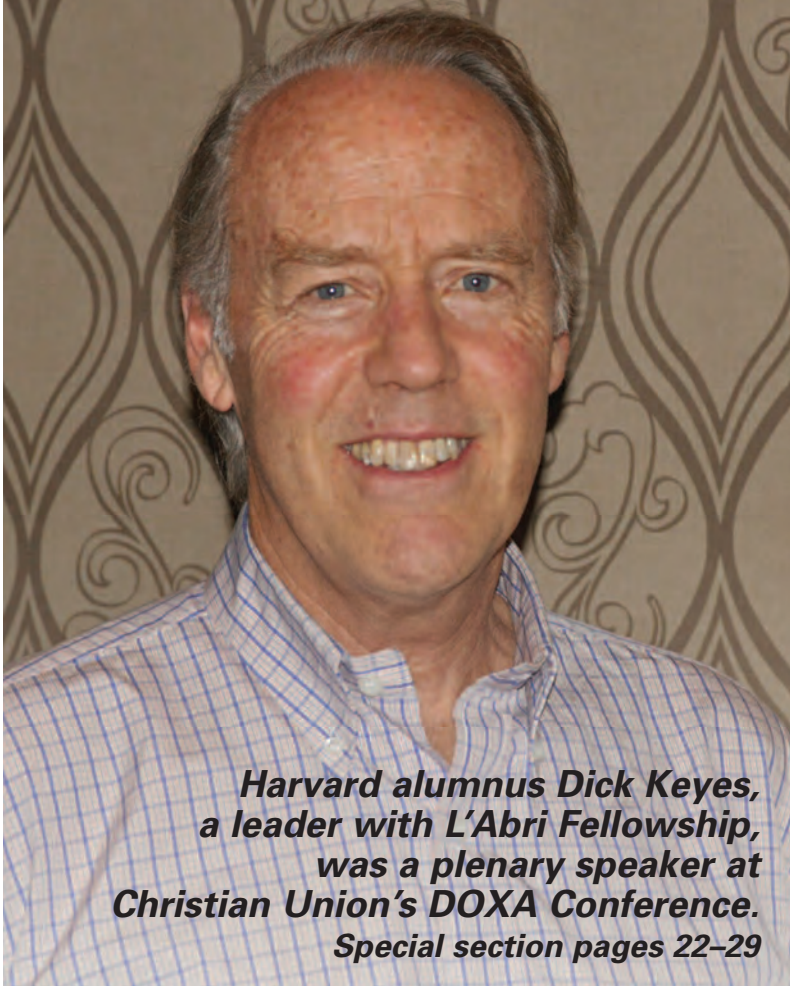


# the IVY LEAGUE CHRISTIAN OBSERVER

## SEEKING A SOVEREIGN GOD



*Harvard alumnus Dick Keyes, a leader with L'Abri Fellowship, was a plenary speaker at Christian Union's DOXA Conference. Special section pages 22-29*

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



Developing  
Christian Leaders to  
Transform Culture

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# Ivy League Congress on Faith and Action

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



Our mission and passion is to change the world for Christ through the mobilization of the Ivy League community. On April 1-3 in Cambridge, Massachusetts, we will host the 2011 Ivy League Congress on Faith and Action for Ivy League students, staff, faculty, alumni, parents, and friends. Our speakers include **Baroness Caroline Cox**, *Cross-bench member of the British House of Lords and Founder / CEO of the Humanitarian Aid Relief Trust (HART)*; **Os Guinness**, *Author, Social critic, and Senior Fellow of the EastWest Institute in New York*; **Saju Matthew**, *National Director of International Justice Mission in India*; and **Rev. Eric Mason**, *lead pastor of Epiphany Fellowship in Philadelphia*.

During the day on Saturday there will be seminars on various vocations with experts in their fields who have changed the world for Christ within their particular discipline. Seminars include Business, Law, Government, Ministry, Medicine, and Academia. The weekend will also provide opportunities for attendees to meet each other in order to form mentoring and collaborative relationships to help change the world for Christ. For more information, visit [www.Christian-Union.org](http://www.Christian-Union.org).



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8. God’s Faithfulness to Israel (Part One): 9:1-11:36
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10. The New Life of Christians: 12:1-13:14
11. The Weak and the Strong: 14:1-15:13
12. The Spread of the Gospel: 15:14-16:27

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

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

Matt Bennett, Cornell BS '88, MBA '89

#### MANAGING EDITOR

Tom Campisi, College of New Jersey '88

#### SENIOR WRITER

Eileen Scott, Mount St. Mary '87

#### FIELD REPORTERS

Everett Aaron Benjamin, Penn '11

Samantha Bruno, Rutgers '11

Elyse Lee, Cornell '08

Kevin Plybon, Columbia '11

#### PHOTO EDITOR

Pam Traeger

#### LETTERS TO THE EDITOR

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



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

The purpose of The Ivy League Christian Observer (this free quarterly magazine) is to inform Christian alumni, students, parents, staff, faculty, and friends about the spiritual activity 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.

