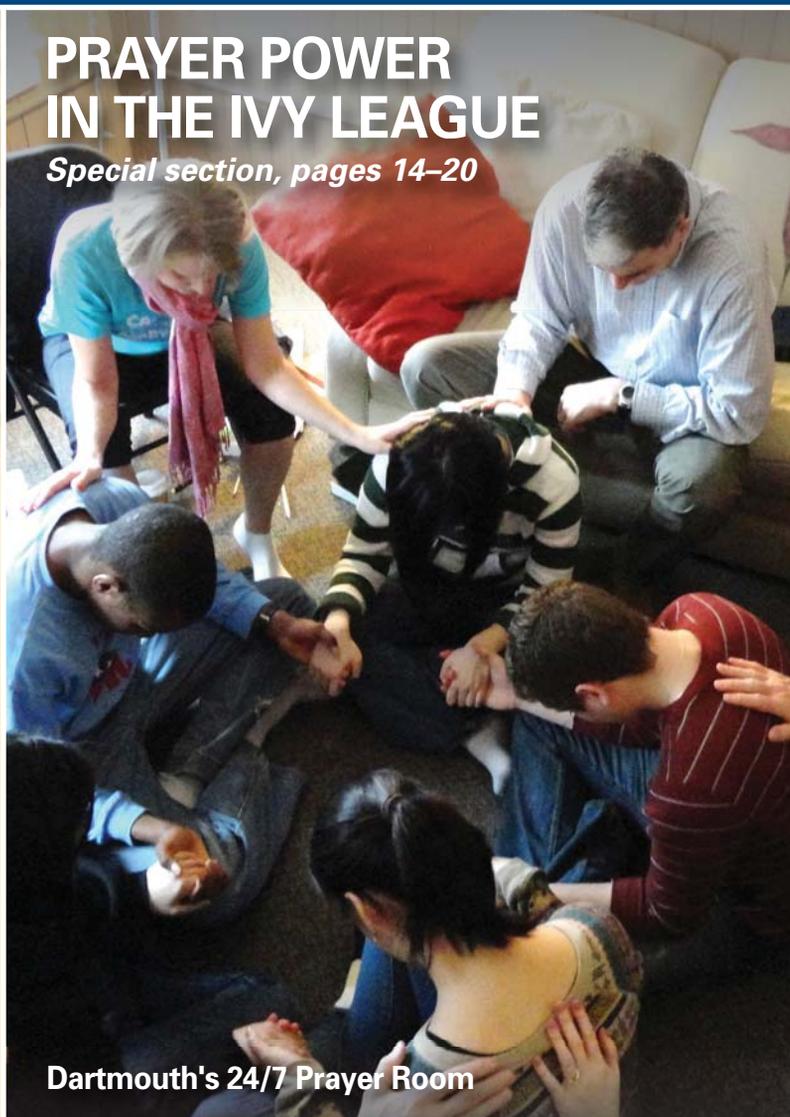


the IVY LEAGUE CHRISTIAN OBSERVER

PRAYER POWER IN THE IVY LEAGUE

Special section, pages 14–20



Dartmouth's 24/7 Prayer Room

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



Developing
Christian Leaders to
Transform Culture

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



PRAY WITH US

FOR THE DEVELOPMENT OF CHRISTIAN LEADERS WHO WILL TRANSFORM CULTURE



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

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

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

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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: Victor Kang, Yale '14

A WORD FROM THE PUBLISHER

Christian Courage

I first read the following quote 12 years ago in William Shirer's book, *The Rise and Fall of the Third Reich*, and it has haunted me ever since, serving as a stark reminder of what can happen when the Church loses its relevance and influence.



In reality the struggle between the Nazi government and the churches was the age-old one of what to render unto Caesar and what to God. So far as the Protestants were concerned, Hitler was insistent that if the Nazi "German Christians" could not bring the evangelical churches into line under Reich Bishop Mueller then the government itself would have to take over the direction of the churches. [Hitler] had always had a certain contempt for the Protestants... "You can do anything you want with them," he once confided to his aids. "They will submit...they are insignificant little people, submissive as dogs, and they sweat with embarrassment when you talk to them." He was well aware that the resistance to the Nazification of the Protestant churches came from a minority of pastors and an even smaller minority of worshippers (p. 237, 238).

As I consider this excerpt in light of our nation's increasing secularization, two questions emerge: To what extent is the passivity of Christian leaders responsible for all the abortions, sexual addiction, greed, and religious discrimination in the land? Are we as guilty as the German Protestant ministers because of our timidity?

This is not a time to shrink back in fear and silence. At the National Prayer Breakfast in February, keynote speaker Eric Metaxas, Yale '84, said America was at the precipice of a "Bonhoeffer moment" as he referenced Dietrich Bonhoeffer, the German pastor and theologian who sacrificed his life as he stood against the Nazi regime (story on page 21).

At Christian Union, we believe that our nation can turn its course if Christians courageously seek the Lord and live out their faith. In the *On Campus* section, you can read about believers at Yale and Harvard who were not content to see their campus engulfed by Sex Week activities. In *Prayer Power*, we highlight students who are fervently interceding for their campuses. At Christian Union, we have seen God move mightily as we increased our devotion and the time spent seeking Him (page 15).

I hope you enjoy this issue and join in us in praying for God to move in the United States and heal our land. James 4:8 tells us that if we draw near to God, He will draw near to us.

Yours in Christ,

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

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

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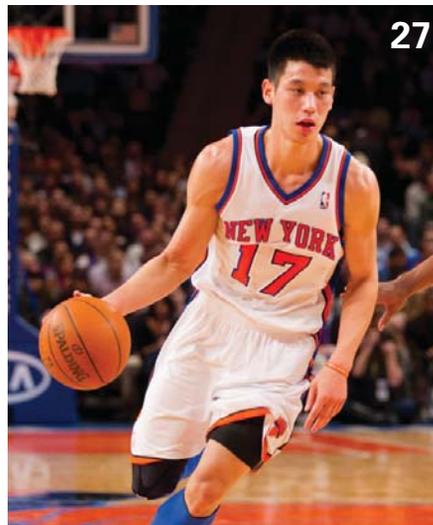


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'GOD SAYS SEX IS GOOD'

Christian Union Ministry Fellow Gives Timely Lecture at Harvard

H “Let There Be Sex.” That was one of the headlines on the front page of *The Harvard Crimson* the day after Christian Union Ministry Fellow Nick Nowalk presented a lecture during the university’s inaugural Sex Week in March.



Through his lecture during Sex Week and the Sex and Spirituality Bible Course he leads, Nick Nowalk, a Christian Union ministry fellow at Harvard, is teaching students about God’s design and intent for human sexuality.

Nowalk and Harvard College Faith and Action, a leadership development ministry supported and resourced by Christian Union, added a Christian perspective to

inar,” and “Sex-Positivity and Slut-Pride.”

In addition to the attention generated by a photo and caption on the front page of *The Crimson*, Nowalk’s talk, “God Says Sex is Good,” helped dispel some myths regarding sexuality and sparked a conversation on campus. Interest came from believers longing for clarity regarding God’s design and intent for human sexuality and curious non-Christians.

“My sense, both from observing the audience during and after my talk, and from a number of conversations with students afterward, was that it was very well received,” Nowalk said. He added that his address was “probably a bit unique compared to any discussion about human sexuality coming from a Christian perspective that people had been exposed to before.”

With the X-rated nature of other Sex Week topics and given most students’ unfamiliarity with theology regarding sexuality, Nowalk knew this was an unusual opportunity to bring truth and light to an otherwise dark event. He was seeking to change hearts and minds, “given that the topic not only is so contentious, but

even more, given that the particular Christian perspective on sexuality can elicit outright hostility.”

“But the response was very positive and

lecture that he signed up for one of Harvard Faith and Action’s “Sex and Spirituality” Bible Courses, which are taught by Nowalk and Christian Union ministry fellows Don Weiss and Jane Kim. Currently, there are 130 students enrolled in spring semester courses. Broken into small groups, these courses feature rigorous, in-depth study of the scriptures.

Regarding his Sex Week lecture, Nowalk said his goal was to “avoid superficial discussion” concerning the biblical rules surrounding sexual behavior and instead dig deeper, to examine and unveil the story of sex in the Scriptures. Among those narrative touchstones Nowalk revealed were: why God created us as sexual beings; what sex is for; the inherently positive vision of sex as good; how that positive vision transforms perceived negative rules into merely derivative boundaries that serve to protect the positive goods of sex; and how sex is connected to everything else—even worship.

“The vast majority of students—whether Christians or not—are aware of the basic rules of the Christian vision of human sexuality. *No premarital sex, no adultery, no pornography, no same-sex relationships, no cheap divorce, et cetera,*” said Nowalk.

“The real problem is not ignorance of these moral convictions. The problems are that no one seems to care—including even many professing Christians—and they are simply disregarded, and the rules on sex in the Christian faith seem not only narrow-minded, oppressive, archaic, and harmful to our modern culture, but also arbitrary.”

Nowalk said his goal was to “avoid superficial discussion” concerning the biblical rules surrounding sexual behavior and instead dig deeper, to examine and unveil the story of sex in the Scriptures.

Sex Week, which included seminars such as “What What (In the Butt): Anal Pleasure 101,” the “8th Annual Female Orgasm Sem-

gracious, and there was no sense of hostility or animosity during the event.”

One freshman was so impressed by the

What Christians need to clarify, Nowalk said, is how their scripturally-based beliefs on sex connect with human desire

and genuine human flourishing.

Although Nowalk referred to several biblical passages to bolster his lecture, the main scriptural well from which he drew was Genesis 1-2, especially given that “sex is explicitly bound up” with the “larger, overarching purposes of human existence” found in the first two chapters of

the Bible. Those purposes that sexuality ultimately serves, he noted, include dominion over the earth, being fruitful and multiplying, and working and serving humanity.

“The Bible teaches us that sex exists not primarily for our own private, selfish desires, but in fact to call us out of our preoc-

cupation with ourselves. Sex gives us an outward stance toward the other, toward the world, and ultimately toward God,” Nowalk declared. “Sex is about self-giving, about pouring ourselves out, and about remembering that the purpose of our existence has to do with far more than just our own individual happiness.” ■

By Catherine Elvy, Staff Writer

‘FORNICATION 101’

Despite Reforms, Sex Week Is Still a Lewd Exhibition

Y The vast philosophical and moral differences behind Sex Week 2012 and True Love Week sparked controversy when the competing events took place in February at Yale University.

Garnering the most attention, a group of students protested a key talk by Anthony Esolen during True Love Week, when the visiting English professor addressed the idea that each person is a gift from God. The Princeton alumnus of 1981 is known for his traditional views on marriage.

About 10 minutes into Esolen’s talk, heterosexual and “homosexual” couples emerged from the audience and began kissing after a cue from a cell phone that blasted the 1980 hit song, “I’m Coming Out.”

As the students poured out of the classroom in Harkness Hall, some laughed and heckled and others chanted, “one in four, maybe more!” The slogan referred to the perception that about 25 percent of male students at Yale are homosexual.

Students involved with Undergraduates for a Better Yale College (www.betteryale.org) launched True Love Week, from February 5 to 14, to offer a healthy alternative to Sex Week, which is known for its wildly risqué speakers and activities. While this year’s lineup was tamer than previous ones, Sex Week still featured a variety of lewd events.

“I’m surprised they obstinately maintained their titillating tone to sex-ed,” said Isabel Marin ’12, one of the organizers of True Love Week. “It’s as if they don’t trust that college students could be

interested in learning about sexual health and relationships without scandalizing guests and events.”

Travis Heine ’14 echoed those comments, noting Sex Week was “still predominantly accepting of hook-up culture, pornography, and masturbation.”

As for Esolen’s appearance, after the staged interruption, about 20 students remained for the lecture from the Providence College English professor on the beauty of the mysterious love between a man and woman and the inherently special ways God made them.

Some of the remaining students questioned Esolen’s points and the Christian values behind them. Esolen has written against the legalization of same-sex marriage and the social acceptance of homosexuality in *Touchstone: A Journal of Mere Christianity*, where he serves as senior editor.

“They got to listen to me, but the discussion afterwards was hijacked by two protestors who stayed around,” Esolen told *The Owl*, Providence College’s student newspaper.

Esolen said he left Yale feeling sorry for

the protestors and their angry expressions. “I think, deep down, they know something is wrong. The licentiousness that is preached on campus does not make for human joy. If it was all so wonderful and glorious,

why bother to have a Sex Week?” Esolen said.

“Hedonism never did anybody any good. If it did, the world would have known by now. It doesn’t lead to joy.”

Not surprisingly, the kissing incident captured national attention.

The Weekly Standard noted that the clash between Sex Week and True Love Week was “indicative of a larger ideological struggle going on at many colleges and universities as students seek to build healthy relationships in an environment that gives them

virtually no guidelines for how to do so.”

Courtney Peters ’12, executive director of Sex Week 2012, told *The Weekly Standard* her event was about education and openness—“not about bringing rampant sex to Yale.”

Peters also insisted the events scheduled during Sex Week 2012 were aimed at “creating dialogue.”



Dr. Anthony Esolen, professor at Providence College, was a speaker during True Love Week at Yale. His seminar was hijacked by students opposed to his views on “same-sex marriage.”

However, the schedule suggested far more expansive and overtly lewd goals. Sex Week 2012 included a theatrical production about anal sex; question-and-answer session with a queer porn actress; and discussion with the founder of a high-tech, musical vibrator. It also featured a performance by a queer cabaret and drag show and a “dirty” storytelling workshop.

As well, a session entitled Fornication 101 promised to cover “ejaculation, petting kitties, anal adventures, g-spot stimulation, and sexual positions.” The entry noted, “in order to study these phenomena, the clothed and consensual participation of attendees is highly encouraged.”

“I think, deep down, they know something is wrong. The licentiousness that is preached on campus does not make for human joy.”

—Professor Anthony Esolen, Princeton ’81

Earlier in the academic year, Sex Week came under scrutiny after Undergraduates for a Better Yale College (UBYC) stood behind a petition asking Yale to withdraw institutional support for the event.

The petition charged that Sex Week encouraged “an unhealthy obsession with physical pleasure.” It also noted Sex Week has “prominently featured titillating displays, adult film stars, and commercial sponsors of such material.”

In response to a threat from Yale’s administration to ban Sex Week, this year’s organizers decided to focus on “female sexuality, queer sexuality, and sexual health,” according to news reports.

In contrast, True Love Week featured a variety of talks on the values of purity, healthy dating, and marriage, and it highlighted the dangers of the rampant hook-up culture. UBYC held True Love Week with support from the Love and Fidelity Network (www.loveandfidelity.org) and Christian Union.

Eduardo Andino ’13 said his organi-

zation’s event focused “on the value of a more chaste approach as the true source of happiness – an integrated commitment to the love of a person, not a feeling or idea.”

Likewise, Marin said relationships, ideally marriage, “should be emphasized as the proper context for sex, given the high level of communication needed to keep sex a healthy, consensual, and happy experience.”

Cassandra Hough, founder of The Love and Fidelity Network, cautioned that Sex Week “wrongly glorified” promiscuity and risky behavior as empowering and healthy.

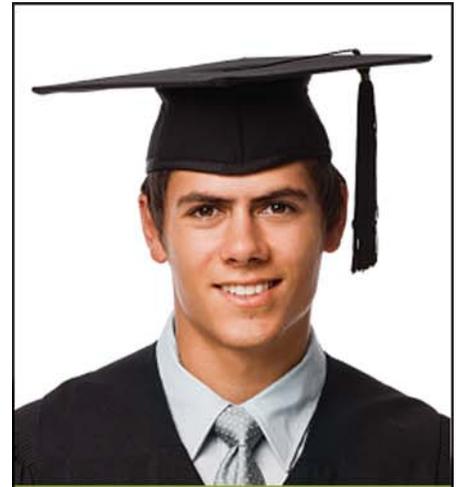
“It is important to offer an alternative to Sex Week in order to provide

students with the truth about sexual health vs. sexual risk,” said Hough, Princeton ’07. Likewise, the organizers of True Love Week sought to share the significance of sex within marriage and to convey practical tools to help students as they navigate the waters of collegiate and adult life.

Also during Sex Week 2012, undergraduates involved with Yale Faith and Action (www.facebook.com/Yale-Faith-and-Action) prayed and fasted for the spiritual climate at Yale. The leadership development ministry is resourced and supported by Christian Union.

“I prayed and fasted during Sex Week because I wanted to speak out against the inappropriate themes that the university was displaying during Sex Week,” said Victor Hicks ’15. The economics major and Michigan native is co-leader of Yale Faith and Action’s social team.

“As students, it is our responsibility not to allow these events to go along without speaking out against them,” he said. ■



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A 'BETTER' WAY

Organization Hosts True Love Week at Yale



With Valentine's Day on the minds of many during the month of February, leaders from Undergraduates for a Better Yale College (www.betteryale.org) developed True Love Week as an alternative to the school's bi-annual Sex Week.

True Love Week included an array of events that sought to offer a different perspective on sexuality and love. Seminars included: What They Didn't Teach You in Sex Ed; Sexual Bliss: Satisfaction and Marital Happiness for Today's Couples; The War on Intimacy: American Sex Ed; The State of Marriage Today; and Chastity and Human Goods. The week concluded with a screening of the film, "The Spitting Game: The College Hook-up Culture."

Undergraduates for a Better Yale College received grants from Christian Union and the Love and Fidelity Network—a non-profit, abstinence organization—to help sponsor the event, which featured speakers such as Professor Anthony Esolen, Princeton '81; Vicki Thorn, founder of Project Rachel; Professor Brad Wilcox; Dr. Richard Panzer; and Professor Christopher Tollefsen.

True Love Week, however, was not unmet with undergraduate opinions, ranging from apathy to protest. At the start of Pro-

fessor Esolen's talk entitled, "A Person as a Gift," Bijan Aboutorabi '13, one of the organizers, asked that those who could not be there without disrupting the talk in protest to leave before the start of the event. However, a much-documented "kiss-in" by heterosexual and "homosexual" couples was staged as a protest to the speaker's traditional views of marriage.

Professor Esolen, an English professor at Providence College, used literary examples, as well as verses from the Bible, as he spoke of the beauty in the love between a man and woman and the unique ways inherent to how God made them.

Professor Wilcox also addressed a group of students on the topic of marriage—a topic inevitably on the minds of many students. The director of the University of Virginia's National Marriage Proj-

ect, Wilcox provided advice about navigating courtship and marriage. He encouraged couples to strive for "homogamy," rather than "physical and romantic rush." Throughout the talk, he also encouraged the benefits of marriage and factors that may undermine the commitment to marriage, such as cohabitation. Wilcox also shared that the key predictors for marital happiness included: generosity, commitment, shared faith, and quality time. Belief in a greater source "larger than oneself," diminishes the pressure on the relationship, offered Wilcox.

While True Love Week was met with both resistance and support, the event certainly helped to generate important discussions and provided a platform for students to become exposed to a view of love that deserves a place in the public square. ■

True Love Week was presented by Undergraduates for a Better Yale College in an effort to change the culture on campus and give students an alternative to Sex Week.

IVYQ CONFERENCE RATED X

Sex Week Event Also Offered at Brown in Spring Semester



Approximately 500 Ivy League students traveled to Brown University in February to participate in a weekend conference that aimed to tackle issues of "queer identity." The IvyQ conference featured a porn film director, a workshop on sex toys, and a discussion that explored ways to "heal from the traumas of religious-based homophobia."

The event—attended by students who identify themselves as "lesbian," "gay," "bisexual," and "transgender"—included a talent show, dance, banquet, and movie

screening, as well as career and activism fairs.

But, of a more licentious nature, sessions included noted porn director Tristan Taormino, who offered advice on how to craft non-monogamous relationships. Another discussion probed the questions surrounding normalizing genital surgery for children.

The session that offered "healing" from religious-based homophobia was led by Marilyn Bowens, former pastor of Metropolitan Community Church of New Haven.

Bowens, who identifies herself as a lesbian, said the "indoctrination" of fundamentalists is based on the "misreading of a few verses that are plucked out of context to support homosexuality as a sin. It was my experience in my black church."

A Brown alumnus who studies public policy was not surprised to learn of the IvyQ Conference, its promotion of homosexuality on campus, and its assault on Christianity. James Agresti '88 said he recalled a similar event taking place during his undergraduate days.

By Catherine Elvy, Staff Writer

Agresti is president of Just Facts, a non-profit research and educational institute based in New Jersey. The former mechanical engineer also is the author of *Rational Conclusions*, a highly researched book evidencing factual support for the Bible, across a broad array of academic disciplines.

Along those lines, Agresti noted societal norms have shifted dramatically and approval of homosexuality is spreading, even within traditional church and school sectors. Support for same-sex marriage among those aged 18 to 24 hovers at 70 percent, according to Gallup research.

But, Agresti noted, students across the Ivy League need to remember biblical commands concerning sexuality are given for their betterment.

“Biblical principles have proven to be extraordinarily beneficial to all who follow them,” said Agresti, who committed his life to Christ at 25. “God did not give us the Bible to deprive us of joy, but to bring it to us.”

Rev. Wendy Calderon-Payne, Brown '89, noted that the IvyQ Conference was emblematic of an alarming cultural trend.

“Brown represents society and societal ebbs and flows,” she said.

Calderon-Payne would like to see a strong, alternative message presented at Brown to remind students that “sex is a sacred expression of love for those who are married.” The values of abstinence and solid relationships, “as opposed to just hooking up and immediately gratifying sexual desires, would be beneficial to the Brown community.”

In related news at Brown, the Sexual Health Education and Empowerment Council recently hosted the university’s annual Sex Week. The theme of the event, which was held from March 11 to 17, centered on “Sex Around the Globe.”



Photo credit: Henry O

Rev. Wendy Calderon-Payne, Brown '89, said she would like a strong, alternative message presented at Brown to remind students that “sex is a sacred expression of love for those who are married.”

Seminars included: “Negotiation: Taking Control of your Body, Sex, and Intimacy!” “Kink, Race, and Class,” “Or-

“As a Christian, I know that the only way society will change for the better is by a move of God upon our hearts. This can only be accomplished through concerted prayer movements.”

—Wendy Calderon-Payne, Brown '89

chestrating Orgasms,” “Queer and Undocumented: Opening up the Dialogue on Queer Immigrants,” and “International Skin: Porn Around the Globe.” The event was sponsored by various sex toy novelty

companies and one owned by Taormino, a porn industry director.

As such, Calderon-Payne encouraged Christian alumni and students to pray for a move of God on campus and across the nation’s top universities.

“As a Christian, I know that the only way society will change for the better is a move of God upon our hearts,” she said. “This can only be accomplished through concerted prayer movements.”

Calderon-Payne mentioned the hookup culture at Brown of two decades ago played a role in her decision to embrace Christianity. “Really, I saw my friends sleeping with folks without even knowing their last name or engaging in sexual activity that I thought best to be done in private and not public,” she said.

Ultimately, Calderon-Payne concluded she wanted a better way. “I remember specifically thinking at this party, ‘God, I wasn’t made for this – I am not a dog.’” A month later, she accepted Christ as her personal savior. “I realize now it was ‘deep calling unto deep.’ Part of me knew I was made for better choices,” she said.

Today, Calderon-Payne, executive director of the Urban Youth Alliance International in New York City, desires young people to know sex is sacred and beautiful and “not just engaged in for an hour or two.” She also is proud to note that she never actually participated in the hookup

culture and was able to practice chastity until marriage.

And that’s a trend that needs to be revived. ■

LINKING FAITH AND CAREER

Whitefield Society Helps Students Discover Vocational Callings

P A new initiative between a Philadelphia church and the Coalition for Christian Outreach aims to inspire believers at the University of Pennsylvania to integrate their faith into their future careers.

In September, City Church Philadelphia helped launch the Whitefield Society to host lectures, panels, dinners, reading groups, and weekly meetings to help students discover their vocational callings and use their talents on and off campus.

“You don’t have to separate your faith and academics,” said Michael Chen, campus pastor at City Church and a campus minister with Coalition for Christian Outreach at Penn.

Chen, Dartmouth ’01, developed the concept for the Whitefield Society while pursuing a master of divinity at Princeton Theological Seminary. He completed graduate studies in 2010 while also serving with Manna Christian Fellowship at Princeton University.

Through the Whitefield Society, Chen wants to provide tools to help students reflect their faith through intellectual and creative pursuits. The organization is named for George Whitefield, the celebrated evangelist who attracted thousands during his 18th Century preaching tours of the British colonies in North America.

“[Work] can be all-consuming. It can be a place of idolatry – or a place of redemption.”

—Michael Chen, Dartmouth ’01

Chen got the idea to disciple students and prepare them for work life during an internship at Manhattan’s Redeemer Presbyterian Church in 2007. During that time, he noted that many graduates of top-tier universities spend more than 70

hours a week at work.

“It can be all-consuming. It can be a place of idolatry – or a place of redemption,” Chen said.

Chen, who also serves as an adviser with the Veritas Forum at Penn, wants students to approach their vocational lives through the scope of a calling.

“I was convinced during my seminary years that discipleship should include an understanding of your vocation,” he said. “We want to do this by providing a theological framework.”

His wife Sonja Chen, who studied architecture at Columbia University’s Barnard College and urban ministry at Westminster Theological Seminary, is another Whitefield mentor. The mother of two small children also serves as director of mobilization for World Harvest Mission.

A key component of Whitefield is a lecture series featuring executives who reflect their faith in their professions.

Recent speakers included Andy Crouch, Cornell ’91, a special assistant to the president of *Christianity Today International* and author of *Culture Making: Recovering Our Creative Calling*; Sam Jones, a senior associate director with the Wharton School’s MBA Career Management program; and Robert Doll, vice chairman and chief investment officer of global equities for BlackRock Advisors. Doll earned an MBA in 1980 from Penn, where his daughter and son now attend as undergraduates.

Additionally, Joel Garver, Penn ’91, spoke on the cultural fascination with

zombies. Garver is an assistant professor of philosophy at Penn.

The Whitefield Society’s weekly meetings, dubbed “George,” are held on Tuesday evenings in Houston Hall.

The organization’s namesake was a



Michael Chen (Dartmouth ’01) launched the Whitefield Society to help students better integrate faith and vocation.



CREDIT: Courtesy of University of Pennsylvania

Statue of George Whitefield on the Penn campus.

close friend of Benjamin Franklin. As a tribute to his influence in Penn’s founding, the university features a statue of Whitefield in the Dormitory Quadrangle. It reads, “Humble Disciple of Jesus Christ, Eloquent Preacher of the Gospel.”

Whitefield, an Anglican minister, is best known for his role in spreading the Great Awakening revival across the British colonies in North America and in his homeland of England. Whitefield, who studied at the University of Oxford with John and Charles Wesley, also was a founder of Methodism.

Elise Taylor, Penn ’15, already is being challenged by the Whitefield Society to consider key aspects of her faith.

“It’s something I really look forward to every week,” she said “The discussions are very thought-provoking. I’ve kind of had answers handed to me all my life. I needed to think things through more.” ■



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LIGHT SHINES AT CORNELL

Missions Conference Prompts Students to 'Pray, Send, and Go'

CORNELL LIGHT '12, held this winter at Cornell, was a night of praise, exhortation, and prayer for the nations. The event, started by campus ministries and organizations in 2009, also provided options for summer missions trips.

For many undergraduates, the thought of the future and discerning career callings can prove to be a time of great wrestling. LIGHT '12 brought encouragement as faithful servants and former Cornell alums testified of God's faithfulness and sovereignty.

LIGHT's vision is that, "Christians in Ithaca and all over the world would know God's heart for the nations and be encouraged to pray, send, and go."

The evening began with students sharing about their missions trip experiences, followed by a time of worship, and a message from Andy Stearns (Cornell '04), the son of World Vision President Richard Stearns, Cornell '73, Wharton MBA '75.

Andy Stearns, the youngest corporate card sales manager at American Express, has a passionate interest in missions. Stearns provided a perspective on missions that also spoke to those who might not necessarily be called to serve as vocational missionaries. He told the Cornellians about a recent World Vision trip to Kenya and how he was able to use the experience of running a marathon in Nairobi to witness to his workplace and open up a dialogue about child sponsorship. His message about being passionate about God's kingdom and the challenge to have a vision for missions resonated with many, including Will Poon, Cornell '13, who appreciated Stearns' exhortation for students to do something and not to make excuses "because there are millions of people who have never heard the Gospel."

LIGHT '12, organized by Campus on a Hill (www.campusonahill.org), drew approximately 200 attendees. In addition to Stearns, other Cornell alumni returned for the event, including Iris Liang, Cornell '07. Liang shared about God's clear calling to leave her job on Wall Street and become executive director at Videre (videre.org), a non-profit microfinance

organization. Videre seeks to fight spiritual and physical poverty by equipping the world's poor to build Gospel-centered businesses where "people are disciplined within a business context to live and



Andy Stearns, Cornell '04, was among the speakers during the LIGHT '12 Missions Conference held at Cornell this winter.

share Jesus Christ and empowered as entrepreneurs to provide for their own needs and the needs of others."

Using the example of God's provision of a ram for Abraham on his journey to sacrifice Isaac, Liang's testimony centered on God's faithful provision, long before we often see it—an insight that greatly resonated with students.

Also in attendance were Jeremy and Bethany Colvin (Cornell '06), who now serve as missionaries in Zambia. The couple provided a personable and encouraging resource for students interested in missions abroad.

LIGHT '12 concluded with a time to intercede for the nations of the world, in which students and fellow attendees prayed specifically for the needs of different countries. ■

BRIDGING THE CULTURE GAP

Ministry Offers Community to International Students

 Every year, thousands of students come to the United States to study at American colleges. New York City alone has roughly 60,000 international students, more than the population of many American towns. Though large in number, their journey here is often a lonely one. The ministry of International Students, Inc. (www.isionline.org), however, is seeking to make their American experience a memorable and life-changing time.

According to Tim Sigman, the New York Metro director of International Students, Inc. (ISI), less than 15 percent of international students ever enter an American home. They have no friends or family and many have a hard time meeting new people because they don't speak English.

Sigman recounted the story of one Korean graduate student at Columbia University who ran through the streets of New York City and headed for the George Washington Bridge, where she wanted to end her life. Ultimately, he said, the young woman believes God's grace pulled her from the edge of death. The student gave her life to Christ and eventually became connected with ISI.

While not all international students have this kind of radical testimony, most do bear a burden that exceeds the "normal" academic stress of their peers.

"It is difficult to make close or long-term, stable friends in school because of the cultural difference and the language

night International Christian Fellowship that fosters companionship, the study of God's Word, and events like ski trips, hikes, and shopping.

For some students, the International Christian Fellowship (ICF) Bible study is the first time they have ever held God's Word in their hands.

"It's one of the most incredibly rewarding experiences, to see someone open the Bible for the first time," said Sigman, whose New York ministry gave away more than 100 Bibles last year.

Equally amazing is the profound impact reaching these students can have upon the world.

Sigman estimates that one quarter of the world's future leaders are currently studying in the United States. Even if the students never come to Christ, he said, the impact can still be far-reaching.

"What I see is that we have the opportunity to influence the spiritual destiny of the nations by reaching the international students," he said. "They will have a favorable impression of Christians and Christianity and take all of that back



Tim Sigman, New York Metro director for International Students, Inc., is working to help students feel at home while studying in the U.S.

have upon the nations, Natasha Hope (Harvard '79), Northeast regional director for ISI, says she has spent the past few years praying for the Ivy League schools and their international students.

"Many of the 10/40 window countries are closing up and missionaries are getting kicked out," said Hope. "These countries are so negative to Christianity. They are sending their best and brightest right here to the Ivy League. It's so exciting."

Currently, ISI has either an on-campus presence or an off-campus interaction with students at all Ivy League schools except Dartmouth, which

according to Hope, has the lowest number of international students. ISI has a particularly successful ministry at Princeton, she said, with the ministers serving there for more than two decades.

In addition to ministering to students while they are enrolled in American colleges, ISI also strives to stay in touch with them as they return to their countries of origin, many of which are hostile to Christianity.

"It's a very dangerous, difficult situation," said Hope. "As stressed as everyone is, our goal is to stick with them as they return home and are settled and growing. The goal is to reproduce the Gospel back in their home countries."

And for some students, like Yen, who is not a Christian, ISI remains a focal point of their American experience and a reflection of God's love.

"I was just a stranger to them, but they were willing to share their happiness and friendship with me," she said. "They make me want to be a better person. Now, every time any person asks about my life in the United States, ISI is the best part." ■

Sigman estimates that one quarter of the world's future leaders are currently studying in the United States.

gap," said Po-Yin Yen, a Taiwanese student who received her PhD from Columbia in 2010. Yen is not a Christian, but participates in the ministry's activities.

Because of the challenges faced by students like Yen, ISI seeks to establish relationships and provide a supportive, loving environment.

A cornerstone of ISI's efforts is a Friday

home with them when they move into leadership roles."

"We see ourselves as sowing seeds," said Sigman. "God's the one who brings them to maturity. We do see many students come to faith. Many don't come right away, and we hear later that they have."

Given the impact Ivy League graduates

'FULFILLED'

Princeton Campus Ministries Are Reaching Young Women

P Young women need to realize their value and importance to God.

That was one of the messages from Naomi Zacharias when the author and daughter of evangelist Ravi Zacharias served as the keynote speaker during Princeton Faith and Action's recent women's conference. Princeton Faith and Action (PFA) is a leadership development ministry supported and resourced by Christian Union.

Zacharias, the director of Wellspring International, told students participating in the Fulfilled Women's Conference to pray about their specific callings and to treasure their assignments.

"Every woman has an equal role of importance," Zacharias said. "There are individual purposes for each life. Every life is ultimately an individual adventure."

Zacharias appeared February 25 in the Frist Campus Center at the invitation of a group of PFA students who wanted to organize a conference to address issues of particular interest to their female students.

As for Zacharias, the alumna of Wheaton College paused during her visit to warn students of the many destructive messages around them.



The Fulfilled Women's Conference was held February 25 at Princeton University.

"Society treats women so horribly," said Zacharias. "The media are the voices we listen to each and every day telling us what it means to be beautiful. Are those the sources we should be going to?"

Zacharias worked in sales for The Coca-Cola Company before joining Ravi Zacharias International Ministries and

launching Wellspring, which provides financial grants to benefit at-risk women and children.

In her recent book, *The Scent of Water: Grace for Every Kind of Broken*, she offers hope for those troubled by global injustice and who long for significance. The book re-



Naomi Zacharias (r), pictured with Christian Union Ministry Fellows Kim Bolden and Ali Smith (Princeton '06), was the keynote speaker at Princeton Faith and Action's recent Fulfilled Women's Conference.

lects insights Zacharias gained while talking with the survivors of the Indian Ocean earthquake and tsunami of 2004; women in the brothels of Mumbai, India; and individuals dealing with a variety of desperate circumstances across the globe.

Along those lines, Zacharias told Princeton students that most women, at their core, long to feel secure, beautiful, significant, and chosen.

"God sees your hopes, dreams, and desires," said Zacharias.

In breakout sessions, Christian Union Ministry Fellow Kimberly Bolden facilitated the discussion of issues related to body image and beauty, while Ministry Fellow Lorri Bentsch tackled topics tied to career and spiritual callings.

"I loved the way the women were encouraged in a variety of ways to step into the gifts and calling of God for their lives," said Bentsch.

As well, Ministry Fellow Ali Smith wrapped up the afternoon by discussing biblical principles behind that apply to relationships.

Laurie Knapke, a volunteer with Christian Union, said students benefit from the opportunities to realign their views on

beauty, success, and worth with healthy, godly perspectives.

"It was good to have a fresh dose of God's freeing truth," she said.

Across campus, a variety of ministries, including Manna Christian Fellowship (www.princeton.edu/~manna) and Prince-

ton Evangelical Fellowship (www.princeton.edu/~pef), also are reaching out to needs of young women, particularly those struggling with eating disorders.

Princeton Evangelical Fellowship (PEF) has offered a confidential group for women with eating disorders since 1999. In recent years, it also made the resource available to women in Manna and PFA.

In 2011, PEF staff spearheaded Women's Wellness Day with a collaboration of speakers from Manna, PEF, and PFA. The staffers addressed topics including relationship with God, work and rest, health and body image, and constructive Christian friendships.

Along those lines, Manna Christian Fellowship recently launched a support group for women struggling with concerns tied to eating disorders and body image.

"It's a big issue on campus," said Esther Won '10, an intern with Manna. "We hope to address it. We'd like to bring the Gospel into it."

As part of their efforts, staffers with Manna also are pointing students to a variety of resources on campus, including nutritional services.

Manna recently hosted a women's night featuring a panel of alumnae to discuss personal and professional issues of concern to female students. "That was a really fruitful time," Won said.

The problems students encounter are not merely physical or academic, said PEF staffer Debbie Boyce, Princeton '79.

"All of life is spiritual, so it follows that God has something to say about the solutions to our problems," she said. "[Our ministries] have something to offer women students from a biblical perspective that they don't get elsewhere on campus." ■



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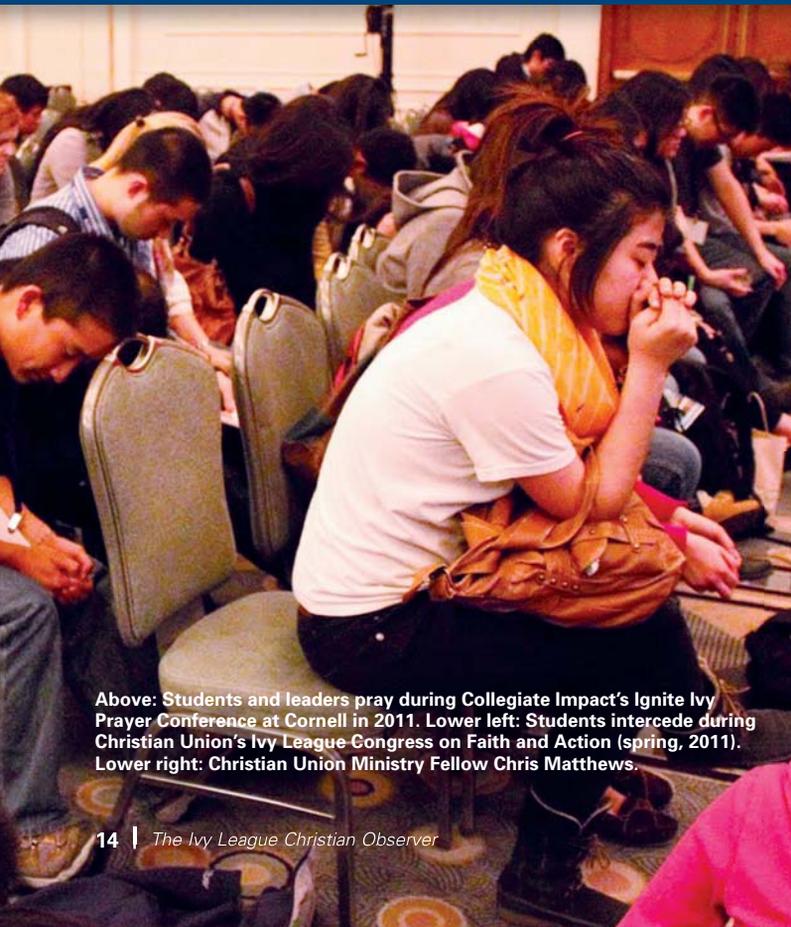
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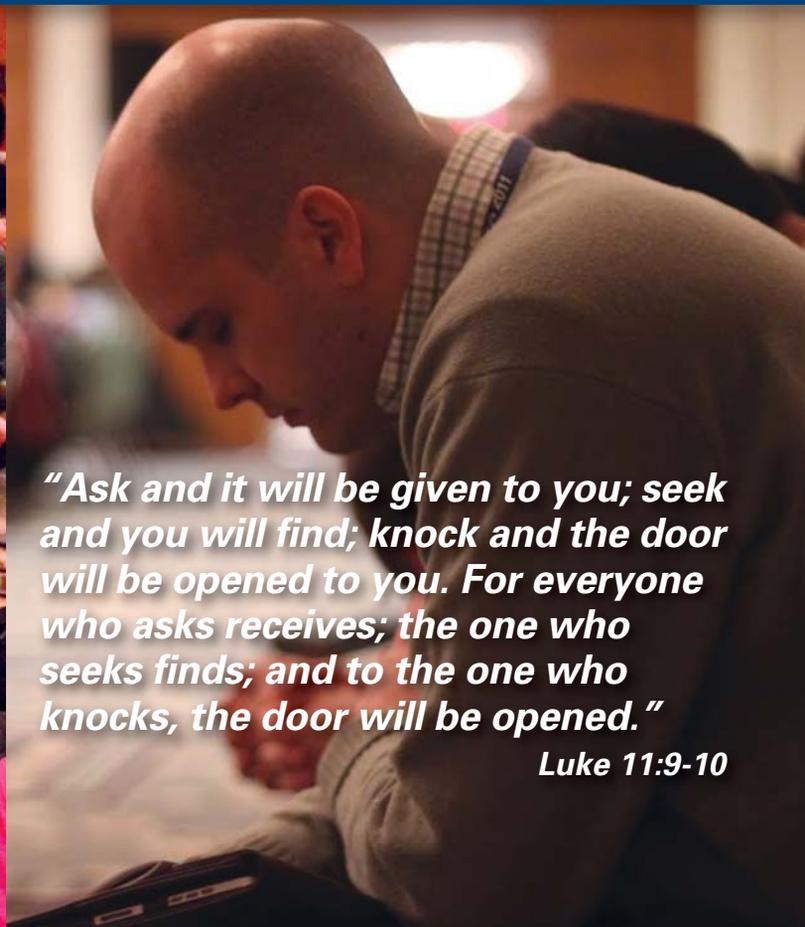


PRAYER POWER

Across the Ivy League, Christian students are making a concerted effort to passionately seek the Lord and intercede on behalf of their campuses. At Christian Union, ministry fellows are praying two hours each day and seeing miraculous results; For 45 days in the spring semester, 180 Cornell students are fervently crying out to God day and night; From the 24/7 Prayer Room at Dartmouth to the Prayer Tent at Penn, there is a growing movement to obey the charge put forth in 1 Thessalonians 5:17 to pray without ceasing...



Above: Students and leaders pray during Collegiate Impact's Ignite Ivy Prayer Conference at Cornell in 2011. Lower left: Students intercede during Christian Union's Ivy League Congress on Faith and Action (spring, 2011). Lower right: Christian Union Ministry Fellow Chris Matthews.



"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened."

Luke 11:9-10

A SEEKING GOD CULTURE

Three Years Ago, Christian Union Turned Up the 'Spiritual Temperature'

Y From the beginning of its emergence as an Ivy League leadership development ministry in 2002, prayer has always been paramount at Christian Union.

But three years ago, Christian Union Founder and President Matt Bennett—after reflecting on how passionately believers seek after the Lord in other nations and how increased times of intercession brought a harvest during his time as a ministry leader at Princeton in 1990s—challenged his faculty team to pray two hours each day. The results have been nothing short of transformative.

“We have our focus on God and ask him to pour out the Holy Spirit on us, the campuses, and America,” said Bennett, Cornell ’88, MBA ’89.

“Through our time seeking God, looking into the Scriptures and discussing these themes, we have seen God’s Spirit reveal many things that need to change in our personal lives, the life of the ministry, and in the larger culture,” said Ministry Fellow Scott Jones, Cornell ’04.

Dan Knapke, Christian Union’s director of ministry at Princeton, has seen an abundance of fruit in the last three years that can only be attributed to God’s intervention.