## A Revival of Ethics



At Christian Union's recent DOXA Conference, Max Anderson told a crowd of Christian leaders how he co-founded the Harvard MBA Oath, a voluntary pledge for graduating MBAs to "create value responsibly and ethically" and "lead in the interest of the greater good."

Anderson, Princeton '01 and Harvard M.B.A. '09, shared about how the oath, originally intended only for fellow Harvard Business School students, now includes signatories from over 250 schools around the world. The co-author of the 2010 book *The MBA Oath*, Anderson has become a shepherd of the fledgling movement.

In his message at our DOXA Conference, it was evident that Max's faith in Christ led him to step out and make an impact on society, even before graduation. At Christian Union, our mission is to develop Christian leaders to transform culture. And Max's story is a fine example of what can happen when students at some of our nation's leading universities are authentic believers who seek to be used by Him to make the world a better place.

Ethics have also been a long-time passion for Sandy McDonnell, Princeton '44. As the chairman of the McDonnell Douglas Corporation, he was responsible for instilling a company code of ethics that was based on the Boy Scouts Oath. By the time he retired in 1988, over 100,000 of his employees had been encouraged and trained to be honest, reliable, truthful, cooperative, fair, law-abiding, committed, economical, and dedicated. You can read more about this servant of Christ in this issue.

Like McDonnell, Chuck Colson is an Ivy League alumnus with a passion to bring reform to society. Colson, Brown '53, is featured in our *Speaking Out* section, which is an exhortation for Christians to affirm their first amendment rights and not be ashamed of the Gospel of Jesus Christ.

In the *On Campus* and *About Ministry* sections, you can read about all the excellent initiatives from a wide array of ministries, including College Hill for Christ at Brown, the Cornell Navigators, and Penn for Life—just to name a few.

It's our pleasure to publish the *Ivy League Christian Observer* each quarter and keep you informed about what the Lord is doing on these campuses.

Yours in Christ,

Matthew W. Bennett

Founder and President, Cornell '88, MBA '89

**P.S.** *The Ivy League Christian Observer* reports on the programs and initiatives 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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# SEXUALITY, INTEGRITY, AND THE UNIVERSITY

*Conference Seeks to Stem the Tide of the Hook-up Culture*

**P** College students should be encouraged to pursue old-fashioned dating, marry earlier, and avoid the pitfalls of the pervasive hook-up culture on their campuses.

Those were among the central themes of the third annual Sexuality, Integrity, and the University Conference in November at Princeton University. About 235 students and staffers from some 40 colleges, including six Ivy League schools, attended the weekend conference, which focused on issues related to marriage, family, and sexual integrity.

The Love and Fidelity Network ([www.loveandfidelity.org](http://www.loveandfidelity.org)), which provides training to collegiate chastity clubs, hosted the third annual conference. Cassandra Hough, Princeton '07, is the executive director of The Love and Fidelity Network.

The conference was co-sponsored by Anscombe Society, Chiaroscuro Foundation, and the Collegiate Cultural Foundation. A Christian Union grant helped underwrite the event.

Speakers expressed particular concern that college students are not grounded in the principles of establishing friendships as prerequisites for courtship and ultimately marriage. Likewise, the concept of

sexual restraint in friendship is crucial for success in committed relationships.

Couples who exercised sexual restraint before marriage realize the “highest levels of communication and satisfaction” in their relationships, said Jason Carroll, an associate professor in the School of Family Life at Brigham Young University.

Carroll warned that as much as 50 percent of young adult relationships involve

quardt, also vice president for family studies and director of the Center for Marriage and Families at the Institute for American Values.

Research compiled by Marquardt during a national study in 2001 pointed to the emotional and developmental consequences of the emerging hook-up culture on campuses across the country. “People find it easier to hook up than to talk about

***“Hooking up is a way to avoid a time investment. Some people are trying to avoid the pain of breaking up by avoiding commitment.”***

sexual activity within the initial month, and such activity can prove detrimental to emotional development. “What’s lacking in this time period is intentional dating,” Carroll said. “All of us need a lot of experiences with just friends.”

Another speaker, Elizabeth Marquardt, editor of FamilyScholars.org, echoed those comments.

“We live in a culture in which the modeling for how to understand friendship and commitment is thinning,” said Mar-

quardt, also vice president for family studies and director of the Center for Marriage and Families at the Institute for American Values.

“Hooking up is a way to avoid a time investment. Some people are trying to avoid the pain of breaking up by avoiding commitment.”

As well, students experience many awkward moments after casual sexual activity and hurt feelings can linger for months. Some students shared they did not like “encountering that person in the cafeteria or the library,” Marquardt said.



**Jason Carroll, Elizabeth Marquardt, and Cassandra Hough (Princeton '07) encouraged students to avoid the pitfalls of the pervasive hook-up culture during the third-annual Sexuality, Integrity and the University Conference held at Princeton.**

“I don’t think women do very well with hook-ups.”

At a practical level, young people instead need training to develop healthy relationships and, ultimately, committed relationships. “Almost across the board, people will say that spouses should be best friends, but you don’t hear much about how to create that,” Carroll said.

In addition, Carroll said college students should consider the advantages of marrying and starting a family in their early to mid-20s. While youthful marriages involve a variety of sacrifices, couples can benefit from peak fertility conditions before they decline. Likewise, resulting children can enjoy more years with their parents and grandparents.

“If you think it is difficult advocating for chastity, try advocating for young

marriage,” Carroll said.

Many parents are hesitant for their adult, college-educated children to marry before being financially secure. “Parents even want them to delay. There is very little view of what is gained,” Carroll said. “We’re fostering a view of marriage as a transition of loss.”

Recent statistics from the U.S. Bureau of the Census show the average age for marriage climbing to 28.2 years for men and 26.1 years for women in the United States. Nonetheless, Carroll noted that many young people describe 25 as the ideal age for marriage.

“Most young people are seeing marriage as further away than they desired,” he said. “There is a huge impact upon fertility. You can replace the marriage script but not the fertility script.”

Carroll, who started his family while

pursuing graduate studies, said young marriages involve challenges but should be considered. “What should be the focus of young adult lives? We’re fostering a pattern of divorce preparation, rather than marriage preparation,” he said.

Students expressed considerable appreciation for this year’s material.

“It’s fascinating to hear academics articulate issues of marriage, abstinence, and culture in their own unique ways,” said Rachel Wagley, Harvard ’11. “It’s also comforting to remember that we are hardly lone voices in the wilderness.”

Wagley, also the president of True Love Revolution at Harvard ([www.hcs.harvard.edu/tlr](http://www.hcs.harvard.edu/tlr)), added, “I walk away feeling more confident, and I am already infusing my conversations with what I learned at the conference.” ■

By Eileen Scott, Senior Writer

## THE FRONTIER OF WORLD CHRISTIANITY

### Ministry’s Film Screening Impacts Students

**D**artmouth Christian Fellowship at Dartmouth recently sponsored a screening of the documentary, *1040: Christianity in the New Asia*. And as a result, many lives were changed.

The film—which chronicles the movement of the Holy Spirit in China, South Korea, Taiwan, Hong Kong, Singapore, and Indonesia—features interviews with prominent leaders and celebrities and powerful testimonies. The 10/40 Window is called “nothing less than the frontier of world Christianity.” Also featured is hip-hop artist Jaeson Ma, who has been touring campuses and screening the film throughout the U.S. Ma leads viewers through the 1040 countries and shares the profound socioeconomic and faith shifts taking place there.

The screening at Dartmouth provided a setting for some profound shifts within the lives of several students who attended.

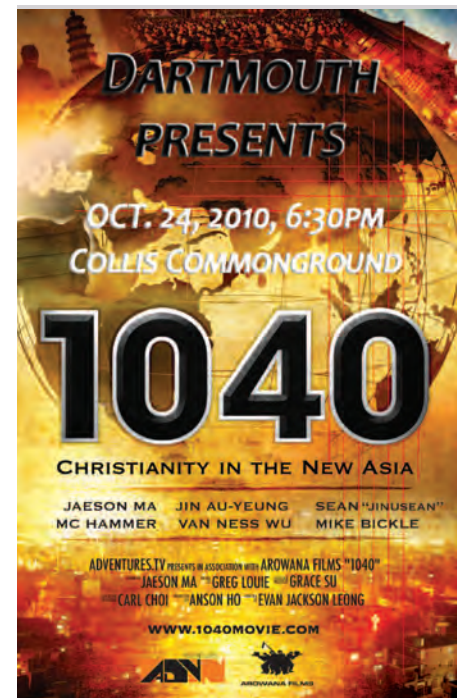
“The Holy Spirit moved powerfully during the event and transformed and captivated many hearts,” stated Rebecca Wu, who helped coordinate the screening



Hip-hop artist and minister Jaeson Ma is featured in the documentary, *1040: Christianity in the New Asia*. The film was viewed by members of Agape Christian Fellowship at Dartmouth.

for Agape Christian Fellowship ([www.dartmouth.edu/~acf/](http://www.dartmouth.edu/~acf/)).

According to Wu, two students experienced the love of God in powerful ways



The documentary *1040: Christianity in the New Asia*, highlights the dramatic movement of faith in the 10/40 region of Asia.

through the event's message and prayer time; they subsequently gave their lives to Christ. Now they are regularly attending Agape meetings, church, and Bible study, she said.

Wu said the freshman class at Agape Christian Fellowship was especially touched by the power of the Holy Spirit.