“It’s like being on a sailboat where the wind of the Holy Spirit leads and guides instead of being in a rowboat that is driven by our own strength and efforts,” he said. Similar breakthroughs are being reported at Christian Union’s Harvard ministry.

Ministry fellows have noticed a change in the spiritual temperature at Christian Union and in their own lives.

According to Hetzler, the emphasis on fervent prayer is not just a ministry or church calling. He sees it as a clarion call for cultural intervention, and part of the scriptural mandate for Christians to pray unceasingly.

“Before, I didn’t really experience hearing from God through prayer. That’s drastically different now,” said Dr. Chuck Hetzler, a Christian Union teaching fellow. “I know God so much better on a personal level. Often, in prayer, I feel the Lord speaks to me.”

Additionally, the extended time of prayer and seeking God has spilled over to his personal devotion time. After praying with his colleagues, Hetzler went home and prayed an additional two hours. Some evenings, he would spend the whole night in prayer.

“I know Him better, I feel more comfortable in His presence,” said Hetzler. “I think that it’s enlarged my faith a lot. I believe so much more of what God can and will do. I’m more ambitious for God’s purposes and to do more, to put myself out there.”

As a result, Hetzler has shared his fervency for seeking God with his family and his church. Hetzler’s wife, Karen, began spending extended periods of time in prayer, and subsequently, the couple holds a regular prayer call with their extended family.

Further, as an elder at his church, Hetzler has helped with initiatives to increase the amount of time the elders and the pastor pray together.

The transformation in Hetzler’s prayer life also impacted his ministry to the students of Princeton Faith and Action, a leadership development ministry supported and resourced by Christian Union.

“It’s made me a more effective minister of the Gospel, more well-rounded,” he said. “The way I disciple students is different and better. Talking theology wasn’t enough.”

As part of their two hours of intercession, the Christian Union faculty at Princeton spends one hour a day praying with students, who have also embraced increased times of seeking God and fasting as a result of the instruction they have received.

According to Hetzler, the emphasis on fervent prayer is not just a ministry or church calling. He sees it as a clarion call for cultural intervention, and part of the scriptural mandate for Christians to pray unceasingly. Ultimately, he says, the ministry’s seeking God lifestyle is really a “return to biblical Christianity.”

Hetzler also cites modern-day transformational movements in countries like Korea, Uganda, and Fiji, where regular prayer has been practiced and the culture has been dramatically changed for the better.

“This is something God is giving us; a corrective to where we are as a country,” he said.

“We have a lot to learn from the international church. Our spirituality in America is very different from what it should be,” Bennett said. “If we are honest with ourselves, it’s so low, so secularized.”

“There was a time when people radically turned to God and sought Him with their whole hearts. We need Him again.” ■



Christian Union Teaching Fellow Dr. Chuck Hetzler has been transformed by the power of prayer.

AFRICAMP

Christian Union Ministry Fellows Attend Prayer Conference in Uganda



Ministry fellows with the Christian Union spent part of their winter break fervently seeking God – and experiencing unabashed worship – at an international prayer conference in Uganda.

Eight faculty members with the campus ministry were challenged to fully devote themselves to worshipping God during AfriCamp, World Trumpet Mission's annual prayer gathering. The theme for the conference, held for 10 days in January, centered on "equipping the army."

During the conference, more than 1,000 participants from across the world split their time between teaching and worship sessions at Hotel Africana in Kampala and intense intercessory gatherings at Prayer Mountain for All Nations in Seguku.

Christian Union President and Founder Matt Bennett, Cornell '88 and MBA '89 – along with five ministry fellows, an intern, and volunteer – traveled for about 22 hours via three flights to attend the life-changing gathering.

"Worshipping God in Uganda is like worshipping on steroids," said Quincy Watkins, Penn MBA '95, a ministry fellow at Princeton University.

World Trumpet Mission, founded in 1988 by John Mulinde, is dedicated to preparing Christians worldwide for Christ's return and equipping them to finish His final mission to the nations. Likewise, the Christian Union emphasizes to students the need to embrace fervent prayer and fasting and a seeking God lifestyle.

During the conference, Mulinde shared about the intertwined relationships of prayer, revival, and community transformation. The pastor and author also emphasized to participants that God is raising an army of servants as He simultaneously "shakes the nations."

Jim Black, the Christian Union's ministry director at Columbia University, said he was struck by the power of prayer and the role it played in curbing the violence and transforming war-torn Uganda.

"They have so much less in terms of the things we consider to be resources. We have money. But, through the power of prayer, incredible things have happened," he said. "That was very convicting and encouraging."

Black said he was touched by the priority the Ugandans place on spending time with one another, namely "the way they love each other and care for each other." In addition to embracing unity, Black noted that he has "never seen people pray the way the Ugandans pray."

Ali Smith, a ministry fellow at Princeton University, echoed those comments.

"We joked that we were at spiritual boot camp. The Ugandans pray and seek the Lord with their whole hearts. They have no inhibitions," said Smith, Princeton '06. "It was such a powerful experience to be worshipping among different people groups."

Smith also described the unbridled worship as contagious. "In every session, we worshipped for hours and hours and hours," she said.

Since returning to campus, Smith has shared with Princeton students the need for sustained prayer and time spent reading Scriptures aloud. Together, they can "move the heart of God and change a nation," she said.

Another highlight of AfriCamp was the time spent at Prayer Mountain, a 100-acre hillside retreat dedicated to prayer and fasting for nations.

Dan Knapke, director of undergraduate ministries for the Christian Union at Princeton University, said he was struck by the hundreds of people camped on Prayer Mountain to offer non-stop intercession for revival across the globe.

"I saw something I had never seen in the human race," he said. "They just released themselves to worshipping God."

Chuck Hetzler, the Christian Union's teaching fellow, said he was amazed at how much he learned about prayer from the Ugandans.

"They spend hours each day praying, and I believe I have learned more about prayer from seeing their example than in all the sermons or books that I have been exposed to on this subject," Hetzler said. The Princeton University-based minister holds a doctorate of philosophy in New Testament from Southern Baptist Theological Seminary.



Staffers with the Christian Union attended AfriCamp, World Trumpet Mission's annual prayer gathering. Pastor John Mulinde founded the organization to equip Christians to reach the nations.

"The Ugandans pray and seek the Lord with their whole hearts. They have no inhibitions."

—Ali Smith, Princeton '06

"They are also people of great faith. I'm constantly challenged by the stories I hear of just regular Christians taking great steps of faith and seeing God move in miraculous ways."

Ultimately, ministry fellows described the conference as both life-changing and inspiring.

"The Lord used the time with the Ugandan believers to open my eyes to an even greater degree to what the power of prayer is accomplishing around the world. It is stunning to see the passion with which the Ugandans seek the Lord," Black said.

"Our strategies and plans, while important, are utterly impotent to produce the depth of change we desire to see. We must seek the Lord together." ■

WITHOUT CEASING

Dartmouth's 24/7 Prayer Room Draws Students, Community into Sacred Encounters

DARTMOUTH Amid a frenetic, technology-saturated Ivy League campus, Dartmouth students have found a place to pause for grace and seek God in peace.

The 24/7 Prayer Room on South Main Street has been a student refuge for the last three years. Originally the vision of Christian Impact (www.dartmouthci.org) senior field staffer Tony Feiger and his wife, Kaylene, the room is available to students (as well as to community members) around the clock.

"There really is no place on campus where students can go to be alone with God," said Feiger, adding that most share a dorm room and even the chapel is locked after hours. "The room provides the opportunity to get away to a place dedicated to prayer."

When visiting the 24/7 Prayer Room, students leave their shoes, backpacks, snacks, and iPods in the entry room. Then they enter another room, the heart of the space adorned with "paper walls" titled Wailing Wall, Worship Wall, and Praise Wall. Upon those walls students can post prayer requests, Scripture, and answered prayers. There is always a guitar in the room, said Feiger. Additionally, there is a smattering of comfortable cushions, CDs, DVDs, and Bibles—lots of Bibles.

What the room lacks, however, is what's readily available elsewhere on campus—computers and TVs. Not even a coffee pot. The room doesn't host Bible studies or ministry meetings. It's simply a space reserved for prayer, says Feiger, as well as confession, prayer, and meeting one-on-one with fellow Christians.

"The prayer room is a place where I can walk into God's presence, bringing all of my mental loads and stresses, and then walk out again, leaving them behind in God's hands," said Joseph Styer '14. "Every time I leave the prayer room, I wish that I didn't have to—it is arguably the most anointed room on the Dartmouth campus."

The room's purpose is to enable students to get close to God without distraction and give themselves completely to prayer—a concept not necessarily intuitive to Ivy students consumed by school, activities, and social media. Scheduling prayer time means adding to an already busy day, therefore prayer is often pushed aside in lieu of other so-called priorities.

"When you approach prayer like work, you're not going to want to do it," said Carolyn Lee '14. "It feels like something religious you have to do. If students have tons of things they could

be doing, they don't find it interesting."

But according to Tanya Budler '15, who goes to the prayer room each morning with a friend, the space provides exactly what she needs to get the most out of her hectic schedule: "I love that place."

"[The 24/7 Prayer Room] is arguably the most anointed room on the Dartmouth campus."

—Joseph Styer '14

"The busier your schedule, the more you need prayer," she said. "The only way it's possible is if I give more time with God."

Lee agrees. "Prayer is critical," she said. "It helps you do everything else you have to do in your life. It's where I draw my strength. There's no way to go through the day without it."

Lee, who spent an hour each morning praying with friends and interceding for the campus at the prayer room, says a good deal of her initial spiritual growth happened there. At first she couldn't imagine praying for an hour. "God changed my life so much that it didn't seem like an hour," she said.

Kevin Collins (Harvard '89), Christian Union's director of ministry at Dartmouth, says students have told him God speaks to them in powerful ways at the prayer room.

"As we teach and encourage students to seek God through the Word, prayer, and quiet time with the Lord, it is so nice to know that they have a location where they can live out this seeking-God lifestyle," he said.

Local community members also intercede for the campus in the 24/7 Prayer Room. The room is partially funded by donations from local churches, individuals, and other organizations, including Christian Union.

"There are people who drive 30 minutes to Dartmouth to pray because they have a heart for the campus," said Lee.

However, without the presence of the Holy Spirit and faith in Jesus Christ, this sacred space would simply be just another gathering place.

"I feel his presence in the prayer room," said Styer, "I know his peace, his love, and his voice better when I spend time there." ■



Joseph Styer, Dartmouth '14, is one of several students who seek God at the 24/7 Prayer Room at Dartmouth.

THE TENT OF MEETING

Annual Event Fosters Prayer Movement, Outreach at Penn

PENN The 24/7 Prayer Tent is pitched each April on Locust Walk at Penn and beckons passersby and those in need of spiritual respite to enter and spend time with God. But in addition to drawing nearer to God, visitors have also drawn closer to each other, helping to create a new tempo of prayer and unity on the campus.

The tent was first raised six years ago as part of an 18-month, national 24/7 college prayer chain initiated by Campus Renewal Ministries (www.campustransformation.com). Since that time, the event has become a tradition that helps link students from campus ministries and fosters the increased momentum of prayer across the busy campus.

“Years of prayer are being answered through an increased desire within the students to reach out to the lost on campus,” said Michael Hu, Campus Renewal’s director at Penn.

“The story of how God has been raising up a prayer movement on our campus has been an amazing journey. Looking back, we can see how these weeks of 24/7 prayer have been instrumental in nurturing a greater unity and awareness of being part of One Body on our campus and for being a witness to the campus.”

Evidence of that increased momentum is seen during Fusion Group meetings, where student ministry leaders from various

especially evident through Fusion. Brothers and sisters have been praying for different retreats and events. There has been a growing desire for inter-ministry events, and there has been a great support through prayer...It’s so encouraging.”

Aside from the prayer tent and Fusion, Hu said, there is an overall awareness among students of the need for prayer. He finds prayer meetings are better attended, and those who are actively praying are inspiring others.

An example is the newly established prayer booth, where students and community members can stop and ask for prayer. Senior Joy McKenzie, a member of Grace Covenant Church, said she got the inspiration to set up the booth last January.

A friend mentioned setting up a healing booth on his campus, and that gave McKenzie the impetus to set up the prayer booth at Penn. “Instead of making New Year’s resolutions, God told me this is the year of ‘focus.’ Focus on his business, his kingdom,” she said. “And I’ve been trying to heed that call ever since.”

Students from different ministries sign up to oversee the booth that advertises “free prayer,” and they intercede with and for those who stop by.

“I really wanted to demonstrate the love of God to people on our campus in this way because I know it works, and I know that the people who pray for others are equally, if not more, edified as the recipients of prayer,” she said. Case in point, she cites a sophomore from Cru who told her he signed up for the booth because it was his way of making a statement about his faith.

McKenzie also received edification from a Penn staff member who stopped by the booth to say she was saved on Locust Walk when she was a freshman—the result of someone who prayed for people on the Walk. “She wanted to encourage me in what I was doing,” said McKenzie.

Week after week, students come by the tent and write down their prayer requests—and McKenzie said she’s already witnessed answers to some. One particularly sad student came to the booth recently, she said, and the student ministering at the tent prayed for her. The next week, said McKenzie, the student came back smiling, saying her prayer had been answered.

“It is this demonstration of Holy Spirit power that makes me come back to this booth week after week,” said McKenzie. “Through prayer and faithfulness to God, I have seen shifts in my family life and the way I view others, especially the Christian body—with more compassion.”

And as the Holy Spirit continues to move on campus, students continue drawing together in unity and growing stronger in their faith.

“Life is still not perfect,” McKenzie noted, “but I have never been surer in my entire life that Jesus is literally standing beside me and he hears everything I say and think to him.” ■



Joy McKenzie, Penn '12, was inspired to set up a prayer booth as a way of demonstrating the love of God to fellow students.



The Prayer Tent, which is set up on Locust Walk each year, is the sight of 24/7 prayer, and has been a catalyst for increasing the intensity of prayer on campus.

campus ministries come together and pray. According to Hu, an increased passion in students to step into leadership positions is evident, as well as a stronger desire for unity among the body.

And many students who attend Fusion met at the prayer tent.

“I definitely think there is an increased emphasis on prayer as a unified Christian body at Penn,” said Alina Kim '12. “This is es-

DAY AND NIGHT

Students Seek God for Revival through Prayer Initiatives

C More than 180 students recently participated in Day and Night—45 Days of Prayer and Intercession. During the event, students saturated Cornell's campus in prayer and interceded for revival among students, faculty, and associates.

The initiative launched on February 23, the National Day of Collegiate Prayer, and ran through April 7 to coincide with the Easter season.

"It's been encouraging to see students excited to pray for one another and for this campus," said William Poon '13, president of Campus on a Hill (www.campusonahill.org) and a leader with Cornell Cru (www.cornellcru.com).

Campus on a Hill (COAH) is helping to organize and publicize Day and Night, which involved more than a dozen campus ministries. In addition to helping cultivate a culture of prayer and unity at Cornell, participants also interceded for 50 students to accept Christ as their personal savior during the Lent and Easter periods.

"As a senior, I've seen a lot of increased prayer for campus and for revival on campus," said Jamie Chong '12, president of Cornell Navigators and secretary of COAH. "There is greater unity on campus."

Organizers encouraged students to incorporate fasting into their efforts and participate in prayer walks around campus. Students concentrated on interceding for seven key points, including unity on campus, spiritual warfare, and kingdom advancement.

COAH is a collaborative of students, campus ministry staff, church personnel, and Ithaca, New York community members that focuses on mobilizing the Christian body with ties to Cornell through prayer and activities to spread the Gospel.

"There was a lot of humbling before God and asking him to really reach students," said Wesley Wright, a staffer with Cornell Cru. "The Lord is doing something here."

Likewise, students noted that they were touched by the growing sense of unity among believers on campus, especially as they gathered to kick off their prayer initiative.

"It was definitely encouraging to see so many brothers and sisters from different parts of the body come together in worship and praise," said Robin Ying '14.

In addition, students with COAH also sponsored a prayer tent during the week before Easter on Cornell's Arts Quad, where they also organized an Easter service. The sprawling, pastoral quad is home to the College of Arts and Sciences, the university's largest undergraduate college, and the College of Architecture, Art, and Planning.

COAH planned the Easter service for the second year in a row to reach out to non-Christian students or those who normally do not

attend church. Chong also noted the organization offered the prayer tent in 2011 to revive a previous tradition among believers at Cornell.

In other efforts, leaders with COAH hold weekly meetings on Sunday nights in Willard Straight Hall to bring together students from a variety of ministries to pray for the campus. An informal group of believers gathers for prayer on Wednesday evenings in An-



Jamie Chong '12 is the president of Cornell Navigators.



The Easter Prayer Tent was a place for repentance and worship during Holy Week.

abel Taylor Hall, and students from a handful of ministries participate in college-specific prayer meetings.

Likewise, ministry staffers involved with a Fusion Group meet on Friday mornings at the Chesterton House—a Christian studies center affiliated with Cornell—to intercede for the campus.

Along those lines, Kimberly Nguyen '13, a leader on Cornell Cru's prayer team, noted that prayer can be a powerful tool at the university.

"Cornellians are told constantly that they are the best and the brightest, the most capable, self-sufficient, independent individuals," said Nguyen. "Prayer denies all of that by instead expressing how small and weak we are and how desperately we need to rely on God. Just in that, prayer is a radical way to witness to non-Christians."

Earlier in the academic year, students held a prayer vigil over Labor Day weekend. About 120 students from nearly a dozen campus outreaches joined in the 60-hour prayer session from Sept. 2 to 5 in Barnes Hall.

Attorney Stan Matusz, Cornell '93 and Penn Law '96, who recently planted an Ithaca-area church, joined with key students from Asian American InterVarsity to plan the multi-ministry event. Students interceded for the school, community, and beyond at 14 prayer stations across an auditorium, said Matusz.

Overall, students said they are encouraged by the prayer movement sweeping across campus. "There's an increased heart for prayer and for revival," said Chong. ■

IN THE SHADOW OF THOMAS MERTON

Catholic Community Encourages Times of Reflection, Intercession

Columbia In the shadows of alumnus Thomas Merton '38, a Trappist monk who came to faith at college and went on to write extensively about the importance of interior silence, Columbia students often live noisy lives driven by success and stress.

But the Columbia Catholic Community is striving to counter that culture of busyness with lives of quiet prayer.

Students Arthur Tsoi '12 and Dike Ramdeen '13 said it's very challenging to cultivate a life of prayer in a culture that tends to put self before everything and everyone.

"I do not nearly find as much time as I ought for private prayer," said Tsoi. "Taking the time to spend some quiet moments with the Lord in prayer is always necessary to find balance," he said. "All those whom I see with a strong spiritual life have found time for regular prayer, of being quiet with the Lord."

Father Dan O'Reilly (Princeton '97), the Catholic Chaplain at Columbia, teaches about the value of ongoing prayer and works with students to help them better understand its significance in their lives and the importance of a personal relationship with Jesus Christ.

"I try to remind students that our Christian faith isn't a philosophy," said O'Reilly. "The Nicene Creed isn't a political platform. The core of our faith is a personal relationship with Jesus Christ." And that relationship, he says, is cultivated through prayer.

Still, for Ramdeen, cultivating that prayer life takes work.

"Prayer is difficult to get into the habit of doing," he said. "It's tough to convince people of its power because everything is so passive nowadays. We would much rather watch a TV show on Hulu than kneel and struggle talking to God for 15 minutes."

According to O'Reilly, that's a common predicament among students. There's a sense that if something needs to be cut from their busy agendas, it won't be homework or time spent on Facebook or at the gym, he said.

"Often the first thing to go is personal time with God, when it should be the opposite," he said. "Communicating with Christ is something we need to do each day. We need to thank God for everything. You could almost never pray enough."

Columbia Catholic Community therefore offers a variety of resources so that students can come to a place of prayer during their busy days.

In addition to St. Paul's Chapel, open daily for silent prayer, O'Reilly said that many Catholic students also visit Notre Dame Church where they can pray in the presence of the Eucharist. There is also a student holy hour of Eucharistic adoration on

Thursday nights, along with Bible studies and the opportunity for confession. Additionally, missionaries with FOCUS (Fellowship of Catholic University Students) encourage and assist students with praying Scripture throughout the week.

Students are encouraged to practice *Lectio Divina* or "divine reading," which is essentially praying the words of the Scriptures, and were recently offered a retreat to become more familiar with the prayer practice.

"Prayer is not just talking to God, it's listening," said O'Reilly, explaining that there are two types of prayer—vocal and mental. Vocal is more of a formula while mental prayer is meditative or contemplative—the practice of being in God's presence. "It's important that students don't just stick to formula prayer," he said.

Tsoi finds *Lectio Divina* particularly revealing. "Often one is told to read Scripture almost in a studious manner, to try to figure out some meaning," he said. "When I have made my own heart quiet, and set myself to simply listen to his Word, Christ often gently speaks his truth into my heart."

When students tell O'Reilly that they can't focus or quiet their minds during prayer, he reminds them to prepare for it. "If you're going to cook breakfast, you have to set up; if you are going to play football, you need to stretch," he said. "Most students don't go from a party to an exam."

Prayer also is a habit, O'Reilly tells students. "If you zone out at [lectures or watching TV] why do you think it would be different in chapel?" he asks. Students must practice the habit of recollection, of experiencing the present moment, he explained. "God's name is *I Am. The Eternal Present.*"

To reach out to students, O'Reilly also uploads YouTube videos. In one he encourages Catholic students to read Merton's autobiography *The Seven Storey Mountain*, which chronicles the monk's struggle to know Christ.

"All of us can look to rediscover Jesus Christ here in New York City and Columbia like Thomas Merton," he says. "If we open our hearts to the call of Christ, he will lead us on a tremendous spiritual journey back to God." ■



Columbia Catholic Chaplain, Fr. Dan O'Reilly (Princeton '97), often teachers about the importance of prayer.