"They were individually broken down during the prayer section of the event; and afterwards, [they] decided to start a daily Bible study and prayer meeting which has continued until today," she said.

In addition, Wu said the event has strongly fueled a desire in many students to know and seek after God, to serve Him, and to pray both individually and corporately for the Dartmouth campus.

With more than 220 students attending the screening, attendance exceeded the coordinators' expectations. The goal of this event, according to Wu, was to make Christian students at Dartmouth aware of the "amazing works that God is doing in Asia, in the hope that they might be convicted, encouraged, and mobilized to purposefully reach out to non-believers on campus, as well as in all the nations."

The movie and performance by Ma were also designed to reach out to the

general Asian-American population at Dartmouth.

Dartmouth students were impacted in a variety of ways. "Many attendees, both believers and non-believers, expressed that they had never felt the presence of God or the Holy Spirit so powerfully before in their lives," said Wu.

Following the event, one student spent the night interceding in Dartmouth's

***"Many attendees, both believers and non-believers, expressed that they had never felt the presence of God or the Holy Spirit so powerfully before in their lives."***

prayer room. "She stayed up until 8 a.m. the next morning when she was finally overwhelmed by a sense of the love of God," Wu said.

Interestingly, the Holy Spirit began moving in the hearts of the students before the event even took place, Wu explained.

"I think students grew a lot—not only through the event, but also through our preparation and prayer meetings," she said. During the two weeks leading up to

the screening, members of Agape's leadership team met at 10:40 p.m. every night to pray.

"Through this we learned the importance of prayer and [we] were able to witness the power of prayer," said Wu.

It is that type of movement within the hearts of the students that the producers of *1040* hope will inspire them to serve the Lord as missionaries.

Ma's missionary mobilization efforts are credited with helping to mobilize roughly 5,000 young adults who are committed to bringing the gospel to Asia and back to Jerusalem.

In an effort to raise awareness of the shift in faith in Asia, a movie about the Holy Spirit's movement in that region also sparked a shift in faith in the Dartmouth students who viewed it. And like the countries in the 10/40 Window, those students will never be the same. ■

*By Eileen Scott, Senior Writer*

## BLOOD MONEY

***Penn for Life Shows Film that Exposes Abortion Industry***

**P** On November 29, Penn for Life brought the truth about abortion to the University of Pennsylvania campus when it hosted a screening of *Blood Money*, a compelling, eye-opening documentary.

The film, directed by David K. Kyle, looks at the scientific understanding of the beginning of human life, the history of abortion in America in light of the American judicial system, the history of abortion as a moneymaking industry, and its ties to the eugenics movement. The 90-minute film also incorporates powerful personal testimonies from mothers who have had abortions, pro-life leaders, a former abortionist, and a woman who ran an

abortion facility.

Despite advertising the event on campus and opening it to the general public, only fifteen people attended the screening. That number might not be surprising, however, when one considers the atmosphere on campus toward the pro-life stance.

"Based on the reactions from our events, the pro-life position is unwelcome [on campus]," said Teresa Hamill '12, one of the event coordinators. "A common reaction I get to being pro-life is almost disbelief. This makes me think that many students may not have been exposed to the pro-life message and only hear descriptions of 'anti-abortionists' from the

liberal media. For this reason, I think it is important for us to be a presence on campus and perhaps get students to think of abortion in a way they hadn't before."

*Blood Money* was one way of getting students to think differently about abortion.

"This movie was chosen because it offers a logical presentation of the pro-life position as well as evidence against pro-choice arguments such as 'the fetus is a blob of cells' and 'abortion is good for women,'" said Hamill.

Additionally, she said Penn for Life chose to show the film because of its powerful testimonies. In particular, it features Carol Everett, a former partial owner of






**Teresa Hamill '12 is one of the student members of Penn for Life who helped coordinate the screening of Blood Money on campus.**

several abortion clinics. According to Hamill, “Everett’s testimony highlights the financial motives of abortionists, which, in her experience at least, far outweigh any thought of the welfare of the woman.”

In the film, Everett depicts the techniques her employees would use to sell abortions and also reveals how her facility gave out low-dose birth control pills to generate more pregnancies, which would also generate more business. The film also includes descriptions of abortion procedures, including one case that also

**Penn for Life Presents**

**BLOOD MONEY**



**Monday, November 29, 7:00 pm**  
**Irvine G7**

**Learn the truth behind the Abortion Industry.**

This documentary examines the history of abortion in America from the inception of Planned Parenthood and the profitability of abortion clinics, to Roe v. Wade, to the denial of when life begins, the fight to save the lives of innocent babies, and the devastating effects it has had on the women that have exercised this “choice”.

For more info on the movie see [www.bloodmoneyfilm.com](http://www.bloodmoneyfilm.com) or contact Catherine Dierkes at [cdierkes@nursing.upenn.edu](mailto:cdierkes@nursing.upenn.edu) or Teresa Hamill at [tehamill@sas.upenn.edu](mailto:tehamill@sas.upenn.edu).