TAKING EMPTY FAITH TO TASK

Eric Metaxas Is Bold Keynote Speaker at National Prayer Breakfast

Y The 60th annual National Prayer Breakfast, held on February 2 in Washington, D.C., was a venue for uniting our political leaders in a time of prayer. It was also a platform for author Eric Metaxas to expose false piety.

As the keynote speaker, Metaxas, Yale '84, discussed the difference between religiosity and real faith in God before a large crowd that included Republicans, Democrats, and President Barack Obama, Columbia '83, Harvard Law '91. With a verbal tapestry of humor, inspiration, and a call to love one's neighbor, Metaxas spoke God's truth as he defined prayer, took empty faith to task, and exhorted the nation's most powerful people to be "strong enough not to fight back."

Metaxas humbly defined prayer as "real faith in God, not phony religiosity." Prayer, he said, is from the heart. "We don't try to fool God...Adam and Eve tried that with a fig leaf once...it did not go so well."

The quick-witted writer and speaker gave a testimony of his journey from nominal Christian, to agnostic, to follower of Christ, and he cited Yale's contribution to his fall into agnosticism.

"The reality is that Yale is a very secular place," he said. "The idea of God really is ignored or even sneered at. By the time I graduated, I was quite sure it was wrong to be serious about the Bible."

However, through the encouragement of Christian friends, the humility of a simple prayer for help, and a dream in which

Metaxas went on to explain authentic faith, using William Wilberforce and Dietrich Bonhoeffer as examples. Over the last five years, he has penned compelling biographies of the men, entitled *Amazing Grace: William Wilberforce and the Heroic Campaign to End Slavery*; and *Bonhoeffer: Pastor, Martyr, Prophet, Spy*.

"This is a Bonhoeffer moment," Metaxas told the audience, referring to the heroic German theologian who was executed after being implicated in a plot to murder Adolph Hitler.

"It is only the grace of God that can bring left and right together and do the right thing." He told them that they couldn't claim to be better than the Germans of Bonhoeffer's era, and spoke of human depravity apart from God's grace.

Metaxas also said that loving our enemies was the real difference between lifeless religion and authentic faith.

Love, he said, must even extend to those with differing ideologies. He boldly emphasized his point by using the unborn as an example, while President Obama (an abortion advocate) sat only a few feet away.

He concluded by leading the audience in an a capella chorus of "Amazing Grace."

President Obama followed Metaxas with a speech replete with scripture and shared a glimpse into his faith life.



Eric Metaxas, Yale '84, was the keynote speaker at the National Prayer Breakfast held in Washington, D.C.

After describing the breakfast as a chance "to come together as brothers and sisters and seek God's face together," Obama said he begins each day with a brief prayer and spends "a little time in scripture and devotion." He also noted that, on occasion, friends like Pastors Joel Hunter and T.D. Jakes will call or stop by the Oval Office. "They'll pray for me and my family, and for our country," he said.

Obama also recounted a memorable experience when he prayed with Rev. Billy Graham at the evangelist's mountaintop retreat in North Carolina.

"I thought about that moment all the way down the mountain, and I've thought about it in the many days since. I thought about my own spiritual journey—growing up in a household that wasn't particularly religious; going through my own period of doubt and confusion; finding Christ when I wasn't even looking for him so many years

ago; possessing so many shortcomings that have been overcome by the simple grace of God," he said. "And the fact that I would ever be on top of a mountain, saying a prayer for Billy Graham—a man whose faith had changed the world and that had sustained him through triumphs and

tragedies, and movements and milestones—that simple fact humbled me to my core."

Obama ended his speech by stating that America's great reformers did their work not because of policy, "but because their faith and their values dictated it." ■

"The reality is that Yale is a very secular place. The idea of God really is ignored or even sneered at. By the time I graduated, I was quite sure it was wrong to be serious about the Bible."

—Eric Metaxas, Yale '84

Christ was revealed to him, Metaxas' life was changed.

He admitted that what he rejected as an agnostic was not Jesus Christ, but dead religion. "Jesus is the enemy of dead religion," he told the audience, which responded with applause.

"Apart from God, we cannot see that they [the unborn] are persons," stated Metaxas. "So those of us who know the unborn to be human beings are commanded by God to love those who do not yet see. We need to know that apart from God, we would be on the other side of that divide."

INTEGRATING FAITH AND REASON

Dartmouth Alumnus Helps Found Waterman Institute

D When he arrived at Dartmouth as a freshman five years ago, Andrew Schuman saw the need for a space where students could explore faith and reason. So he founded *Apologia*, a journal for Christian thought (www.dartmouth.edu/~apologia).

Today, Schuman '10 is still about engaging students and faculty in the exploration of biblical truths. He is the director of the Waterman Institute (www.watermaninstitute.org), which provides the Dartmouth community with a forum in which to explore faith and scholarship by “integrating spiritual understanding and biblical study with academic rigor and scholarly discourse.”

Schuman said that a recent study involving 500 students indicated that 88 percent of them are on a spiritual quest. According to Schuman, there are a small number of committed Christians on the campus and a small number of committed atheists.

“The largest group is somewhere in between spiritually seeking and spiritually curious. That is the group we engage most with,” said Schuman, who began to grow in his faith while reading the Christian writer, C.S. Lewis, in high school.

While Schuman says students want to talk about God, he has also learned through his own journey that faith requires more than talk. “Following Christ affects your entire life,” he said.

Therefore, from the discussion of faith and reason prompted by the *Apologia*, Schuman and other Dartmouth alumni began exploring the impact of faith on all aspects of life.

Alumni who were encouraged by reading the *Apologia* became interested in bringing vocation into the discussion as well. Schuman noted that there was a desire among the alumni to support and mentor students and help them process how faith and reason play out over a lifetime.

In 2008, when Schuman was a junior

at Dartmouth, he participated in the Eleazer Wheelock Society Conference, which brought together alumni, professors, and students to explore Christian faith and its holistic impact upon life. Together with Christian faculty, Schuman began contemplating a venue for exploration that would “run alongside the col-



Andrew Schuman, Dartmouth '10, is the director of the Waterman Institute.

lege.” From that, the Waterman Institute was conceived.

Schuman spent his senior year putting together the documents for the institute and working to raise the necessary seed money. At the Waterman Institute, he is joined by Dartmouth alumna, Bethany Mills '10. Schuman also serves on the board of the Wheelock Society and as a pastoral intern at Christ Redeemer Church in Hanover, New Hampshire.

The published mission of the Water-

man Institute is to “provide the Dartmouth College community with opportunities to explore Christian thought and its relevance to all of life and learning.” The institute goes about fulfilling that mission through a myriad of classes, seminars, and internships.

Winter classes include topics on Development of Doctrine, The Essence of Being Human, and Faith and Neuroscience. In the fall of 2011, the institute helped sponsor the *Apologia's* Logos Lecture and also co-hosted an event surrounding interfaith dialogue with Yale Professor Miroslav Volf and Ingrid Mattson, the director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations at Hartford Seminary.

Additionally, the institute helps facilitate internships for students where they are paired with alumni who bring them alongside their work in business and service organizations around the world to experience faith in the workplace firsthand.

And while Schuman has been striving to create a place at the discussion table for Christianity at Dartmouth, he has come to learn more about his way of viewing faith within his own life.

“My knowledge of faith has deepened and my appreciation for the Gospel, as a way of seeing the world and living in it, has grown,” he said. And he hopes to continue to provide a bridge of knowledge and discussion between spiritual curiosity and faithful discovery for the Dartmouth community.

“I hope this space, where people can freely explore Christianity as part of their education, becomes a more normal part of Dartmouth College life,” he said. “I love Dartmouth, I love the people at Dartmouth, and I enjoy serving the community here.” ■

MAKING SENSE OF SUFFERING

Veritas Forum Hosts Debate for 500 Princeton Students

P God is not distant from the problem of human suffering. Rather, the resurrection of Christ points to the hope of life beyond the grave.

That was one of the compelling points from John Lennox when the University of Oxford professor probed the issue of suffering with a renowned philosophy professor during an appearance at Princeton University.

Before a capacity crowd of 500 students in McCosh Hall, Lennox discussed the intersection of issues tied to suffering and belief in God with Gideon Rosen, a philosophy professor at Princeton and atheist. The Veritas Forum hosted the session, entitled, *Making Sense of Suffering: A Dialogue Between an Atheist and a Christian*, on February 23.

Sponsors included Manna Christian Fellowship (www.princeton.edu/manna), Faculty Commons (www.facultycommons.com), Athletes in Action (www.princeton.edu/~aia), Princeton Evangelical Fellowship (www.princeton.edu/~pef), Baptist Student Union, and Princeton Faith in Action (www.pfanda.com), a leadership development ministry supported and resourced by Christian Union.

Rather than abandoning mankind, God sent His son as a solution to human woes. “God has a great program for ultimately relieving the universe,” Lennox said. “The resurrection of Jesus Christ has demonstrated that death is not the end.”

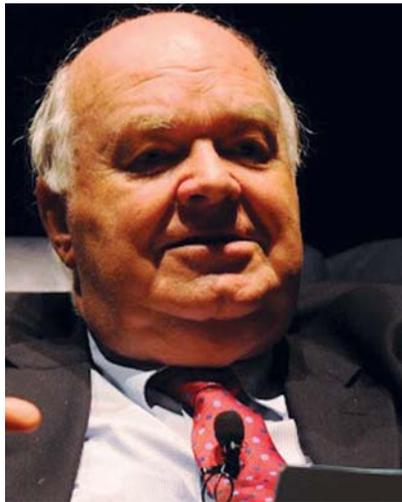
Lennox is a mathematics professor at Oxford, where he also serves as an adjunct lecturer at Wycliffe Hall and the Oxford Centre for Christian Apologetics. He completed a doctorate in mathematics from Cambridge in 1970 and also holds an advance degree from Oxford.

The prolific author has debated prominent atheists, including Richard Dawkins

and Christopher Hitchens. In addition, Lennox serves as a senior fellow with The Trinity Forum.

Scott Jones, a ministry fellow at Princeton, expressed appreciation for the way Lennox pointed listeners to the cross.

“Instead of allowing the conversation to stray into vague platitudes about an ungras-



Oxford University Professor John Lennox (l) debated Princeton Professor Gideon Rosen at the Veritas Forum in Princeton.

pable God, Lennox consistently reminded the audience that the God of Christianity walked among us and suffered unthinkable pain at Calvary,” said Jones, Cornell ’04.

For Rosen, suffering (especially when children are afflicted), poses a major obstacle to his belief in the existence of God.

“It is categorically wrong to allow death when you could save a life,” said Rosen, Columbia ’84, Princeton Ph.D. ’92.

The chairman of Princeton’s Council of the Humanities also noted he does not believe in a “perfect” God. “There might be a flawed God. He might be limited in goodness, power, and ability,” Rosen said.

However, evidence does not support “the God of the great monotheistic religions,” Rosen said.

Likewise, Rosen also said he is challenged to make sense of “great religious devotion,” something he considers to be a “distortion of normal human love and trust.” In particular, Rosen said he could not trust a God who causes or permits “un-

speakable horrors.”

Lennox countered that atheists are left to grapple with the issues of pain and suffering without any substantial hope. Believers, however, possess promises of hope and inspiration, even in desperate situations. “If we could see what God does, we might have no more questions,” Lennox said.

The concepts of morality, the existence of good and evil, and the human appetite for justice also point to the existence of God, he stated.

“God will ultimately do something to judge the gross atrocities of the world,” Lennox said.

As well, the order and rationality of mathematics, physics, and chemistry lend credence to the reality of an intelligent creator – rather than a random outcome of a “mindless, unguided” process.

“As far as I am concerned, the Christian

faith is a response to the evidence,” said Lennox.

Overall, Princeton students said they found the debate to be provocative.

“The forum encouraged many of us to carefully evaluate and think through our deeply held beliefs, to know the reasons for why we believe what we do,” said Sabrina Szeto ’12.

Szeto said she was struck by how Lennox articulated God’s response to suffering through the cross. “God cares deeply about human suffering, and, at the final judgment, will deliver justice to those who have lacked it while living on earth,” she said.

Jennifer Asare ’12 echoed those comments, noting that both Rosen and Lennox offered meaningful commentary on issues tied to suffering.

“As Christians, we try to justify everything that happens in the world,” she said. “We’re not completely capable of justifying everything that happens.”

Lennox presented “compelling arguments for why he believes in God, despite the presence of suffering, and clearly articulated the Gospel – and, yet, he did it all with great gentleness,” said Christian Union Ministry Fellow Lorri Bentsch,

Princeton '91.

Carola Hernandez-Cappas '11, a Christian Union intern, said she found the boldness and sincerity of Lennox to be refreshing as he tackled some of Christianity's toughest issues.

Lennox described the issues associated with suffering as “mysteries and ragged edges.” Ultimately, “I can trust God with those questions,” she said. “The coming glory is better than life's sufferings.” ■

By Eileen Scott, Senior Writer

'THE GOD DEBATE'

Conference Examines Intersection of Theology, Philosophy, and Science

I Can science inform our understanding of God? That was the topic of discussion during a conference of the same name in December at Franciscan University of Steubenville in Ohio.

Billed as an historic conference by Franciscan University, the event served to bring together leading Christian voices on sci-

ence and faith issues “to examine some of the biggest controversies of our time surrounding ‘the God debate.’”

Behe, professor of biological sciences at Lehigh University, is also a senior fellow of the Discovery Institute and the author of *Darwin's Black Box* and *The Edge of Evolution*. A proponent of Intelligent Design, Behe contended in his presentation that “design is not at all compatible with Darwinism.” He also argued that some biological systems, at the molecular level,

university, served as Franciscan's president for 26 years and chancellor for 11 years.

Barr went on to say that theology, philosophy, and science intersect in the nature of time, and that while the three are distinct disciplines, they “inevitably influence each other.” He also frequently cited St. Augustine throughout his presentation regarding the nature of time and its significance to theologians, and considered his views to be “brilliant.”

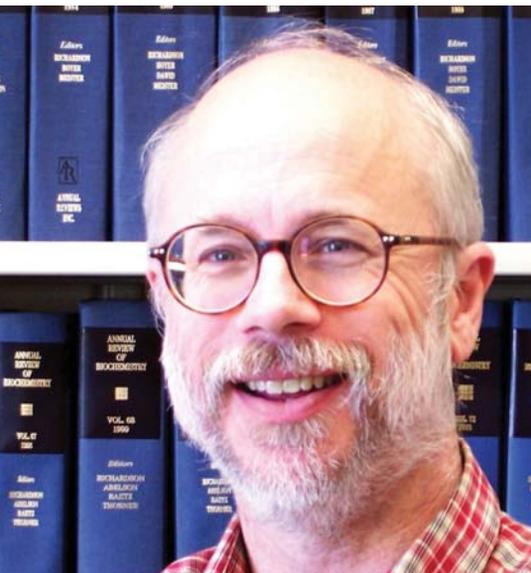
“God,” concluded Barr, “is the still eye at the center of the storm of being.”

Notre Dame Emeritus Professor of Philosophy Alvin Plantinga contended that contrary to common thinking, contemporary evolutionary theory is not incompatible with theistic belief, and in fact, it is naturalism that is incompatible with evolution.

“There is a science/quasi-religion conflict,” Plantinga concluded, “but it's between naturalism and science, not between theistic religion and science.”

Plantinga, who recently published the book, *Where the Conflict Really Lies: Science, Religion, and Naturalism*, also said, “A lot of the alleged conflict between religion and science is sheer confusion. Go back to the beginning of modern science: the scientist is investigating God's world. God created the world, it works in certain ways, and a scientist figures out how it works. Obviously, there's no conflict there between believing in God and trying to figure out what the world is like...”

In a post on the religion and spirituality Web site Patheos.com, one reader called the conference “rather remarkable” and went on to describe discourse by the Thomists and Intelligent Design theorists as “an unusual and really productive conversation.”



Michael Behe, Penn Ph.D.'78, and Stephen Barr, Columbia '74, Princeton *78, were among the speakers at the recent conference, entitled, “Can Science Inform Our Understanding of God?”

ence and faith issues “to examine some of the biggest controversies of our time surrounding ‘the God debate.’”

Ivy League alumni who participated in the conference included Michael Behe, Penn PhD '78; Dr. Stephen Barr, Columbia '74, Princeton PhD '78; Dr. Alexander Sich, Penn Post-doctoral Fellow '78-80, Harvard MA '92; and Dr. Alvin Plantinga, Yale PhD '58.

strongly appear to be the result of deliberate, intelligent design.

Catholic physicist Stephen Barr spoke about “Physics, the Nature of Time, and Theology.” He called Franciscan University a “beacon of Catholic orthodoxy and the model of what Catholic education can and should be.” Harvard alumnus Father Michael Scanlon, president emeritus of the

“A lot of the alleged conflict between religion and science is sheer confusion. Go back to the beginning of modern science: the scientist is investigating God’s world...”

—Professor Alvin Plantinga, Yale Ph.D. ’58

“Christian thinkers at the intersection of faith and science were able to get past a lot of stereotypes of each other’s views,” said Franciscan University theology professor Dr. John Bergsma, one of the conference planners. “I think that was the main gain of

the conference. The interaction showed that some of the tension between different thinkers was a matter of defining terms differently.”

However, while the definition of terms varied among the speakers, they shared a

common belief in God’s hand in creation and the rigorous discussion of that intersection of faith and science.

It is a belief that was emphasized by a quote from then Cardinal Ratzinger, shared by Michael Behe:

“We must have the audacity to say that the great projects of the living creation are not the products of chance or error...(They) point to a creating Reason and show us a creating Intelligence, and they do so more luminously and radiantly today than ever before.” ■

By Eileen Scott, Senior Writer

BUILDING ON ‘THE CORNERSTONE’

New Publication Seeks to Provoke Spiritual Thought

BROWN There’s a new journal debuting at Brown this spring. It’s called *The Cornerstone*, and its editors hope the publication will help lay the foundation for spiritual exploration and transformation on a campus where Christianity is routinely marginalized.

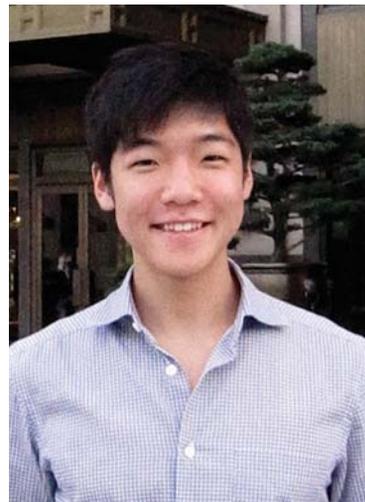
“We want people to experience seriously and consider, in a substantial way, the truth of the Gospel,” said the magazine’s Editor-in-Chief Austin Lillywhite ’14. “I think our hope is certainly for a non-Christian to pick up the magazine, and then after reading it, feel both more informed about the Christian Gospel, and also see a picture of what Christian life actually means to us, through the words and images of the students in the magazine.”

The Cornerstone is a potpourri of apologetics, personal nonfiction pieces, fiction, poetry, photography, music, and more.

“We want a well-rounded representation of the Gospel message and a diverse outlet for contributors to express themselves,” said Andrew Kim ’13, president of

The Cornerstone.

Both Lillywhite and Kim are setting their sights on reaching, what they’ve identified as, the 85 percent of the student body that is agnostic, atheist, or open to seeking spirituality in their lives.



Austin Lillywhite ’14 and Andrew Kim ’13 are key staffers at *The Cornerstone*, a new Christian journal at Brown.

“We are not a magazine produced by Christian circles to stay within Christian circles,” said Kim. “We are quite the opposite.”

The Cornerstone seeks to engage Brown students and faculty by “affirming

the complexity and diversity of Christian doctrine and scripture.”

That’s a challenging goal, given the spiritual makeup of that campus. For all the talk of tolerance and acceptance at Brown, according to Lillywhite, “[The campus] is an environment where Christianity is tolerated, but only because it’s necessary. Meanwhile, it is severely looked down upon and rarely taken seriously as an actual verity of human spiritual existence, instead of a stigmatized human historical establishment.”

The historical baggage of Christianity, with its perceived roots in racism, prejudice, war, antagonism, and ethnocentrism, is what Lillywhite says comprises the “culturo-ethno-historical reasons for attacking Christianity.” And that doesn’t even touch on the scientific arguments, he points out.

Through *The Cornerstone*, Lillywhite and Kim are looking to help unpack some of those misconceptions through articles and content that represent the truth of Jesus Christ.

“We would like to dispel the over-

whelming, negative view of Christianity on campus by showing that Christianity is a religion of tolerance, acceptance, and reason,” said Kim.

“We are not a magazine produced by Christian circles to stay within Christian circles. We are quite the opposite.”

However, *The Cornerstone* isn’t the first publication to serve as a voice for the Gospel on campus. A few years back, a previous journal, *Closing Remarks*, had a similar goal. Unfortunately, the magazine “petered out,” said Lillywhite, when its members graduated.

“Ultimately, I think all of us felt strongly about—rather than revamping the old magazine—going at it from a completely fresh start and starting a new mag-

azine,” said Lillywhite. Thus, while keeping along the same lines and ideology of *Closing Remarks*, the student leaders wrote a new constitution and a new mission statement. The publication also received a new name. *The Cornerstone*, Lillywhite explained,

turned out to be a good balance between a meaningful name and one that also captured the Gospel-driven mission of the publication. The staff was also attracted to the name based upon its connection to scriptures such as Ephesians 2:11-22 and 1 Peter 2:1-10, among others.

When the magazine is distributed to the campus in April, Lillywhite and Kim hope *The Cornerstone* will become a living stone that can help build a spiritual home at Brown where seekers can find Truth.

As Kim puts it, “This magazine is just another way—along with the chaplains, the ministries, and all other groups—to spread the beauty of the Gospel and make it a possibility for Brown students to explore it.” ■

Cornell Reunion Open House!

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115 The Knoll



Chesterton House

Daring to Discuss the Important and the Amusing

LINSANITY!