**Penn for Life recently hosted a screening of Blood Money, a troubling documentary that takes a hard look at the business of abortion.**

killed a mother.

“This is an important message,” said Hamill, “because it confronts the belief that abortion is good for women and that Planned Parenthood and similar places are safe for women.”

Although a formal discussion period was not held after the screening, Hamill says she spoke with other members of Penn for Life about the movie. “We all agreed that it was extremely moving and informative as it presented, in a straightforward and understandable way, many different issues surrounding abortion and

the abortion industry,” she said.

Eliciting discussion about abortion on campus was certainly one of the goals of the screening, according to Hamill. Movies like this, she said, don’t get enough of attention.

“There’s certainly a lot of pressure to be pro-choice, and anyone who is vocally pro-life is often ridiculed or vilified. I think the lack of adequate coverage of pro-life topics is one reason why my classmates are surprised to find I’m pro-life. Pro-choice certainly seems like the default, safe position,” she said.

But Penn for Life seeks to shake up that so-called safe position and make life the default choice.

Self-identified as a human rights organization at the university, Penn for Life contends that the right to life is the most fundamental of human rights from which all others follow. “It is both reasonable and essential to be ‘pro-life,’ and Penn for Life works to show people why,” states the organization’s Facebook page.

Events such as the documentary screening are among the activities hosted by Penn for Life that are geared toward “raising consciousness about the inviolability of human life and making the university a more supportive place for pregnant women on campus.”

By raising that consciousness, Penn for Life hopes the truth of abortion can be revealed. And, as John 8:32 states, “Then you will know the truth and the truth will set you free.” ■

***“There is certainly a lot of pressure to be pro-choice, and anyone who is vocally pro-life is often ridiculed or vilified.”***

# OPERATION IVY LEAGUE

## Students Struggle to Make Sense of Drug Arrests



By noon on December 7, most Columbians had heard, either through media or from friends, that five students had been arrested earlier that morning. In what the NYPD was calling “Operation Ivy League,” the students had been taken into custody for possession and distribution of several types of illegal drugs, including cocaine, marijuana, ecstasy, and LSD. In the five months prior, undercover police officers had bought nearly \$11,000 in drugs from the students.

community, they came at the beginning of the last week of classes—one of the most stressful times of the semester. As a result, there was a wide range of reactions on campus as students found it difficult to process this strange invasion of the Columbia bubble while studying for exams and creating final projects. Luke Soto, CC '11 and a member of Columbia Students for Christ ([www.columbia.edu/cu/ccc](http://www.columbia.edu/cu/ccc)), said that he hadn't thought much about it because of finals, although he admitted that if he had known any of the students

those who knew the students arrested felt much more impacted and emotional about the situation, while those who didn't found it easier to develop a firm opinion or ignore the situation entirely.

InterVarsity President Derek Turner, CC '12, said the arrests, media coverage, and subsequent explosion of online comments showed a lot about the underpinnings of the Columbia community. “Online comments have revealed not just apathy, but antipathy, an underlying belief that we are all competitors, not compatriots,” he said. In an op-ed on the Spectrum website, Turner wrote that Columbia “lacks any sense of basic commonality,” and that this lack of a “family” was keenly felt in the week after the arrests.

Turner believes that it is the responsibility of InterVarsity, and Christian ministries in general, to work toward a more cohesive Columbia community. “IV's role should be to continue reaching out to the campus in such a way that people...can find fulfillment in the community of Christ,” he said.

Soto and Dupree echoed Turner in their ideas of what the “Christian” response to the arrest might be. “It's not like a specific response that's going to somehow out-do other responses,” Soto said, “but we do believe in a God who will love [the students arrested], no matter what they do.” Dupree said it is important for Christians to be, in a sense, mediators and peacemakers between different perspectives on the arrests. “I think the easiest thing to do in a situation like this is to judge them,” he said, “but that's not what we're called to do as Christians. Our job as Christians is not to make a judgment call about how bad they were or what their punishment should be...we're called to love them, whatever that's worth, whatever that means.”

As Columbia students struggle to digest and react to the complex issues surrounding the arrests, the Christians on campus hope to be a force for understanding, compassion, and reconciliation. They hope that Columbia emerges from this crisis with a newly formed sense of unity and community. ■



**Five Columbia students were arrested in December for possession and distribution of several types of illegal drugs.**

Many Columbia students were shocked by the arrests. For those who felt that selling drugs in college was more casual than selling them in the outside world, the day was a rude awakening. For those who knew and loved the students who were arrested, it was a day of sadness, regret, and anger. On student-run websites like Bwog ([www.bwog.com](http://www.bwog.com)) and Spectrum, the blog of the Columbia Spectator ([spectrum.columbiaspectator.com](http://spectrum.columbiaspectator.com)), hundreds of students commented on articles and posts that pertained to the arrests. The tone of the comments ranged from distressed, to outraged, to extraordinarily hostile toward police and students alike.