Harvard Alumnus Is an Overnight Sensation in the NBA

HARVARD Jeremy Lin, then a third-string point guard for the NBA's New York Knicks, found himself suddenly in the limelight in February after leading his team to a surprise victory against the New Jersey Nets. Before former coach Mike D'Antoni put Lin in the game out of desperation, few Knicks fans, let alone anyone else, had ever heard of the Harvard alumnus—who was already cut from two other NBA teams.

But as he led the Knicks on an impressive winning streak, everyone was talking about Lin, his underdog story, and his faith. Because of his flair for the dramatic and a record-setting NBA debut (27 points per game in his first five starts), Knicks' games were suddenly the hottest ticket in town and coverage of Lin dominated ESPN and the New York tabloids. He also became the first New York athlete (including Hall of Famers Babe Ruth, Mickey Mantle, Joe Namath, and Willis Reed) to grace the cover of *Sports Illustrated* for two consecutive weeks.

Lin's stellar play helped turn the Knicks' season around and the team was heading toward a playoff berth before he went down with a knee injury in March that was expected to sideline him for the remainder of the regular season.

Sports commentators were calling him the "Taiwanese Tebow," a nod to New York Jets' quarterback Tim Tebow, who sparked so much debate last year about public displays of faith. Although the men share a habit of giving God glory during post-game interviews, Lin's friends say the quiet and unassuming basketball player has little in common with the demonstrative football star.

But Lin's story of perseverance on the basketball court cannot be separated from his testimony of dedication to God, a faith that sustained him through rejection, humiliation, and now, unexpected fame. Through each setback Lin encountered on his way to becoming a household name, the devout basketball player trusted God and used his trials to encourage others.

During a conference put on by River of Life Christian Church in Santa Clara,

Calif., last year, Lin described his journey to the NBA as a roller coaster ride between euphoria and despair.

When he signed with the Golden State Warriors in July 2010, Lin said he had confidence in his strong faith, remembering the spiritual training he had at Harvard. He thought he was grounded enough to face life in the NBA. Soon, however, Lin was deluged by media attention and thousands of Facebook friend requests.

"I felt like I was on top of the world," Lin said. "My life changed overnight."

But during training camp, Lin discovered he wasn't as ready for the big leagues as he thought. His teammates outperformed him on the court and even his coaches' encouragement couldn't lift his spirits.

"I was humbled very quickly," Lin said.

Lin eventually found himself headed for the NBA's Developmental League, where teams send players who need to hone their skills. Near despair, Lin wrote in his personal diary that he felt like a failure after putting so much pressure on himself to make the NBA.

"This is probably the closest to depression I've been," he wrote in an entry on December 29, 2010. "I lack confidence on the court, I'm not having fun playing basketball anymore, I hate being in the D-league and I want to rejoin the Warriors. I feel embarrassed and like a failure."

Just a few days later, he decided his basketball career was a mistake: "I wish I had never signed with the Warriors," he wrote on Jan. 1, 2011.

"That's really the amount of pressure and the amount of stress I put on myself, to the point where I really lost my joy, my passion, and my purpose in basketball," Lin told last year's conference attendees.

At that point, none of the fame and glamour that come with playing in the NBA mattered to Lin.

"None of the paychecks, the car, the fame, none of the NBA lifestyle, none of that stuff, my dream job, my dream life, none of that meant anything to me anymore...My happiness was dependent on how well I played," he said.



PHOTO CREDIT: Avi Cerver/MSG Photos

Jeremy Lin, Harvard '10, sparked the Knicks to a winning streak in February and also played in the Rising Stars Game during the NBA's All-Star Weekend.

Lin realized that basketball had become an idol in his life, and decided to return to trusting God for his future.

"For me to not trust God is crazy," Lin said, listing all of the ways God had paved his way to the NBA, including his dad's love for basketball, his coaches, and his spiritual growth at Harvard.

Adrian Tam, who served as Lin's spiritual mentor at Harvard, said Lin has a "very strong and vibrant faith." During his last year at Harvard, in 2010, the player's busy schedule kept him from attending the Harvard-Radcliffe Asian-American Christian Fellowship (www.hraacf.org) meetings on Friday nights, so he and Tam got together whenever he had a break from classes and practice. The Harvard-Radcliffe Asian American Christian Fellowship is a ministry of InterVarsity (www.ivcf.org).

“We would talk about different aspects of following Christ and what that looks like,” Tam told WorldOnCampus.org. “We read a book together, *Too Busy Not to Pray*, and we would look for ways that he could engage in prayer. He really wanted to have prayer be...a regular thread in his life.”

Lin grew up in the church, so he was “thrown off guard” by the godless culture of the Harvard basketball team, Tam said. He got involved with the school’s Asian-American Christian Fellowship, led a Bible study for two years for both Christians and non-Christians, and made concerted efforts to reach out to his non-Christian roommates. Tam said Lin was one of two practicing Christians on the basketball team, and when he made efforts to “mobilize” their faith, he did not preach at them.

“He always did it in a way that was respectful and sensitive,” Tam said.

Lin made the trip to the D-League three

times during his first season in the NBA. At the beginning of this season, the Warriors waived their right to re-sign him, and the Houston Rockets picked him up. Lin played just two pre-season games for Houston before the team cut him loose. He joined the Knicks on December 27 as a third-string, back-up point guard. He had to compete for a spot on the roster and made another trip to the D-League in late January.

At the beginning of February, the team considered cutting Lin to make room under the salary cap for a new player. But on February 4, with the team still licking its wounds from a tough loss against the Boston Celtics, D’Antoni decided to give Lin a shot. After playing just 55 minutes during the team’s first 23 games, Lin came off the bench to collect 25 points, five rebounds and seven assists, leading his team to a 99-92 victory over the Nets.

Questions about Lin and shock over his performance exploded on Twitter and other social networks. As he continued to lead the Knicks on a winning streak, sports writers scrambled to find out more about the 23-year-old from Palo Alto, Calif. Media commentators dubbed the Internet frenzy, “Linsanity.” It took about a week for word of Lin’s faith to spread. Comparisons to Tebow soon followed.

Tam, Lin’s Harvard mentor, says the two athletes may share a common faith but have very different ways of showing it. He hesitated when asked whether Lin would become a cultural icon like Tebow.

“He’s a very friendly, non-assuming person,” said Tam.

While Lin might not share Tebow’s flair for attention, both men have a commitment to sharing their faith and backing it up with their actions, Tam said: “They both want to give all the credit to God.” ■

PRINCETON REUNIONS 2012

Christian Union Activities

FRIDAY, JUNE 1

Faith & Cultural Change: Students Discuss the Impact of Christian Leadership Development

4:00 p.m. – 5:00 p.m. *Prospect House, Room G*

SATURDAY, JUNE 2

ALUMNI PANEL DISCUSSION

How I Am Living Out My Christian Faith Today

9:15 a.m. – 10:15 a.m. *McCosh 46*

PANELISTS:

- Catherine Pharris Anderson '97, General Counsel, Lytle Development Company
- Kendrick Melrose '62, Retired Chairman and CEO, The Toro Company
- Drayton Nabers, Jr. '62, Retired CEO, Protective Life Corporation, and Former Chief Justice, Alabama Supreme Court

ANNUAL BRUNCH

Celebrating Christian Life at Princeton

10:30 a.m. – 1:00 p.m.

Frist Campus Center, B-level, Multipurpose Room

SUNDAY, JUNE 3

Worship Service Featuring Major Class Reunion Testimonies

11:00 a.m. – 12:15 p.m. *Nassau Christian Center*

(Corner of Nassau & Chambers Streets across from Holder Hall)



Developing Christian Leaders to Transform Culture

FOR MORE INFORMATION CONTACT KIMBERLY.SCHOELLEN@CHRISTIAN-UNION.ORG OR VISIT WWW.CHRISTIAN-UNION.ORG/REUNIONS

POWER TOOLS

Ivy League Alumnus Seeks to Equip Dads with New Book

D Long before he earned an MBA from the Harvard Business School, long before he became a Silicon Valley wunderkind (and *Time* magazine cover subject), long before he served as a U.S. Consul General, the Hon. Gregory W. Slayton was close to death.

When he was in his mid-twenties, Slayton was hit with acute viral hepatitis—along with “a lot of other stuff that was hard to recognize then”—during his stint running operations in Mali, West Africa, for World Vision International.

He was flown back to the states and headed immediately to the intensive care unit of a New York hospital. Doctors gave him a 50 percent chance of survival.

“I almost died,” says Slayton, Dartmouth ’81, Harvard MBA ’90.

But amid that harrowing ordeal, when his very life dangled in the balance, the most momentous point was an “out of the blue” phone call from his estranged father.

Slayton’s dad had abandoned his family several years before, and Slayton hadn’t spoken to him in almost as long—yet the conversation was “entirely about him” and lasted all of 90 seconds.

At that point, Slayton’s father told his critically ill, eldest son: “Hey, something’s come up. Gotta go. I’ll call right back.”

The return call never came.

In fact, Slayton said, that was the last time he spoke to his father, who died “all by himself” of liver disease after years of alcohol abuse in 2007.

“My father rejected all contact from me and my two younger brothers,” Slayton recalls. “He was the saddest man I have ever known.”

While he acknowledges having some good memories, his father’s overall impact on Slayton was “how not to be a dad.” Even after becoming a Christian during his senior year at Dartmouth College, Slayton admits, “I was completely unequipped for being a good dad.”

All of which readily explains why Slayton—during his travels later in Asia, Africa, South America, and Europe as a Fulbright Scholar—studied effective and ineffective fatherhood practices in those cultures.

And no surprise, either, that this professor, diplomat, author, businessman, and philanthropist brought all those experiences to bear—along with his resume parenting his own four children with his wife of 22-plus years—to create his latest book, *Be a Better Dad Today! 10 Tools Every Father*

tices on six continents: Family First/Fun; All-in Marriage; True Moral Compass and True Humility; Heartfelt Love; Empowering Servant Leadership; Relationship Tools that Work; Heaven’s Help; Other Good Dads; Optimistic, Never-Surrender Attitude; and Dynamic, Whole-Person Support.

For Slayton, among the multicultural truths he absorbed that make up his 10 Tools, the notion of “being deliberate” about making time for your family seemed a particularly preeminent observation. In addition, the Eastern idea of extended families—as well as the hand-in-hand emphasis on the collective rather than the individual—is a positive force abroad, he’s found.

“It’s important to understand that family is the first line of defense in these cultures,” Slayton offers. “And the number one driver for falling below the poverty line is divorce; it has been for a long time.” Slayton says the latter underscores, at least in the U.S. and other Western nations, a shift from a “we”

culture to a “me” culture.

“If something doesn’t satisfy my immediate concerns,” he said of “me” cultural devotees, “I’m not interested.” Slayton notes that the importance of family, by contrast, is supremely important in Asian cultures.

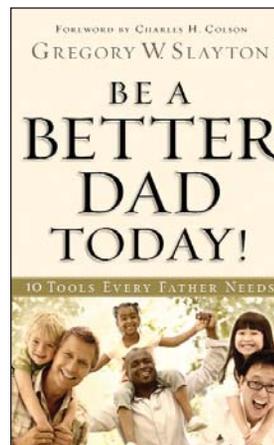
Slayton adds that the role of fatherhood mentors has been crucial not only in Asian cultures, but in every culture he’s studied. “In Africa, in Asia, good fathers always had good fathers themselves,” he notes, adding how important such modeling is from generation to generation.

And even considering all of his prestigious positions and accomplishments, Slayton says the job of fatherhood far outweighs them all—and not just personally, but globally as well.

“Being a good dad is eternal,” Slayton declares. “Every dad, no matter what station in life, has an equal chance of succeeding in fatherhood.” ■



Former U.S. Consul General, the Hon. Gregory W. Slayton, Dartmouth ’81 and Harvard MBA ’90, is helping to equip fathers with his latest book, *Be a Better Dad Today!*



Needs (Regal). Charles Colson, Brown ’53, wrote the forward and the book is endorsed by Senator John McCain, Tim Keller, Joe Lieberman, and Luis Palau, among others.

Now more than ever, Slayton says, fathers desperately need tools to improve their God-ordained duties—and countless dads *want* them in their arsenals.

“It’s a huge unmet need,” he says. “There are 80 million men in the U.S. and Canada who are either fathers, grandfathers, or will be fathers in five years—and studies show that 80 percent will say, ‘Yes, I’d love to get some help on fatherhood.’ Except that 75 percent don’t know where to turn. Do you go to your church? Do you admit it to your pastor? Look at a Web site? There are many, many Christian books for moms...but nothing for dads.”

The meat of *Be a Better Dad Today!* are the 10 tools in the subtitle—all taken directly from his studies of fatherhood prac-

SOPHOMORE SPEAKS AT GLOBAL AIDS CONFERENCE

Princeton Student Co-Authored Research Paper in High School

P A Princeton University sophomore's interest in minority health issues recently took her halfway across the globe.

In December, Bernice Fokum traveled to Ethiopia, where she served on a panel discussion during the International Conference on AIDS and Sexually Transmitted Infections in Africa. The hosting organization, better known as ICASA, held its 16th conference in Addis Ababa, Ethiopia's capital.

"It was something I'll remember for the rest of my life," said Fokum, who discussed a paper she co-authored as a high school senior on the use of Doxorubicin in HIV-infected patients with Kaposi's sarcoma. Fokum worked on the paper through a program at the prestigious Illinois Mathematics and Science Academy that allowed her to meet once a week with a physician at John H. Stroger Jr. Hospital of Cook County.

"You'll find that HIV-infected patients will be suffering with multiple things," Fokum said.

Fokum wrote the paper with Margaret Telfer, a medical oncologist, hematologist, and internist who also serves as an associate professor with Rush Medical College. The pair, along with another physician and a pharmacist, explored ways to manage the risks of cardiac issues when administering Doxorubicin, as well as ways to increase the effectiveness of chemotherapy.

"I had been interested in minority health issues since middle school," said Fokum, who is considering attending medical school.

Support from Princeton's Center for Health and Wellbeing, as well as the United Nations Population Fund helped

cover some of the costs for Fokum's trip.

Fokum, who grew up in Springfield, Ill., is contemplating a degree in anthropology and a certificate in global health policy at Princeton, where she is a key



Bernice Fokum, Princeton '14, served on a panel during an international conference on AIDS and sexually transmitted infections in Ethiopia.

member of Princeton Faith and Action, and Legacy, the Christian Union's ministry to students of African-American and African descent. Both leadership development ministries are supported and resourced by Christian Union.

Kimberly Bolden, a ministry fellow with the Christian Union, described Fokum as diligent, talented, and dedi-

cated to important causes.

"She is a great encourager. Her friends and colleagues love her," Bolden said. "She keeps God first in all she does."

Fokum was inspired by the passion and dedication of the speakers at the ICASA conference. President George W. Bush, Yale '68, Harvard MBA '75, spoke during the opening ceremony.

"[Bernice] is a great encourager. Her friends and colleagues love her. She keeps God first in all she does."

More than 10,000 scientists, health workers, and policy makers attended to discuss the rampant disease that claimed 1.8 million lives in 2010, according to the United Nations.

An estimated 22.9 million people are infected with HIV in sub-Saharan Africa, with the majority of cases in the eastern and southern regions, the organization reported. In 2009, about 17,000 people died from the disease in the United States.

"If we are steadfast, we can make a difference," Fokum said. "God has put people in so many places. In whatever role I am supposed to play, I am going to do it to the top of my ability." ■

REBEL VIRGINS

Book Chronicles Author's College Abstinence Experience

Penn Nearly twenty years after graduating from the University of Pennsylvania, Adele Berry has penned a memoir that shares her experiences as an unconventional, artistic student who chose to remain abstinent in a promiscuous campus culture.

The V Society: The True Story of Rebel Virgin-Girls—targeted at the 15 to 24-year-old demographic—combines everyday college experiences and banter with real-world issues, like a friend who had to live the torment of an abortion because the “morning after pill” didn’t work. The author also shares vignettes of her early life and snapshots of her hopes and dreams for a future as a photographer and artist.

Berry ’93, who is married, said her road to authorship was not an intentional one. She merely sought a creative outlet during a period of unemployment from her career as an advertising art director.

She took to her journal and “started venting to God about not working.”

“As a creative exercise, I started writing funny things about college,” she said. “I never imagined it would become a book about abstinence.”

As she chronicled the moments of her life, her experiences with the V Society at Penn started to crystallize into what she began to see as a valuable message for today’s college students. A publisher agreed, and the book was conceived.

However, this book isn’t about promoting abstinence, nor is it a “how to” guide. Rather, it’s an open, unabashed account of living life fully, while choosing to be abstinent. There were no purity rings or formal meetings. Instead, Berry and four fellow students united under their own volition to remain abstinent, calling themselves The V Society.

The focus of the book is as much about

young women living out their uniqueness, as it is about remaining abstinent.

“You don’t need to conform,” Berry said. “Be the person God created you to be; if you’re quirky, do that. There is a reason God made you [that way],” Berry said.

Additionally, her work stands in the gap between the promiscuity of today’s media

There were no official organizations like Princeton’s Anscombe Society or Harvard’s True Love Revolution when Berry was in college. Additionally, there were no forums—outside of her circle of roommates—in which to discuss abstinence. Today, she said, it’s necessary to have those sorts of forums for dialogue.

While Berry applauds structured, pro-marriage, pro-abstinence organizations—given her unconventional personality—she doesn’t think she would have been involved in a public profession of abstinence. For her, “it has to be a deep, internal commitment.”

For Berry, that commitment came at a young age, and was a natural offshoot of her commitment to the Gospel.

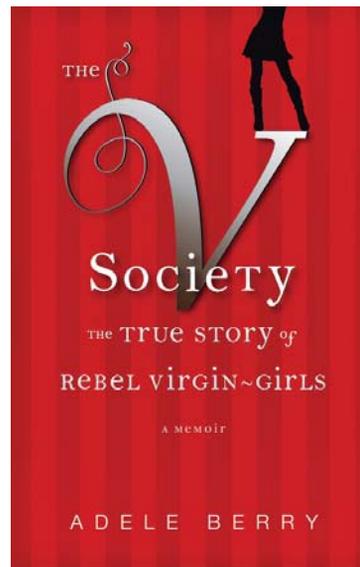
Berry gave her life to Christ around age eight, and said she took the Gospel literally. She accepted no sex before marriage as a good rule to go by. “Looking back,” she

said, “it has saved me a lot of heartache.”

In her book, Berry also writes about her relationships with fellow unconventional types, including young men who were promiscuous, but who respected the friendships they had with the V-Society women. Milan, was one such “character,” one to



Adele Berry, Penn '93, recently published her first book, *The V Society: The True Story of Rebel Virgin Girls*.



and the poor representation portrayed by TV shows like *The Virgin Diaries*.

“They are depicted and perceived as socially awkward people,” said Berry. “My message is that you can live an amazing, full life and decide to be pure.”

Choosing purity isn’t easy, she admits,

Berry accepted no sex before marriage as a good rule to go by. “Looking back,” she said, “it has saved me a lot of heartache.”

nor is it something she believes can be done alone. “It’s important to have others,” she said referring to her fellow V Society members. She also admits that she probably wouldn’t have been able to remain abstinent without them.

whom Berry was particularly attracted. They maintained a friendship and eventually, Berry even shared a Bible with him.

“The one and only difference between Milan and me was God—the still, mighty hand that quietly pointed me away from

myself and toward something far greater, richer, and more glorious,” she wrote.

Remaining abstinent did more than save Berry from disease, unwanted pregnancy, and sin. It gave her the gift of true friendship.

“It enabled me to have incredible friendships with men throughout my life,” she said. “I could see men as God created them, and was able to foster deep friendships. There was no weirdness.”

And through her book, Berry hopes to inspire other young women to avoid the heartache of promiscuity and to find the joy of their God-given uniqueness and individual talents. ■

By Eileen Scott, Senior Writer

SURVIVING A ‘MID-FAITH CRISIS’

Book Chronicles Lauren Winner’s Painful Journey

Columbia Lauren Winner’s latest book is a literary mirror of the internal upheaval that led her to a crisis of faith and her spiritual grappling with some gut-wrenching questions.

Still: Notes on a Mid-Faith Crisis is the product of the spiritual and emotional chaos brought on by the death of Winner’s mother and her divorce. In that empty space of loss, Winner casts a glance around the ruins of her life and wonders what really happened and where she should go next.

“Where is God when you’re lost?” she writes, “...other people seem to be getting along with God just fine, very well indeed. Why not me?”

The work reads like a mixture of intellectual insights, personal memoir, and a look into the private journal of a woman in conflict. It also reflects the intellectual prowess of the Columbia graduate, B.A. ’97 and PhD ’06. Winner, who also received a Master of Philosophy from Clare College, Cambridge and a Master of Divinity from Duke Divinity School, currently serves as assistant professor of Christian spirituality at Duke Divinity School.

Some portions of the book resemble es-

says, like the one entitled, “visits to my mother’s grave.” Others, like the one entitled, “a thought, after reading Emily Dickinson,” are emotional one-liners: “God has become illegible,” is all she writes.

But through the twists of verbosity and brevity, Winner exudes the truth of her journey through the spiritual middle of a life in crisis. She adds narrative to the silent battle many Christians face as they wrestle with the pain of their humanness and the glory of God’s grace.

Of that life in the middle, she writes, “The assumptions and habits that sustained you in your faith life in earlier years, no longer seem to hold you. A God who was once close, seems somehow farther away, maybe in hiding.”

On the surface, *Still* seems a far cry from her earlier book, *Girl Meets God*, where she chronicles her conversion from Judaism to

Christianity. But upon closer look, *Still* is not a rejection of what once was, but rather a continuum of what faith is.

In *Girl Meets God*, Winner described her conversion from Judaism as a divorce. “Divorce doesn’t come easy,” she wrote. In *Still*, she echoes that divorce is not easy—not the divorce from her husband, nor her

seemingly temporary separation from Jesus.

“Maybe in hardening my heart to my marriage, I hardened it to God, too,” she writes. “Here I had been a person who felt God, who felt God’s company; now I was becoming a person who wondered if I had dreamed up God.”