But even though the arrests dropped like a small bomb into the Columbia com-

arrested it would have been different. “I've probably spent max thirty minutes thinking about it this week,” he said, “But it's a shame that it happened.”

Other students were severely impacted by the events of that morning and had trouble finding answers. Phillip Dupree, CC '11 and a member of InterVarsity ([www.columbia.edu/cu/ivcf](http://www.columbia.edu/cu/ivcf)), said he began to take a more empathetic perspective after meeting some friends of those who were arrested, “My response has changed from being one-side to realizing that we are dealing with people here—people whose lives, for the most part, are not going to be the same.”

After a few days, it became clear that the reactions of students were, to some extent, split along lines of friendship:

## LIFE IN A FISH TANK

### Harvard Blog Wins New Media Award

**H** HARVARD In these days of Tweeting, status updates, Skype, and the thousands of other ways of communicating via the Internet, traditional print journalism faces numerous challenges. With readership and ad revenues down industry wide, publishers are seeking ways to increase their Web presence.

Students at *The Harvard Ichthus* blog, The Fish Tank, have succeeded in their efforts to expand their relevancy, capturing attention with their insightful daily posts. The Fish Tank was recently awarded the New Media Award from The Collegiate Network, an independent non-profit organization that seeks to provide support and financial assistance to student publications around the country. The award recognizes excellence in innovative approaches to the barriers of print journalism – like turning to the Internet.

Jordan Monge '12, opinions editor for *The Harvard Ichthus* and a regular blogger for The Fish Tank, said the blog was recognized because of the regularity and insightful nature of its postings. "That's what distinguished us from other publications who weren't posting daily or who just posted shorter posts. Our posts are thought-provoking." Monge started working for the *Ichthus* during the summer of 2009 and has been writing regularly since. She sees the blog as an important part of the *Ichthus*' identity.

"The *Ichthus* only publishes three times a year, so I think the blog is a way to take our thoughts on a variety of issues and really [develop] them," she said. "Our goal is to be a community that thinks about things from a Christian perspective."

Editor-in-Chief Cameron Kirk-Giannini '11 has been writing for the blog since its beginning.

"When the blog started, we wanted to have a venue for our thoughts and mission that people could interact with and engage in more than three times a year," he said. "Since the beginning we've thought that it would be best for there to be at least a post every workday. We've kept that goal for the whole year and a half – even over the summer."

Though they have met success, Monge and Kirk-Giannini want to see the blog move forward and improve over the next few months.

"We're pleased with the people interacting with the blog, but we prioritize expanding that audience at Harvard pretty highly," said Kirk-Giannini. "We'd love to see leaders of student organizations that aren't specifically Christian engaging with our thoughts."

Monge sees the publication as a way to create unity. "We want to be the Christian voice on campus because there are a lot of different fellowships [here]; and, in that sense, the Christian community is very divided. The *Ichthus* has people from most of the fellowships on staff. That places us in a good position to issue Christian responses to what's going on in the world."

Monge said the blog is scheduled to undergo a redesign over the next few

months to make the Web site more interactive. Until then, students will continue their daily posts. To read these posts, visit [www.harvardichthus.org](http://www.harvardichthus.org).

Both Monge and Kirk-Giannini ex-



Jordan Monge '12 (right), is a regular blogger for the *Harvard Ichthus*' Fish Tank blog, which recently received the New Media Award from The Collegiate Network.

pressed their gratefulness to those blog contributors who helped win the New Media Award.

"I am so thankful that we've been recognized in this way," Kirk-Giannini said. "I've been surprised and happy to see that people on the staff enjoy writing the posts every week, and it's fun for them. We would not have won this award if I had to hound people to write blog posts every week; we won it because people really enjoy writing the posts." ■

***"Our goal is to be a community that thinks about things from a Christian perspective."***

# KNOWLEDGE BEYOND SCIENCE

## Veritas Forum Draws Large Crowd at Columbia



In October, over six hundred people packed Lerner Hall's Roone Arledge Auditorium for the Veritas Forum at Columbia. The event—entitled *Knowledge Beyond Science: How Can We Know Truth Outside the Material Realm?*—featured a panel of two experts: Kenneth Miller, a Catholic professor of biology at Brown University who believes strongly in evolution; and David Helfand, the chair of the Department of Astronomy at Columbia and an avowed atheist. Many Columbia undergraduates know Helfand as the creator of *Frontiers of Science*, a relatively new part of the Core Curriculum. The course is supposed to teach students about “scientific habits of mind,” and has garnered mixed reviews from students.

Miller, a biologist who has authored several books on the connections between God and science, gave an opening statement that challenged students to consider the probabilistic nature of scientific enquiry. He asked whether science actually made “truth claims,” and to what extent these claims could answer questions of morality, ethics, and spirituality. Helfand, in contrast, wondered why the quest for truth was so important—why are people not satisfied with the discoveries of science, and why do they insist on searching for some kind of deeper meaning?