Still, through her doubts and ponderings, Winner continued to pursue God through participation in the liturgy and seeking healing prayer. And through her perseverance, she rediscovered her faith and also came to understand things about herself.

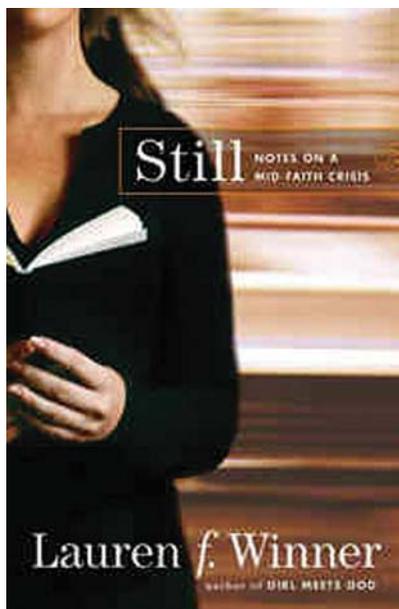
“One thing you do, having stumbled into God’s absence, into God’s silence, is wonder at your own sin,” she writes of what felt like an absence of God in her life. But through that wondering she came to realize that “it is not God who is absent at all, it is you who are absent.”

In a question and answer section at the back of the book, Winner discusses the essence of her mid-faith crisis.

“...I wanted to emphasize the subtle, but hugely significant shift from depressed, intense crisis to pacific openness, from no sense of God to a new sense of God, from wrenched and wrecked to calm communion with a God I both know and don’t know,” she explained.

Still is a travel log of a spiritual journey that has no straight path. But the journey is one many may take, and the book is a nod to Winner’s fellow travelers and a way to say, “Godspeed.”

“This book represents a few miles of the climb,” she writes. “I share it in the hope that you might find it good company for your own climbing.” ■



Lauren Winner, Columbia B.A. '97 and PhD '06, writes about her "mid-faith crisis" in her latest book.

PATERNO IMPACTED ATHLETES FOR SIX DECADES

Brown Alumnus Was Fired Following Scandal, But Left Legacy

B Following his graduation from Brown University in 1950, Joe Paterno chose a coaching career instead of going on to law school.

His father Angelo, although disappointed with the decision, had only request: “Whatever you do, make an impact.”

For the next 60 years, Paterno did just that, building Penn State into a national powerhouse and becoming the all-time winningest football coach in NCAA Division I history. In January, the legendary “Joe Pa” died from complications of lung cancer at the age of 85.

A few months earlier, Penn State trustees fired Paterno and the university president amid the furor over how Penn State handled sexual abuse allegations against a former assistant coach, Jerry Sandusky. A key question centered on why Paterno and other officials did not turn to the police after learning of assault allegations within their famed program.

While the firing and scandal rocked Penn State and tarnished the legacy of Paterno, he was still remembered as a man who impacted generations of young men, far beyond the football field.

In a story on ESPN.com, former NFL player and Penn State alumnus Charles V. Pittman called Paterno a lifelong influence and inspiration.

A coach’s influence upon young athletes can be immeasurable, according to some former football players with ties to top-tier universities.

Steve Spaulding, a director of the Fellowship of Christian Athletes at Dartmouth College (www.Dartmouthfca.org), said the overall story of Paterno’s life should remind coaches they have unparalleled opportunities to shape the lives of young athletes, especially those who lack strong father figures.

“Obviously, the position of coach is a very influential one in our culture. A lot of that stems from where that kid is coming from,” Spaulding said. “Both men and women have daddy issues.”

Spaulding, who played inside linebacker at the U.S. Military Academy, has coached Little League baseball and Pop Warner youth football, in addition to specializing in evangelistic outreach to collegiate student athletes.



Joe Paterno, Brown '50, died in January.

A prominent male or female figure can be a “stabilizing influence for someone who hasn’t had a positive role model,” Spaulding said.

On the flip side, poor coaching relationships can translate into an “abuse of power” and unhealthy team dynamics. This is especially true as young athletes often become absorbed in the social world of their individual sports.

Along those lines, Spaulding said believers in the sports arena need to ask themselves what they are modeling, especially given the mesmerizing, all-powerful platform of athletics.

“The modern-day idol of society is wrapped around the team,” Spaulding

said. “We need to consider the influence of what we are displaying before other people.”

Kevin Collins, the Christian Union’s ministry director at Dartmouth, echoed those comments.

Collins, who played tight end for the Harvard Crimson before graduating in 1989, said he was markedly influenced by Coach Joe Restic, who died in December at 85. “It wasn’t so much about football as it was about life,” said Collins.

Restic, who led the Crimson to five Ivy League championships during his two-decade stint at Harvard, impressed upon Collins to “choose one thing and give everything to that one thing.”

Next to his parents, Collins said he was most shaped by his coaches, including Restic.

As such, Collins said leaders, especially coaches, need individuals to hold them accountable for their actions. “A leader takes on responsibilities for what they have been given,” he said.

Ultimately, Paterno may have succumbed to the intoxicating magnetism and money surrounding a celebrated, top-tier NCAA Division I program. “He was a powerful man with such a powerful athletic program,” Collins said.

Despite Paterno’s missteps, believers can learn lessons from the coaching giant who held the record for the most victories by a Division I university, according to leadership experts.

“Joe had skills and talent in the game of life,” said Joe Cervasio, an executive and a Cornell alumnus of 1969 who played running back for the Big Red.

“Joe did a great job of teaching those kids how to live. There was no question he wanted them to have complete lives. He showed them how to win.” ■

FROM HARLEM WITH LOVE

Ivy League Alum Traded Wall Street for the Inner City

HARVARD Joseph H. Holland's new book, *From Harlem with Love: An Ivy Leaguer's Inner-City Odyssey*, is the memoir of a man who is not yet 50, but who has lived in the shadows of history, serving a community that has a past as rich and diverse as his own.

The son of Ivy League alumni, Holland (Cornell '78, MA'79, and Harvard Law '82), was poised for a future of promise and prosperity. That he chose a future infused with blight and poverty, living and working in Harlem, shocked some and disappointed others.

Holland grew up on the campus of the Hampton Institute, where his father, Jerome Holland, Cornell '39 and Penn Ph.D. '50, was the college president, and his mother, Laura, Harvard '46, encouraged and cared for their family. At Hampton, Holland writes, he was "sheltered in the bosom of the black elite."

He remained in that shelter of the academy while at Cornell and Harvard Law. There his faith was formed more deeply through ministries such as Athletes in Action (www.crimsonaia.org). It's also where he turned to Scriptures to sustain himself during times of challenge. And the Ivy halls are where he excelled as an All-American football player—and where the expectations for his future as a successful Wall Street lawyer were formed.

But he couldn't shake the call that swelled in his heart to live and work in Harlem.

"I was having difficulty seeing myself climbing the corporate ladder to a high-flying career as [a Wall Street law firm's] first black partner," writes Holland. Studying history and English at Cornell awoke in him an awareness of the rich history and complexities of Harlem, one of the most renowned sections of New York City. "I'd been captivated by the literature and politics of the Harlem Renaissance," he writes.

Still, the decision would not be an easy one. "For a silver-spoon member of the black elite like me, the choice could not have been starker: a smooth transition to New York's downtown white upper class versus a defiant detour to its uptown black underclass," writes Holland.

Subsequently, Holland found himself in a sort of no-man's land between that so-called elite black class and the impoverished lower class, each eyeing him with skepticism and disbelief.

His father told him, "I didn't raise you with the best of everything, send you to the top schools, and open doors for you, for you to be a struggling community lawyer. Take care of yourself first, then maybe you'll be able to take care of the less fortunate."

On the other side were the people of Harlem who experienced its hardships every day.

"What you know 'bout Harlem?" asked activist Walter Wilson.

Humbled, Holland asked Wilson to help him learn more.

"What? You think I got time to be running around behind some pie-in-the-sky preppy?" replied Wilson. "Your kind done come and gone before. Nothing changed."

But Holland was undaunted; he persevered and worked for change, determined to help resuscitate the community that had been left for dead. He fostered relationships with community leaders, including Wilson, and ministered to ex-cons, addicts, and alcoholics. While providing legal counsel, he became an entrepreneur, establishing local businesses, such as the neighborhood's first Ben & Jerry's ice cream shop, where he employed the homeless. He also opened American Express Travel, among numerous other ventures.

Holland also became an ordained preacher and ministered to the homeless through Harkness Fellowship and a shelter he founded. There he exhorted residents to live above their experiences.

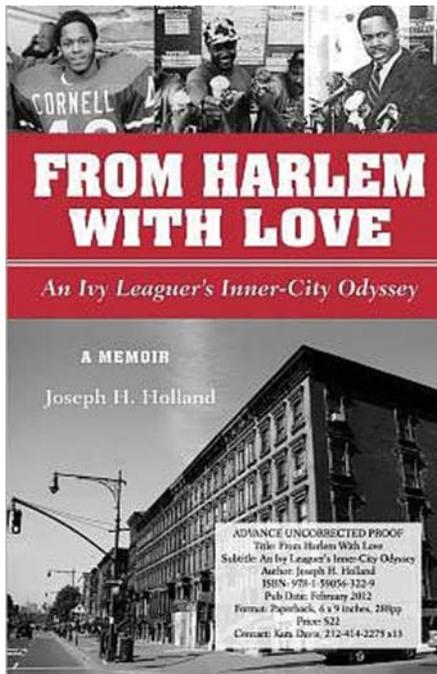
"I tell them they are not to give up hope," writes Holland. "They're not permitted to wallow in self-pity, blame the white man, or use any perceived burden of their heritage of disadvantage as justification for surrender. Racism—past or present—is just another barrier I endeavor to help them prepare to hurdle."

Later he wrote and acted in a play about the shelter called *Homegrown*.

Holland's odyssey also led him to the New York governor's office, where he served as state housing commissioner. But no matter where he worked, Harlem remained home to this man from the halls of the Ivy League: "I'd come to help shape Harlem," writes Holland, "and Harlem had ended up shaping me."

And through that shaping and sharpening by the fires of failure and triumph, Holland came to embody the words his mother once sent him for inspiration: "If days do not mock dreams, then life would be a fairy tale."

Certainly *From Harlem with Love* is no fairy tale, but it stands up for those who have dreams and inspires a call to action to make those dreams reality. ■



From Harlem with Love: An Ivy Leaguer's Inner-city Odyssey is the memoir of Joseph H. Holland, Cornell '78, MA '79, and Harvard Law '82.

COR UNUM

Priest and Comic Found Meal Center to Serve City's Poorest

H Harvard alumni Father Paul O'Brien '86 and comedian Conan O'Brien '85 are working together to feed the poor of Lawrence, Massachusetts—a city where poverty is no laughing matter.

In Lawrence, thirty percent of the population lives below the poverty level and seventy-five percent of its children are at risk for hunger every day. Because of poor nutrition, the city also has the highest rate of childhood obesity in the state. Thus, Fr. O'Brien, the pastor of St. Patrick Catholic Church in Lawrence, has a mission not just to feed the hungry, but to feed them well.

That mission is carried out through Cor Unum, a meal center that serves restaurant quality food twice a day, every day, to anyone who has need. Cor Unum is Latin for *one heart*.

Both O'Briens (who are not related) attended the center's opening; and the unlikely pairing of a comic and a priest has generated interest from a myriad of media outlets, from The Catholic Television Network to *Rolling Stone*.

In a television interview, Fr. O'Brien explained that feeding the hungry is rooted in Christ's mandate in Matthew 25.

"I don't know how you can be a disciple of Jesus, know that there are hungry people in your community, and not get at that," said.

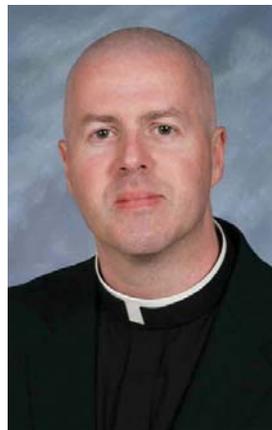
Subsequently, O'Brien and his former Harvard housemate, Conan O'Brien, are attempting to "get at" feeding the hungry by leveraging their friendship and the comedian's notoriety.

In 2010, Fr. O'Brien gave some insight into their friendship during an interview with *Rolling Stone*.

Of their time at Harvard, Fr. O'Brien told the music magazine, "We grew very close."

"We did go often to the same church in college and at home. He stood out ... as unusually quick-witted and very hard-

working – and also quite straight-laced when it comes to how he lived his life. He was the guy who never did drugs. I don't even remember if he drank, but he was a seriously funny guy and a serious guy, as well. The stories he tells of him being a geek, he's lampooning himself to a certain extent, but they're all basically true. In the world [where] we grew up, saying you want to be a comedy writer is not what you did."



Former Harvard suitemates Father Paul O'Brien '86 and comedian Conan O'Brien '85 are teaming up to feed the poor of Lawrence, Massachusetts.

At the opening of Cor Unum, Conan O'Brien told the media that he would be back to volunteer. When asked if he would help prepare meals, the comedian responded, "You wouldn't want that." And he went on to say his culinary ability is limited to "tuna on toast" and "boiling Ramen noodles."

Conan O'Brien and Fr. O'Brien are also working together on a non-profit they cooked up called Labels Are for Jars. The organization raises awareness of societal labeling as it generates funds for Cor Unum.

Labels Are for Jars sells T-shirts that have monikers, such as *homeless*, and *mentally ill*, emblazoned across the front and the words *Labels Are for Jars* on the

back. The shirts are packaged in jars that are then used to collect money. A public service announcement sums up the effort with the phrase, "Stop Labeling People... Just Feed Them."

In addition to feeding the hungry within his community, Fr. O'Brien also strives to feed their souls—a vocation he didn't foresee when he entered Harvard. The priest is one of three brothers who graduated from the university: Duncan O'Brien '82 received his JD in 1985; Daniel O'Brien '84 received his M.B.A. in 1988.

While attending a Mass during his sophomore year, Fr. O'Brien said he had "a vision of light" and "awareness in his mind and soul" that God was telling him to become a diocesan priest. "It was very concrete and very beautiful."

Subsequently, he spent the following two years talking with the Catholic chaplains at Harvard and trying to discern his calling. He entered the seminary after graduation.

"I've always had interest in inner-city American life and economic poverty," said Fr. O'Brien, who helped run a homeless center while at Harvard and has also worked with poor people in Calcutta and Hungary. Therefore, he said, his assignment to an impoverished parish is a good fit. "The priesthood is a ministry of service," he said.

Through that service, O'Brien has also been ministering the Gospel of Truth and Love. During a Sunday homily, he said, "Whether we're aware of it or not, every single person longs for true love...There is such a thing as true love. True love is a person, Jesus Christ."

And that love is what this man of prayer, and his friend, a man of humor, share as they work to feed the hungry. ■

RADIATING THE LOVE OF CHRIST

Cru Conference Focuses on Evangelism

I More than 1,100 students and staffers with Cru from across the mid-Atlantic gathered over their winter break to participate in the campus ministry's regional conference in Baltimore, Maryland.

Among them, 18 students from the University of Pennsylvania attended RADIATE2011 from December 28 to January 1 at the Baltimore Marriott Waterfront. "They came back to campus really excited," said Andy Young, a staffer with Penn Students for Christ (www.phillycru.org/campuses/penn). "It was an encouraging time."

The students especially benefitted from the conference's emphasis on "relational evangelism, viewing relationships as an opportunity to do ongoing work," Young said.

Elizabeth Schopfer, Penn 13, echoed those comments. "One of the most helpful sessions for me was the one on how to continue to show people Christ and His message after they have heard the Gospel but when there might not be any more interest

The theme of the conference centered on "breaking free," and about 30 students prayed to accept Christ as their personal savior. Key speakers at the event in Baltimore's picturesque Inner Harbor included Roger Hershey and Jackson Crum.

Among the speakers, Hershey, a staffer

gry with the Lord. That was a form of bondage that sucked so much freedom from my life," Hershey said. "I was tempted to quit ministry and bail from the vision I had embraced since college to take the Gospel to the whole world."

Ultimately, fellow ministers with Cru-

Hershey encouraged students to spend time memorizing and meditating on the truths found in the Bible and to recognize the lies that keep them from trusting God.

of four decades with Campus Crusade for Christ, encouraged students to spend time memorizing and meditating on the truths found in the Bible and to recognize the lies that keep them from trusting God.

In a powerful testimony, Hershey said his faith was severely shaken in 2005 after

sade poured out their love to Hershey and rebutted some of the lies he embraced.

"Don't be enticed away. Knowing the truth leads to freedom," Hershey told students. "We can know a lot of things as mere facts or we can experience them. We need to know Jesus at an experiential level."

Likewise, Crum, a Chicago pastor, told students that God is an amazing gift-giver who extends undeserved kindness. "When God adopts us, He makes us sons and daughters – brothers and sisters – and not because we deserve it," Crum said.

"When was the last time you were awed by the kindness of God and recounted His graciousness?" asked Crum, lead pastor of Park Community Church.

Along those lines, Crum asked students to consider whether it was right for them to withhold love from difficult classmates, associates, friends, and family members when God's favor has been richly given to them.

Believers need to remember to show compassion and acceptance to those around them, regardless of disposition, personality, habits, or appearance.

"I've been sought and loved. I had nothing in common with God before salvation," Crum said. "We love because we have been loved."

At a practical level, students, including a contingent from Penn, spent an afternoon during the conference assisting with Global Aid Network, Crusade's relief and



Students from the University of Pennsylvania were among those who attended the Radiate conference in Baltimore.

in spiritual things," she said.

Along those lines, Schopfer said she learned "some biblical and practical ways to live out our faith and to be intentional in our time with these people, while simultaneously respecting their desires."

his youngest son, Sgt. Brett Hershey, 23, was killed by a roadside bomb during a deployment to Afghanistan with the Indiana National Guard.

"After his death, I was thrown into a massive struggle with being bitter and an-

development arm. One of the organization's key initiatives is to deliver food and seed packets to areas of crisis.

Overall, conference participants "sensed God's movement and what he was doing among them," said Jeff Martin, national

director of Crusade's campus ministries in the mid-Atlantic.

Dan and Laurie Knapke, who serve with the Christian Union at Princeton University and attended RADIATE2011, echoed those comments.

"The worship times were really powerful. We were so encouraged and blessed by how the students were so clearly experiencing God's presence through the worship," said Laurie Knapke. "That was very life impacting for us." ■

By Catherine Elvy, Staff Writer

TIMES OF REFRESHING

Leadership Development Ministries Host Winter Conferences



Christian Union conferences—which feature rigorous scripture study, rich prayer and worship, and times of deep instruction—are playing a valuable role in the development of Christian leaders in the Ivy League.

This winter, Christian Union ministry fellows and students from Columbia, Dartmouth, Harvard, Princeton, and Yale took advantage of a chance to grow deeper in their walk with the Lord as they ventured to various locations in the Northeast.

Ministry fellows say the Christian

guided into powerful encounters with God, and deepen relationships that form an important network of fellow believers."

Lorri Bentch, a ministry fellow at Princeton University, echoed those comments.

"The combination of distance from campus plus a dedicated time to focus on Christ provides an environment in which spiritual transformation is almost inevitable," said Bentch, Princeton '91. "Whether the student is just coming to Christ, or growing in maturity in their faith, the extended time with experienced

help them to turn their eyes to Jesus is absolutely critical if they are going to remain faithful for the long haul," she said.

In late January, 130 Christian Union 130 students from Princeton Faith and Action (www.pfanda.com) and Legacy ventured to Camp-of-the-Woods in Upstate New York for the annual "Ski Safari."

J.R. Vassar, pastor of Apostles Church, served as the main speaker. The Manhattan-based minister told students, as Christians, they are "aliens" to this world.

For now, their mission is to serve as Christ's ambassadors to their generation



Students involved with Princeton Faith and Action and Legacy ventured to Upstate New York for their annual winter Ski Safari.

Union's conferences offer immeasurable benefits to students.

"It is difficult to overestimate their value," said Don Weiss, Christian Union's director of ministry at Harvard. "Students are given challenging biblical instruction,

faculty and encouraging peers is a potent mix."

Princeton students are immersed in a culture noted for its stress and excessive busyness. "To remove them from that environment, even for a few days, and to

and to remember to fear God, rather than man. The lesson hit home for students as they considered how to turn leadership positions into opportunities for Christian impact.

On February 10-12, Harvard College

Faith and Action took 76 students to the Incarnation Conference Center in the Lower Connecticut River Valley.

Don Weiss, Christian Union's director of ministry at Harvard, and Christian Union Ministry Fellow Nick Nowalk served as the speakers for the event. Using the Old Testament, Weiss spoke on "The God Who Commands," while Nowalk addressed "The Only Wise God,"

threats of self-righteousness and grace without discipleship.

"The students were encouraged to work out their faith in their lives and challenged not to assume they have faith when their lives are not marked by seeking God wholeheartedly," said Chris Matthews, the Christian Union's ministry director of Yale University.

The Christian Union's newest ministry

"The combination of distance from campus plus a dedicated time to focus on Christ provides an environment in which spiritual transformation is almost inevitable."

—Lorri Bentch, Princeton '91

and "The Missional God."

Students with Yale Faith and Action (www.facebook.com/Yale-Faith-and-Action) were challenged during their conference, held January 20-22 at the Ottauquechee Farm in Vermont. Sessions addressed the nature of genuine faith as the basis for salvation and the twin

efforts at Columbia and Dartmouth universities also conducted their first winter conferences.

Some 23 Columbia students ventured to the Pocono Mountains for a transforming weekend. The undergraduates visited the Spruce Lake Retreat Center near Canadensis, Pennsylvania, from January 27-29.

Jim Black, director of the Christian Union's ministry at Columbia, and Jesse Peterson, a ministry fellow, gave lectures that addressed the intersection of faith, reason, the Gospel, and action. Key verses and passages included The Sermon on the Mount, Romans 1:16-17, Psalm 16:11, and Mark 1:14-15.