The discussion that followed, moderated by Warren McGee, CC '11, asked if truth was something worth finding. Helfand appeared content that science could only probabilistically explain things about the material world. Miller, while agreeing with Helfand on the limits of science's reach, argued that humans need to press further into a realm beyond

science, a place from which immaterial ideas like the “wrongness” of murder might spring.

Sarah Ngu, CC '12 and the president of the Veritas Forum, said the high turnout was a pleasant surprise: “I was praying about the event and thought, ‘God, if 400 people come, it's definitely because of you.’”

Ngu sees three main reasons for the



**Brown University Professor Kenneth Miller gave an opening statement challenging students to consider the probabilistic nature of scientific enquiry during the Veritas Forum held at Columbia in October.**

success of the event. First, the topic engaged the main question Columbia students seem to have, namely “How do I find truth and what tools do I have to do this?” According to Ngu, Columbia students are less concerned with questions of the existence of God or truth. Rather, they want to know how to tell one belief system from another. “The trend now is less atheism and more agnosticism,” she

said. “The question people have is, ‘which worldview is right?’”

Ngu, who has led a Veritas discussion group on campus for two years, said Columbia students are hesitant to tackle over-arching questions like “What is truth?” or “Does God exist?” because they sense they will never arrive at an intellectual answer. In their classes, they read the writings of brilliant men and women who have disagreed about these same questions, and they feel a bit helpless in their own spiritual quests for answers. This Fall's Veritas Forum eschewed such philosophical roadblocks and went after a more down-to-earth topic: the truth-claims of science and the extent to which such claims can answer questions of morality, ethics, and spirituality.

The second and perhaps most innovative reason for the event's success was its marketing campaign. Ashley Byrd of InterVarsity, Veritas' staff advisor, came up with the idea to put a picture of Stephen Colbert on the marketing posters—in Ngu's words, this put “an edgier, hipper spin on the whole thing.” In the days before the event, it was common to encounter students who had never heard of Veritas, but remembered a poster with a picture of Stephen Colbert.

Ngu also credits participation from various campus ministries as a reason for the increased attendance over the last couple of years.

“The big turnout was largely because all the [ministries were] excited about it.”

Veritas' leadership team asked a different campus ministry to pray for the event each week. This strategy created further points of contact among the disparate groups, and energized the general body of each ministry in anticipation of the Forum. In addition, Ngu believes that the added prayer had a tangible effect on the outcome of the event. “The general principle is the more you let go, the more you give to God, the more you let him work,” she said. ■

# WHAT SCIENTISTS REALLY THINK

*Lecture from Cornell Alumna Draws over 100 Students*



In a lecture about religion and science at Cornell, author Elaine Ecklund encouraged “radical conversation” between the two communities.

Ecklund, Cornell '95, PhD '04, is an assistant professor of sociology and the director of the Religion and Public Life Program in the Institute of Urban Research at Rice University. She is perhaps most well-known for her latest book, *Science Vs. Religion: What Scientists Really Think*, which was released in May.

On October 28, she lectured at her alma mater at the invitation of Cornell United Religious Work ([www.curw.cornell.edu](http://www.curw.cornell.edu)). She spoke about her current research concerning the religious beliefs of scientists as documented in her latest book.

Cornell United Religious Work (CURW) was founded in 1929 as an umbrella organization for campus chaplains at Cornell and is sponsored by different denominations and faiths. Therefore, when the Christian community at Cornell received news that CURW was hosting Ecklund, a one-time InterVarsity campus minister, there was an organized effort to publicize the event. The Chesterton House, a Christian studies center designed to help students think critically and Christianly on different aspects of life, and Campus on a Hill, a student-led networking system between Christian students, ministries, and local churches, both took part in the promotion of the event, which drew over a hundred people.

Karl Johnson, Cornell '89, the founder and director of the Chesterton House, said, “Good turnouts mean it’s all the more likely that we can get similar speakers to return. At this point, the administration is well aware that for certain speakers, evangelical students tend to show in good numbers.”

Ecklund spoke about her five-year research effort concerning the religious beliefs of scientists, which brought her to survey 1,700 scientists from top universities. She personally interviewed 275 of them. Ecklund reported that 34% of all surveyed scientists were atheist, 30%



Tommy Lavergne

**Elaine Ecklund, Cornell '95, is the assistant professor of sociology and the director of the Religion and Public Life Program at Rice University and also the author of the recently released book, *Science Vs. Religion: What Scientists Really Think*.**

were agnostic, 27% had some belief in God, and 9% had no doubt of God’s existence. However, about a third of the self-proclaimed atheists also considered themselves to be spiritual. Furthermore,

one in five attends a place of worship at least once a month.