In addition to seeing the students engage these challenging topics with energy and excitement, Black was also pleased with the camaraderie of the ministry, which launched in the fall.

"One student said he felt like he was with family," he said. "The Lord has really bonded our initial core group together."

As for Dartmouth College, students involved with the Christian Union's new ministry participated in men's and women's conferences in January.

During the separate events, "the students were taught what Scripture says about being a man and woman of God. They were called to live that out boldly and confidently in the midst of a campus culture at odds with Scripture," said Kevin Collins, Harvard '89, Christian Union's director of ministry at Dartmouth. "Both conferences were powerful." ■

By Catherine Elvy, Staff Writer

JEHOVAH RAPHA

Ellel Ministry Director Speaks about Inner Healing at Staff Conference



God desires to bring emotional healing to this generation of college students.

That stirring message came from Andy Taylor, the national director of Ellel Ministries USA, who served as one of the keynote speakers at the Christian Union Winter Staff Conference. In addition to powerful keynote sessions, the conference also features extended times of worship and prayer.

"Healing is an important word in the Gospel," Taylor told the organization's ministerial, administrative, and development staff when they gathered in January in Princeton.

"God's nature is for healing. The name Jehovah Rapha means healing."

Ellel Ministries, a non-denominational ministry that began in 1986 in England, seeks to share God's healing love to individuals. The ministry, which operates in more than 20 countries, also provides training to those who want to minister to lives broken by anxiety, addiction, trauma, and dysfunction.

"Jesus' main aim in coming was to restore us to the Father," Taylor said. "He said he came to 'heal the brokenhearted.'"

On the nation's campuses, ministers need to be aware that some students – despite possessing impressive academic credentials – have deep issues that need spiritual healing.

"Unless [underlying causes] are dealt with, this baggage will carry on with this

person and impact [them in various ways]," Taylor said.

In particular, students who have experienced damage from familial relationships may approach new companionships with expectations of hurt. For students to thrive as future leaders in their families, communities, and beyond, they need to be free from emotional pain.

Taylor noted that counseling can be helpful, but it sometimes focuses on managing dysfunction or improving quality of life with medications.

"Real change on the inside can only come with the Lord's help," he said.

Across the globe, ministers with Ellel find that most people wrestle with the aftermath of the same basic issues: pain, re-

jection, abandonment, neglect, anger, and manipulation. Ellel associates also intercede for physical healing.

“The basic needs of man are the same. It doesn’t matter what culture you’re in,” Taylor said.

Founder Peter Horrobin, a British sports car enthusiast, launched Ellel after receiving a series of spiritual revelations that only God can truly restore broken lives.

Horrobin experienced a pivotal spiritual encounter in 1970 while repairing a wrecked, 1933 Alvis Speed 20. The British touring car had been stolen, crashed, vandalized, burned, and dumped into the River Mersey in Northwest England.

Upon discovering the vehicle also had a bent chassis, Horrobin recalls God saying, “You could restore this broken car, but I can restore broken lives. Which is more important? Broken cars or broken people?”

“The Lord wants to restore us so we can experience the fullness of life,” said Taylor of his ministry’s cornerstone message.

Taylor encouraged Christian Union ministry fellows to pray for God to reveal the roots of issues as they mentor students at Columbia, Dartmouth, Harvard, Princeton, and Yale. Some instances of individual or generational sin – along with conditions of the heart – can play a role in physical, mental, and spiritual problems.

“Often, we don’t connect the dots,” Taylor said.

Taylor pointed to scriptures, including Proverbs 14:30, to remind the conference attendees that a “heart at peace gives life



Speakers at Christian Union’s winter staff conference included Andy Taylor (l), national director of Ellel Ministries USA, and scholar Craig Keener, a professor at Asbury Theological Seminary.

to the body, but envy rots the bones.” Proverbs 17:22 also instructs that a “cheerful heart is good medicine, but a crushed spirit dries up the bones.”

Disease can be an “outworking of the traumas on the inside.

Often, we overlook the root,” Taylor said.

Ministry fellows acknowledged that many students need deep healing, despite outward success.

Caroline Rausch, a Christian Union ministry fellow at Dartmouth College, noted that young women commonly struggle with self-hatred, self-harm, eating disor-

ders, bitterness, unforgiveness, and anger, as well as drives for overachievement.

“It’s absolutely necessary to get to the heart of the problem,” she said. “This means sometimes digging deeper and asking seemingly non-related questions to try to determine where there may be deep wounds in a student’s heart and how I might be able to lead them to God so they might experience healing in their souls.”

Also during the conference, a New Testament scholar with Asbury Theological Seminary spoke about his research into modern miracles.

Craig Keener, author of *Miracles: The Credibility of the New Testament Accounts*, noted that millions of people have reported experiencing contemporary supernatural events, lending

validity to the miracles documented in the New Testament. Some of the more remarkable accounts include individuals, mostly in Third World nations, who were revived after being pronounced dead.

“When we’re doing ministry, it’s important to know that God is real,” Keener said. “Miracles are meant to be signs of the kingdom. They are samples of a future that’s going to be perfect. They show something about God’s power and heart.”

Students need to be assured that “God is at work,” Keener said. The message for students should center on how “God is active in our lives. God is still worthy of our trust.” ■

Taylor pointed to scriptures, including Proverbs 14:30, to remind the conference attendees that a “heart at peace gives life to the body, but envy rots the bones.”

CHRISTIAN UNION

Men's Gathering Focuses on Sexual Purity

About 30 men involved with Princeton Faith and Action (www.pfanda.com), a leadership development ministry resourced and supported by Christian Union, gathered for a seminar related to sexual purity and relationships.



Christian Union Ministry Fellow Scott Jones co-led the discussions relating to sexual purity at Princeton Faith and Action's men's conference.

The men met for three hours at the Wilson Center, Christian Union's ministry headquarters on Nassau Street in Princeton, on February 18.

"Sexual purity is an issue that comes up so much," said Dr. Chuck Hetzler, the Christian Union's teaching fellow. Hetzler and Christian Union Ministry Fellow Scott Jones led the discussions.

Retreat Reminds Students to 'Seek God'

Top leaders with the Christian Union (www.christian-union.org) served as keynote speakers for a retreat with Bethlehem College and Seminary in Minneapolis, Minnesota.

Christian Union Founder and President Matt Bennett (Cornell '88, MBA '89) and Christian Union Teaching Fellow Dr. Chuck Hetzler were the featured speakers for the retreat focusing on teaching students the importance of a seeking-God lifestyle. About 30 students attended the retreat, held February 24 to 26.

Justin Woyak (Princeton '09), a former Christian Union intern, helped coordinate the retreat. Woyak is pursuing a seminary degree at Bethlehem.



Justin Woyak (Princeton '09), a former intern with Christian Union, is now a student at Bethlehem College and Seminary in Minnesota.

Legacy Women 'Praise Him in the Dance'

Female students with Legacy recently started a liturgical dance group. Legacy is a leadership development ministry supported and resourced by Christian Union, that reaches out to African American



Some members of Legacy recently started a liturgical dance group.

students and students of African descent.

The dance group formed during Princeton Faith and Action's Fulfilled Women's Conference and also plans to take the stage with the Princeton

University Gospel Ensemble for its end-of-the-year concert.

"We just want to dance," said Jessica Triplett '14. "We want to use our bodies to glorify God." Triplett is sharing choreography duties with Bernice Fokum '14, the group's organizer.

ALL IVY

Collegiate Day of Prayer

"Do you believe God wants to bring spiritual awakening to America's colleges?" That was the call that went out to colleges and universities around the country to participate in the National Collegiate Day of Prayer, held February 23.

Among the Ivy colleges that answered that call were Cornell and Harvard. Cornell marked the event with a night of worship and a prayer walk around the campus to intercede as a united Body of Christ. Harvard students set up a prayer room that was available from 6 a.m. until midnight. Students prayed for the Gospel to go forth on campuses across the nation; the power of the Holy Spirit to reign in believers on campus; and for the students and staff who don't know Jesus



Students from Cornell and Harvard were among the participants in this year's National Collegiate Day of Prayer in February.

to come to know and praise him.

The goal of the Collegiate Day of Prayer was to have 2,000 groups from every state pray for all 5,584 colleges nationwide by name.

Columbia and Princeton Professors Discuss Book on Healing

Courtney Bender (Princeton M.A. '93 and Ph.D. '97), an associate professor of religion at Columbia, and Princeton Professor Joao Biehl participated in a panel cen-



Columbia Religion Professor Courtney Bender, Princeton '93 and '97, and Princeton Professor Joao Biehl discussed the book, *Spirits of Protestantism: Medicine, Healing and Liberal Christianity*, during a panel discussion.

tered on the recently released book, *Spirits of Protestantism: Medicine, Healing, and Liberal Christianity*. The book was written by Pamela Klassen of the University of Toronto, who was also on hand for the discussion. The event took place at the Center for the Study of Religion at Princeton (www.princeton.edu/~csrelig) on February 23.

Ivy Alumni More Likely to Own Sports Franchises

The impact of Ivy League graduates in business and government is well-known, but a recent post on ThePostGame.com revealed that these schools also produce a large number of sports franchise owners. According to the article, owners in seven major sports are Harvard alumni, including New England Patriots' owner Robert Kraft '65. Columbia has four alumni serving as franchise owners, while Dartmouth, Penn, and Yale boast three each.

Robert Kraft, Harvard '65, is one of several Ivy League alumni who own professional sports franchises.



BROWN

Brown Students Are Athletes in Action

Some 23 students from Brown University recently participated in Athletes in Action's winter conference in Mt. Bethel, Pennsylvania.



Timotheus Pope was the featured speaker at the Athletes in Action winter conference.

The undergraduates were among 57 from Ivy League universities who attended the ministry's Northeast Region Winter Retreat. Overall, about 140 athletes and staffers took part in the annual getaway.

Timotheus Pope, director of CitiKidz, served as the featured guest for the conference, held February 10 to 12 at the Tuscarora Inn & Conference Center. The theme centered on finding grace in all circumstances

Athletes in Action is a ministry of Cru, formerly known as Campus Crusade for Christ.

Crocker Was Civil Rights Activist

A former Brown University Episcopal chaplain, who was a civil rights advocate in the 1960s, died December 30 in Cambridge, Massachusetts. The Rev. Canon John Crocker, Jr., who spent 11 years at Brown, was jailed in Mississippi for trying to integrate a bus terminal. Later, he joined Freedom Rides and brought Martin Luther King, Jr. to Brown.

A 1946 Harvard alumnus, Crocker left Brown in 1969 for the chaplaincy at the Massachusetts Institute of Technology. Later he served as rector of Trinity Church in Princeton, New Jersey, until retiring in 1989.



The Rev. Canon John Crocker, a former Episcopal chaplain at Brown University, died in January.

Prof Delivers Black History Month Keynote

Corey Walker, chair of Brown University's Africana studies department, recently delivered the keynote address for the Joint Legislative Black History Month

Professor Corey Walker was the keynote speaker for the Joint Legislative Black History Month celebration.



Celebration at Rhode Island's State House.

Walker highlighted the ways African-American history provides an understanding of democracy. The program centered on hope, unity, and action. Walker, Harvard M.Div. '99, recently completed a term as an associate editor of *The Journal of the American Academy of Religion*.

COLUMBIA

Korea Campus Crusade Retreat Centers on Freedom in Christ

Columbia University Korea Campus Crusade for Christ (www.columbia.edu/cu/kccc/home.html) hosted its spring retreat in Pine Hill, Pennsylvania in February. The theme was "Freedom in Christ."



"Freedom in Christ" was the theme for the spring retreat hosted by Korea Campus Crusade for Christ.

Kenneth Chun from In2 Church in New York City spoke to students about their roles on campus and exhorted them to be ambassadors for Christ. The retreat also focused on extended group prayer for class unity, a personal experience of the Gospel and the Holy Spirit, and confession of sins.

A Christian Union grant helped fund the retreat.

Op-Ed Scrutinizes President's Stance Regarding Contraception Coverage

Michael Gerson, an opinion writer at the *Washington Post*, criticized U.S. President Barack Obama, Columbia '83

and Harvard Law '91, for his initial position on the Health and Human Service Insurance requirement that Catholic universities, hospitals, and charities pay for health coverage that includes contraceptives, sterilization, and abortifacients. The bill is particularly offensive to Catholics, for whom contraception is against their core teaching.

Gerson, a former speech writer for President George W. Bush (Yale '68, Harvard MBA '75), wrote about the good work that will go by the wayside if Catholic Charities and other non-profits no longer can work in conjunction with federal, state, and local agencies. He also accused Obama of being "determined to establish secularism as a state religion."



President Barack Obama, Columbia '83, was the subject of an opinion piece written by Michael Gerson, who accused the president of seeking to establish secularism as a "state religion."

Veritas Event Highlights Civil Rights

A Veritas Forum (www.veritas.org) with Civil Rights' Activist Ruby Bridges was held at Columbia on February 22. The event, *The Girl Who Crossed the Color Line*, noted Bridges as the first African-American student to attend a desegregated southern school.

In 1960, federal marshals had to accompany the young Bridges to William Frantz Public School in New Orleans due to angry crowds gathered in protest. The event was partially funded by a Christian Union grant.

Additional forum presenters were Michelle Moody-Adams (professor of political philosophy at Columbia) and Gabrielle Apollon (Columbia '09, research specialist with the U.N. Office of the Special Envoy to Haiti).



Civil Rights Activist Ruby Bridges addressed the Veritas Forum at Columbia.

CORNELL

Navigators' Missions Trip Serves Elderly

The Navigators at Cornell (www.cornell.navigators.org) joined Impact Florida for a spring break service ministry within low-income neighborhoods of Orlando.

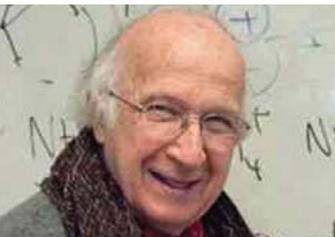


Cornell Navigators spent Spring Break in Orlando, Florida on a service mission helping the elderly and low-income residents.

The students served the elderly within those communities by assisting with housing repair and painting. The trip also enabled students and staffers to spend extended time in Scripture study and to observe how other ministries in a different part of the country work to advance the Gospel. A Christian Union grant helped subsidize the trip.

Inaugural Veritas Forum Held at Cornell

The first Veritas Forum at Cornell featured Ian Hutchinson, professor of Nuclear Science and Engineering at the Massachusetts Institute of Technology, and Cornell University Professor Roald



Cornell Professor and Nobel Laureate Roald Hoffman was a speaker at the Veritas Forum in March.

Hoffman, who received the 1981 Nobel Laureate in Chemistry. The March 30 forum, "The Finite and the Infinite: Two Leading Scientists Discuss Nature, Knowledge, and Faith," was partially underwritten by a Christian Union grant.

New Bible Focuses on Finances

The organization, Compass—Finances God's Way, led by founder and CEO Howard Dayton, Cornell '67, collaborated with the American Bible Society recently to publish *The Financial Stewardship Bible*. While not a new translation, it does highlight more than 2,000 verses about God's perspective on money and includes an integrated study guide focusing on topics such as earning, spending, investing, debt, bankruptcy, cosigning, inheritance, and saving for retirement.

Howard Dayton, Cornell '67, recently collaborated with the American Bible Society to publish *The Financial Stewardship Bible*.



Compass—Finances God's Way is an international organization that teaches biblical principles on money. Dayton is also host of the nationally syndicated radio program, MoneyWise.

DARTMOUTH

Aquinas House, Chapel Celebrate 50th Anniversary

Aquinas House and St. Clement's Chapel at Dartmouth are celebrating their Jubilee anniversary this year. In a letter marking



Dartmouth Catholic Chaplain Father Jon Kalisch said thousands of students have been ministered to at Aquinas House and St. Clement's Chapel.

the Catholic student center's near half-century mark, Fr. Jon Kalisch, O.P., Catholic chaplain at Dartmouth, stated that since its birth, "the doors of faith at Aquinas House have remained open around the clock, seven days a week. Thousands of students have had their hearts reshaped by the transforming grace of the sacraments."

Closer Conference Is an Experience

Dartmouth Christians joined several hundred Ivy League and MIT students who

Heidi Baker was one of the speakers at the annual Closer conference this spring.



attended the second-annual Closer Conference held April 5 to 8 at the Stamford (Connecticut) Marriot Hotel.

According to Carolyn Lee '14, the mission of "Closer" is to create a space where people can experience God in their lives. Lee attended the conference last year and says, "It changed me." Through the conference, she said she came to the heart awareness that "God is my friend, father, and lover."

Scheduled speakers for the event included missionaries and evangelists, Heidi and Rolland Baker, Pastor David Hogan, and minister to the homeless, Bob Johnson.

Dean Strickler Receives Humanitarian Award

Former Dartmouth Medical School Dean James Strickler, Dartmouth '50, DMS '51, received the Humanitarian Medal of Mother Teresa from Kosovo President Atifete Jahjaga. Strickler received the honor as part of Jahjaga's recent two-day visit to campus.

Jahjaga said Strickler, who organized medical exchanges in Kosovo in 1999, "stood up for the people of Kosovo in very difficult times." His work in Kosovo was part of a Dartmouth Medical School faculty initiative, which provided health care to people there.

The Humanitarian Medal of Mother Teresa is awarded by the president of the



Republic of Kosovo and recognizes the humanitarian efforts of both citizens and non-citizens of the country.

Former Dartmouth Medical School Dean James Strickler, Dartmouth

'50, DMS '51, was the recipient of the Humanitarian Medal of Mother Teresa.

International Justice Mission Receives Grant to Fight Slavery



Photo credit: International Justice Mission

Gary Haugen, Harvard '85, is the president and CEO of © International Justice Mission.

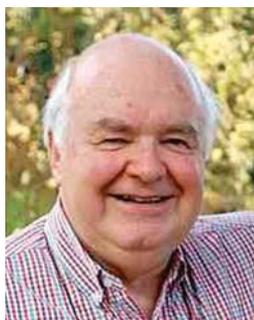
International Justice Mission, headed by President and CEO Gary Haugen, Harvard '85, was among the recipients of an \$11.5 million grant from Google that was awarded to organizations striving to end human trafficking and slavery.

In a CNN report, Haugen called the grant a “game-changing investment,” adding that it is “the largest corporate step-up to the challenge that is beginning to apply direct resources to the fight against slavery.”

Leadership Roundtable Promotes Christian Worldview

The Leadership Connection at Harvard hosted a Roundtable on Science, Art, & Religion, featuring Oxford Professor John Lennox in February. Lennox is a professor of mathematics and has spoken frequently to various Veritas Forums (www.veritas.org).

The purpose of the Roundtable is to “further the cause of Christ at Harvard through the promotion of a Christian



Oxford Professor John Lennox was the speaker at the Roundtable on Science, Art, & Religion, which was sponsored by the Leadership Connection at Harvard.

worldview and the initiation and continuation of outreach relationships through hospitality-guided dialogue among faculty.” The Roundtable was partially funded by a Christian Union grant.

Guiliano Named Gates Scholar

Harvard Divinity School student Zachary Guiliano has been selected as a 2012 Gates Scholar at the University of Cambridge. Scholars are chosen based upon outstanding academic achievement and demonstrated leadership potential, as well as a commitment to improving others' lives.



Harvard Divinity School student Zachary Guiliano is a 2012 Gates Scholar.

Guiliano, who received his BA in biblical studies at Evangel University, focused his Harvard research on the methods and underlying theology of biblical interpretation in early Christianity. Additionally, Guiliano served as coordinator of finance for the divinity school's student government, founded the annual New England Anglican Studies conference, and coedited *The Open Body: Essays in Anglican Ecclesiology*.

PENN

Study Offers Insight into Purpose of Intimacy, Gender

More than 100 students with Penn Students for Christ (www.pennstudentsforchrist.org) are participating in a study entitled, “Love, Sex, and Relationships.” Students are examining the design and purpose of intimacy and probing what the Bible says about masculinity and femininity. The course is designed to offer undergraduates a biblical foundation as they pursue dating relationships and, ultimately, marriage.

A highlight of the series includes question-and-answer sessions.



Undergraduates with Penn Students for Christ are

studying biblical principles for dating relationships and marriage.

Penn Students for Christ Increase Prayer Focus

Penn Students for Christ (www.pennstudentsforchrist.org) is stepping up efforts to gather for prayer. This semester, a group of men began gathering on Wednesday evenings, and attendance is growing for a coed group that began meeting in the fall on Friday mornings. A women's prayer and dessert night was held February 24.

Penn Students for Christ, the outreach of Cru at the University of Pennsylvania (www.phillycru.org), meets on Thursday evenings in Claudia Cohen Hall.

Cru previously operated as Campus Crusade for Christ.



Penn Students for Christ hosted a women's prayer and dessert night.

“Is Anything Worth Believing In?”

More than 1,100 students attended a question-and-answer session on beliefs with John Lennox at the University of



Penn Law Professor David Skeel helped facilitate the Veritas Forum this winter.

Pennsylvania. The University of Oxford mathematics professor appeared at Irvine Auditorium February 22 as part of the Veritas Forum, “Is Anything Worth Believing In?”

Penn Law Professor David Skeel asked Lennox questions

from students ranging from the nature of God to the goal of free will. Lennox said the existence of God offers a more robust explanation than the alternative. A variety of campus ministries helped plan the event.

PRINCETON

Manna, PEF Students Take Winter Retreat

Approximately 100 students and staffers with Manna Christian Fellowship (www.princeton.edu/manna) and Princeton Evangelical Fellowship (www.princeton.edu/~pef) ventured to New England for their annual ski retreat during Princeton University's winter intersession.

The group lodged at a Christian camp in Spofford, New Hampshire, and skiers traversed to Mount Snow, Vermont, to hit the slopes. Leaders from both ministries helped facilitate biblical discussions from Nehemiah on spiritual renewal. Students also participated in other recreational



About 100 students and staffers with Manna Christian Fellowship and Princeton Evangelical Fellowship traveled to New England for their annual ski retreat.

activities, including ice skating, and helped prepare meals.

Princeton Evangelical Fellowship is celebrating its 80th year of ministry to Princeton students.

Students March for Life

Students from Princeton Pro-Life (www.princeton.edu/~prolife) were among the 300,000-plus activists who descended upon Washington, D.C., for the 39th annual March for Life.

The students took part in the pro-life campaign held January 23 to mark the anniversary of the U.S. Supreme Court's decision in the landmark Roe v. Wade case.



A group of students and faculty from Princeton took part in the 39th annual March for Life in Washington, D.C.

With support from the Christian Union (www.christian-union.org), about 50 students from Princeton Pro-Life journeyed via chartered bus to the nation's capital. Despite inclement weather, the students called their venture a worthy effort. The trip also included a private meeting with U.S. Supreme Court Justice Samuel Alito, Princeton '72, Yale Law '75.

Promoting Love and Fidelity on Campus

The Love and Fidelity Network launched a poster campaign tied to Valentine's Day on 19 campuses, including Princeton University. The organization distributed posters and hosted events across campuses nationwide in reaction to provocative messages and sexually explicit programs that often surround Valentine's Day. The campaign also recognized National Marriage Week, which was observed February 7 to 14.

Founded by Cassandra Hough, Princeton '07, the Love and Fidelity

Network distributed 9,000 posters encouraging students to consider the impact of their sexual choices. A Christian Union grant helped fund the initiative.



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YALE

Divinity School Grad Receives Preaching Award

The Rev. Anne M. Turner, Yale M.Div. '03, received the Virginia Theological Seminary's 2012 John Hines Preaching Award. The award is given annually to the "outstanding preaching entry where prophetic voice is central within the sermon."

Turner is the assistant to the rector at St. Mary's Episcopal Church in Arlington, Virginia. Her noted sermon was based on Micah 3:5-12.

The award "celebrates the ministry of preaching and its importance to our Church by recognizing outstanding sermons that are deeply grounded in scripture and focused on the seen and unseen needs of the worshipping community, the nation, and the world."



The Rev. Anne M. Turner, Yale M.Div. '03, recently received the Virginia Theological Seminary's 2012 John Hines Preaching Award.

PHOTO CREDIT: Joseph Allen

Divinity School Offers Actual, Virtual Tours of Holy Land

Nearly three dozen members of the Yale Divinity School community participated in a trip to the Holy Land this spring. An indefinite number of additional alumni also joined the excursion virtually, thanks to an Internet blog seminar open to all alumni.



The Church of the Nativity was among the "stops" on the virtual Holy Land Tour hosted by Yale Divinity School.

The "Sacred Land: Common Ground?" blog began running on Ash Wednesday and concluded April 7. Video clips, including visits to Manger Square and the Church of the Nativity, were also posted on the site. Blog discussion topics included Histories of the Holy Land, Three Faiths/Interfaith, and (Holy Week) Peace Is Possible?

Yale Scholar Part of New Biola Program

Nicholas Wolterstorff, the Noah Porter professor of philosophical theology (emeritus) at Yale University, is among the visiting scholars to participate in "Christian Scholarship in the 21st Century: Prospects and Perils," a new Biola initiative that gathers world-renowned scholars to research, write, and collaborate.

The John Templeton Foundation awarded a \$3 million grant to Biola's Center for Christian Thought to fund the initiative. Wolterstorff, Harvard PhD '56, along with Yale alumnus Alvin Plantinga, Yale Ph.D. '58, are among eight research fellows who will examine the role of Christian scholarship and identify issues of particular importance for future scholars.

Nicholas Wolterstorff, the Noah Porter professor of philosophical theology (emeritus) at Yale, is among the research fellows participating in "Christian Scholarship in the 21st Century: Prospects and Perils."



THE MISSION AND VISION OF THE CHRISTIAN UNION



Following is the mission and vision of Christian Union, printed in each issue of the *Ivy League Christian Observer* to keep new readers informed of the ministry's purpose and passion.

INTRODUCTION

America is unusual in the industrialized world in that it has significant spiritual devotion, but unfortunately lacks Christian vitality among those who are in positions of cultural influence. Many of the most influential people in academia, the arts, business, education, government, media, medicine, and law are decidedly secular in their outlooks. Unfortunately, the Christian community itself is mostly to blame for this sad state of affairs. Over 100 years ago, large segments of the Christian community decided that intellectualism and positions of cultural influence were to be avoided and left those arenas to the secularists. Years later, Christians have lamented that so much of the culture is directed and influenced by those with values contrary to the Gospel of Christ. Of course, this should be no surprise.

WHY THE MINISTRY EXISTS

Christian Union was founded in 2002 to rectify this imbalance by developing Christian leaders to impact the larger culture. The ministry is strategically focused on a very influential and unreached segment of the U.S. population – the portion that makes much of the decisions that affect the daily lives of all Americans. Christian Union focuses on developing Christian leaders through events and conferences throughout the country, but directs most of its energy toward eight university campuses because of their extraordinary influence. Research has shown that just eight of the 2,500 universities in the country produce 50% of the most influential leaders. It's incredible to consider, but out of 21 million current American college students, a small segment of only 100,000 students on a small number of campuses

will occupy 50% of the most influential leadership roles in the United States. Graduates from these schools will also have extraordinary influence on the international scene.

Currently, these campuses are extremely secular in their outlooks, representing a slow-motion train wreck that has been negatively impacting our country and world for a generation. Astoundingly, 93% of the students on these campuses



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

have no regular Christian influence in their lives. These campuses include Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton, and Yale.

MISSION

Even with the help of local churches and godly national campus ministries, the proportion of Christian involvement and strengthening on these campuses has not changed in 50 years. There is no good reason to expect that America will substantively change spiritually in the next 50 years if these campuses are not dramati-

cally changed in our present day. New approaches and energy need to be poured into making it a priority for the Christian Church to see that the lives of these leaders are strengthened with the Gospel of Jesus Christ. Therefore, the mission of Christian Union is to develop Christian leaders at these colleges in order to dramatically change the direction of the nation.

THREE VALUES OF THE MINISTRY

In its mission, Christian Union has three values of paramount concern. First, the ministry is organizational and engaging in its approach. Several in the organization have M.B.A.s, providing training for the ministry to be strategic and purposeful in its goals and objectives. Every quarter, the ministry compares its progress against goals in a number of key indicators. Jim Collins' monograph, *Good to Great in the Social Sector*, has been a tremendous aid in providing direction for the ministry. This strategic-mindedness of the ministry is also reflected in how students are mentored on campus. They are coached to be dynamic, faithful leaders, making an impact for Christ on their sports teams, academic departments, social clubs, and extra-curricular activities, such as singing groups and theatre.

Secondly, Christian Union works deliberately to engage students, and in order to have a realistic chance of seeing them develop into Christian leaders in a few short years, ministry workers of substantial caliber are needed to mentor and teach the students. Christian Union's ministry workers are called "ministry fellows" and have a strong educational and experienced background. Many have advanced seminary degrees including master of divinity, master of theology, and Ph.D. in New Testament. Others have years of experience in some of the best companies in the world including McKinsey and Co. Years of educational training and life experience give the ministry fellows the depth and ability to mentor students and teach them bibli-

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

Third, and perhaps most importantly, Christian Union emphasizes the importance of seeking God wholeheartedly. What's the point of having a Christian in a position of cultural influence if his devotion to God, faith, and spiritual strength are so weak that his values do not significantly differ from his secularist peers? Daniel of Bible fame serves as an inspiration. He was extremely organized and focused in his outlook, which he had to be as second in command of the most powerful nations in the world in his day: Babylon and Persia. He also was known to be extremely intelligent, which is why he was selected to enter the king's service in the first place, learning the literature of the Chaldeans. Yet, he also had a devotion to God so strong that even under the threat of death, he would not eat food defiled by idols, would not bow down to the golden image of Nebuchadnezzar, and would not cease praying three times per day. After teaching the students to be good leaders organizationally, and developing their intellectual knowledge of the Christian faith, they also need to be taught how to seek God with a whole heart day and night: praying fervently, humbling themselves, reading the Scriptures often, repenting of sins daily, and obeying the Spirit promptly, persevering day in and day out in their love and devotion to the only true God of the universe.

ACTIVITIES

Christian Union fulfills its mission on campus through a variety of strategically conceived activities. These are divided into three categories: 1) partnership ministry, 2) ministry centers, and 3) Christian leadership development programs. The first category of ministry activities is active on all eight campuses, the second on three campuses, and the third on three campuses.

The first category of ministry on campus is the partnership ministry, which consists of Christian Union partnering with other ministries for a variety of Christian-related initiatives on campus. The ministry spends \$200,000 per year helping other ministries on the eight campuses. Approximately 50 projects per year are sponsored, about seven per campus per year. Past projects have included

funding Christian speakers to come to campus, evangelistic outreaches, community service projects, pro-life initiatives, conferences to help ministries recruit interns to join their staffs, and many other initiatives. Though the vast majority of Christian Union's spending goes towards its own programs (see category 3), the ministry is unique in that it devotes so many resources to the furtherance of a faithful Christian presence through other organizations.

Christian Union's second category of ministry on campus is the ministry centers, which are currently in operation at three campuses: Brown, Cornell, and Princeton. These facilities range in size from 3,600 to 5,500 square feet and are for the benefit of the Christian cause on the campus. Every semester, hundreds of small and large events happen in these facilities. These events are sponsored by Christian Union and also by many other ministries, free of charge. The spaces are used for offices, fellowship meals, prayer meetings, organizational meetings, small lectures, receptions, Alpha courses, and in many other ways. Christian Union plans to have ministry centers on the remaining five campuses in the next several years.

The third category of ministry activities on campus, and by far the largest and of the most significance, is Christian Union's Christian Leadership Development Programs (CLDP), which require full-time staff on campus and are present at: Columbia, Dartmouth, Harvard, Princeton, and Yale (other campuses will be added down the line).

The centerpiece of the CLDP consists of Bible Courses containing 8-10 students, each led by a Christian Union ministry fellow. These are very popular and there is often a waiting list for students to join. During the spring semester, Christian Union ministry fellows is leading a total of 58 Bible Courses on the five targeted campuses: Princeton (32 Bible Courses), Harvard (13), Yale (5), Dartmouth (5), and Columbia (3). Students need to be sponsored in order to be able to join a Bible Course, so there is a great need for more sponsors in order to touch the lives of more students (for information, see www.christian-union.org/sponsorship). Every student sponsored means one more student is receiving the opportunity to develop into a Christian leader.

In addition to the Bible Courses, students benefit from one-on-one mentoring, a weekly Christian leadership development lecture series, various conferences, and service and training opportunities.

CLDP includes one-on-one mentoring of students so that they can be coached to live for Christ wholeheartedly, understand the depths and implications of their faith in Christ, and make a godly impact in their spheres of activity and influence. By helping students succeed in affecting the culture on campus, Christian Union is preparing them to impact the culture when they graduate.

IMPACT

We are grateful to God for the impact he has had through us on the campuses. I think the best way to convey to you all that has happened, is by sharing a number of quotes from students who have participated in the ministry's various activities:

"The Princeton Faith and Action ski trip was the first time I had an encounter with the living God. That's when I was like, 'wow, this is for real.'"

"Christian Union's Ivy League Congress on Faith and Action really made a very great impact on my life. It helped me to be close to Christ and definitely put a sense of meaning in my life. From now on, I can look forward to being a true Christian."

"Harvard College Faith and Action has provided me with a base of Christian leaders and friends on campus. At Harvard, you meet people with a lot of different perspectives, and if you're not grounded in your beliefs, it's easy to sway. Having people who can answer your questions and who are willing to wrestle through things with you is invaluable."

"The worship and the messages during 802 (Princeton Faith and Action's weekly lecture series) taught me about God, both on an intellectual and a spiritual level."

"PFA has shown me the importance of fellowship and surrounding myself with believers, and always to make time for prayer." ■

PRAYING FOR AN ENCOUNTER WITH CHRIST

But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ.

—Philippians 3:7-8

According to one scholar, Philippians 3:7-8 is one of the “surpassing moments in the Pauline corpus.” In verses 4-6, Paul had just finished listing his sociological, biographical, achievement, and performance-oriented credentials, a “resume of all resumes” if you will. By referencing his inherited ranks and privileges along with his compelling achievements and credentials, he shows that he possessed everything, preeminently so, about which early religious Jews could boast.

Clearly Paul’s heritage and accomplishments with regard to Jewish identity were impeccable and second to none. Prestige, power, rank, wealth, influence, comfort, authority, recognition, fame, pleasure, security, luxury, popularity, national identity, and retirement goals and dreams (!) were all his to be had.

Why is this important? Because it sets the stage for an unbelievable, almost incomprehensible value exchange that he is about to disclose. Paul is going to describe the total re-orientation of his life — a re-orientation of values, priorities, and perspective. And all because of Jesus Christ!

With striking clarity and boldness, Paul asserts that he counts all of his past privileges, benefits, and religious standing before God as a loss. He revises the balance sheet of his life, using marketplace language and couching the terms to envisage columns marked “assets” and “liabilities” in which he reverses his “gains” and “losses.” But he doesn’t stop there. With one masterful stroke, he almost takes us by surprise by extending the comparison, not only saying that ALL things are counted as loss, but they should be viewed as rubbish!

This truly expresses the depth of feeling Paul has concerning

this matter as the word used here is a vulgarity and refers to dung or refuse of the kind that was thrown out for the dogs to forage through. It is hard to imagine Paul using a more pejorative epithet than this one to describe what most others would describe as advantages. Paul sees them strictly as disadvantages, as total loss, indeed as “foul-smelling street garbage” fit only for “dogs.” In the original language there is an utter revulsion, a “resolute turning aside from something worthless and abhorrent with which one will have nothing more to do.” What was it that transformed this central view of life for Paul? What was it that prompted this life-shattering change? It was the “surpassing greatness of knowing Christ Jesus his Lord!”

In light of that, please join us in praying:

Father, would you please provide for us the same type of life-altering encounter with Jesus Christ? Do something in each of our hearts where He would become the singular, dominant force in our lives. Where our knowledge of and experience with Him would drive us to do that which others will not do. Give us lives summed up in Christ, given over to Christ, filled and satisfied with Christ. Lives where He would be the center of our existence, studies, and life pursuits and where the effect of us knowing Him would not wear off, but continue to propel us to honor Him and serve Him in everything we do. Please glorify yourself in this way. Thank you. In Jesus’ Name, Amen.

Dan Knapke is Christian Union’s director of ministry at Princeton University. He has served with Christian Union since 2004. In addition to a vast amount of campus ministry experience, Dan has also worked in the private sector with Hershey Foods, where he was Manager of Promotion Integration—Instant Consumables, overseeing a \$1.5 billion product line.



With striking clarity and boldness, Paul asserts that he counts all of his past privileges, benefits, and religious standing before God as a loss. He revises the balance sheet of his life, using marketplace language and couching the terms to envisage columns marked “assets” and “liabilities” in which he reverses his “gains” and “losses...”

BROWN

- On July 1, Christina Hull Paxson will assume leadership of Brown University as its new president. Please remember her in prayer as she prepares for this important position.
- Pray for incoming freshmen and transfers, that they would be open to seeking out a ministry on campus to help build their faith.
- Pray that students make Christ-honoring decisions about their plans for summer missions trips, which will strengthen their faith to trust Christ completely to supply all their needs.

COLUMBIA

- Korea Campus Crusade for Christ is holding discipleship training this semester for new student leaders. Please pray that their efforts will be blessed and God will be honored.
- Pray for students who are graduating, that they will find a church where they can take up a leadership role.
- Pray that questions that are being answered during the Veritas discussion groups will bear much fruit and many will turn their lives over to Jesus Christ.

CORNELL

- Praise God for the spring break experience and lessons learned by 19 members of Cornell Navigators as they served a community in Florida doing home repairs and sharing God's love in a practical way.
- Keep each and every campus ministry worker in prayer as they devote themselves wholeheartedly to the work of the Lord.
- During the closing service of the recent Festival of Black Gospel, several people gave their lives to Christ. Please keep these new believers in prayer.

DARTMOUTH

- Pray for all campus ministry leaders, including: Paul, Jon, Ryan, Caroline, Tony, Faye, Steve, Kevin, and Kent.
- Pray for the seniors involved in ministries at Dartmouth as they prepare to go out into the workforce. Pray that they will continue to seek the Lord and use their gifts to glorify Him.
- Hold up in prayer student leaders from various ministries as they come together and strategize about how to reach non-Christians on campus.

HARVARD

- Pray that God would send his Holy Spirit throughout Harvard so ears will hear and hearts will be opened and many will accept the Gospel message.
- Praise God for the many students taking part in Harvard College Faith and Action's Bible Courses and for the impact they are having.
- As Harvard Law School Christian Fellowship small groups meet throughout the spring semester, pray that members will encourage one another and continue to study God's Word.

PENN

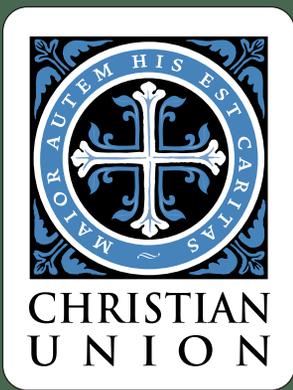
- Pray for the 90 faculty and staff who attended the Veritas seminar/reception hosted by Faculty Commons, especially those who showed interest in knowing more about Christianity.
- Pray that the Newman Center continues to be a "light on a hill" as it serves the Catholic community at Penn.
- Pray for students at Penn who are struggling alone with eating disorders, depression, feelings of hopelessness, and being overwhelmed by the expectations and pressure of their academic workloads.

PRINCETON

- Pray for graduating seniors as they seek employment. Pray they will not be discouraged and that they would ask for God's guidance.
- Pray for each member of the university administration, that God would open their ears and hearts to hear and be receptive to the Gospel, whether that is through divine appointments with Christian faculty or students.
- Pray for students who have accepted Christ this year, that they would continue to grow in their walks with Jesus Christ.

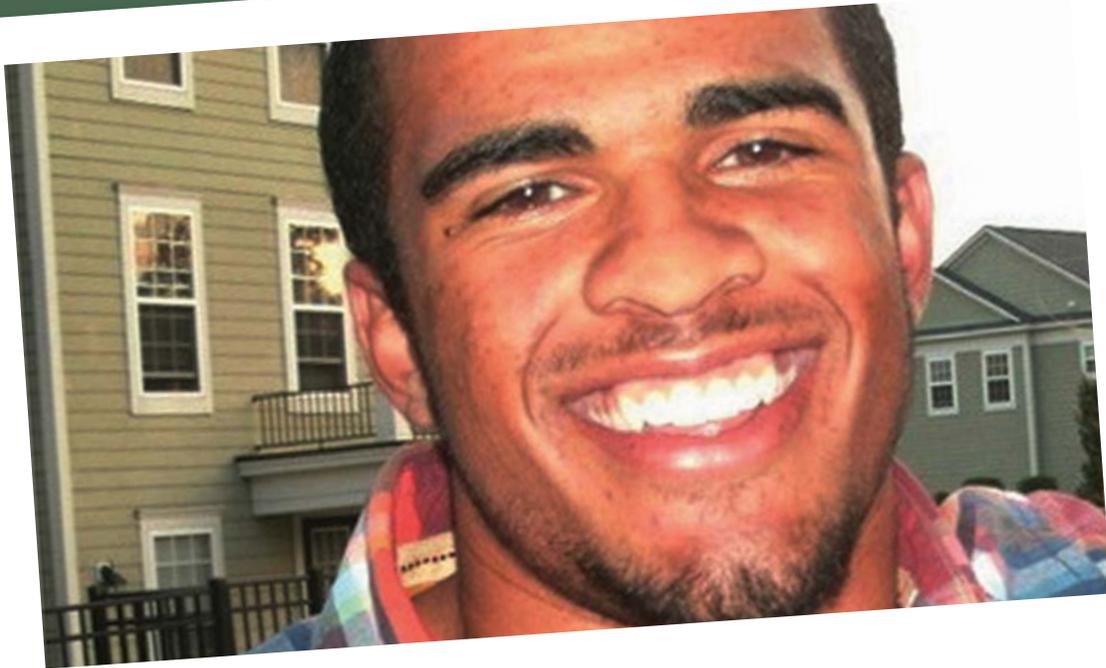
YALE

- As the academic year winds down, pray for Christians in the Class of 2012 as they begin a new phase of life away from the academic environment. Pray that their faith will impact their careers.
- Pray that God would arrange many opportunities for His Gospel to be proclaimed on Yale's campus.
- Pray that God will continue to use spring break missions trips and retreats to transform lives and make students into fruitful laborers for His kingdom.



From the bottom of our hearts, “Thank You!”

Through your generous giving, Christian leaders
are being developed to change culture.



Victor Hicks, Yale '15

Hometown: Canton, MI

Major: Economics

Campus Activities: Yale Varsity Football; Yale Student Investment Group
Yale Black Men's Union Mentoring Chair
Microfinance Global Brigades; Yale Faith and Action

Every two years at Yale a program called “Sex Week” has been taking place. In past years, it has featured pornographic content that devalues human sexuality. Before Sex Week kicked off this semester, my Christian Union Bible course explored the role of fasting in seeking God. In Scripture, fasting is tied to humility and intercession. Then and there we committed to make a positive contribution by praying together daily for Yale and fasting for the ten days of Sex Week. God called in the middle of real life, including midterms and football, but by his grace I fasted for ten days, and took the lead in encouraging others. Collectively we fasted for eighty six days and prayed. God's Spirit moved! Sex Week was not well attended, and during that time new students even joined Christian Union.

I've never been as close in my walk with God as I have since becoming involved in Christian Union. Because of my Bible course and Christian leadership training I'm learning to not be a “quiet” Christian, but to engage important issues from a Christian perspective.

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— Dr. Peter Cha, Associate Professor of Pastoral Theology

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