Ecklund encouraged increased dialogue between science and religion. Misunderstandings often polarize the two communities, she said, and we need scientists who are religious to assure scientific people that it is okay to be religious and to assure religious people that it is okay to be scientific.

During the Q & A session, a number of people in the audience expressed surprise and appreciation for the fact that there are a decent number of religiously-minded people in the scientific community. Others, however, expressed doubt and criticism. “What does science have to gain from religion?” one man asked.

The primary goal of the lecture, which aligns itself with Campus on a Hill’s focus on “intellectual evangelism” for the current school year, was to break down barriers that prevent people from coming to Christ. And though it’s hard to see any immediate, tangible results, the outlook of most Christians at Cornell remains positive. Josh Lequieu, a grad student active in Asian American InterVarsity, said, “The significance of the lecture is beyond the actual talk

itself. It’s what it stands for. I hope that talks like this continue to stir up dialogue and help to break down misconceptions that keep people from faith. These are moves in the right direction.” ■

***Ecklund encouraged increased dialogue between science and religion. Misunderstandings often polarize the two communities, she said.***

# A PERSONAL RELATIONSHIP WITH AN EXPANSIVE GOD

## Astronomer Says Universe Displays Creator's Character

**P** For Dr. Jennifer Wiseman, studying the universe can offer powerful insights into the character of God. The acclaimed astronomer was the featured speaker at Manna Christian Fellowship's ([www.princeton.edu/~manna](http://www.princeton.edu/~manna)) public lecture on November 13 in Princeton's McCormick Hall.

The Aquinas Institute, Faculty Commons, and Princeton Faith and Action co-sponsored the lecture. Princeton Faith and Action is Christian Union's leadership development ministry on campus.

Wiseman shared with students her overwhelming awe at the enormity and age of the ever-expanding universe. Such conditions are the "results of processes that God has used to produce a fruitful universe. It tells me something about the magnificence and majesty of God," she said.

Likewise, believers can infer the universe reflects the power, creativity, and artistic ability of a God who also "gives and enables life," Wiseman said.

Wiseman, who earned a doctorate in astronomy from Harvard University in 1995, works as chief of the Laboratory for Exoplanets and Stellar Astrophysics at the NASA Goddard Space Flight Center. She also serves as the president of the American Scientific Affiliation's executive council.

During her appearance at Princeton, Wiseman spoke in a personal – not professional – capacity and not as representative of her employer or any affiliation.

As a reflection of her personal views, Wiseman noted that her Christian beliefs tell her "God is, in fact, responsible for the universe."

The heavens reflect the handiwork of a God who "loves and enables us to investigate, appreciate, and understand the magnificent cosmos," Wiseman said.

For believers, she said, the starry skies reflect a powerful Creator who appreciates beauty and fashioned a fruitful universe. "The beauty of space can be inspiring. God is responsible for the heavens and everything we find."

The celestial realm also highlights God's patience and faithfulness. Specifically, she said, the age of the universe points to the patience of God.

"Things don't need to happen instantly," Wiseman said.

The faithfulness of God is illustrated in the precise specifications of the physical laws that govern the universe, she said. Even miniscule changes in any of the formulas behind the constants that rule the universe would result in adverse conditions.

"These fundamental physical constants can seem eerily fine-tuned," she said. "Our



**Astronomer Jennifer Wiseman spoke to Manna Christian Fellowship about the universe and insights into the character of God.**

universe, though perhaps one of many, has developed precisely as needed for complex life to thrive."

For example, the "gravitational constant dictates how the universe has expanded over time and the stability of the formation of stars and planets over time," she said.

Not only do conditions on Earth make it the only known planet to be hospitable to life, the Earth contains "life that is bulging at the seams."

Furthermore, God extended His love by enabling humans to "investigate, appreciate, and understand the magnificent cosmos of which they are a part," Wiseman said. "God is pleased with discovery and with good stewardship."

On a personal level, Wiseman remains enthusiastic about sharing the wonders

and enormity of a universe that contains 100 billion galaxies – a fascination that dates back to her childhood on a farm in Arkansas. At night, Wiseman took walks with her parents and dogs under a dark, starlit sky, and dreamed of exploring space with probes or telescopes or even as an astronaut—she describes exploration as a godly desire.

If you created a universe, wouldn't you want people to explore it?" Wiseman asked rhetorically.

Today, she still beams with admiration as she shares features of her home galaxy, which spans 150,000 light years across and holds 200 billion stars, as well as distant ones that are just being discovered by NASA's advanced telescopes and new technologies.

I loved my visit to Princeton and the eagerness with which students were seeking to learn about the universe and how science can complement a personal faith in God," she said. "I'd like to leave with people a sense of wonder and a sense of exploring the natural world."

Indeed, students and staffers at Princeton left Wiseman's lecture with that kind of appreciation.

"She was able to convey the immenseness and intricacy of our universe through breathtaking images from the Hubble Space Telescope," said Robert Kaita, a principal research physicist with the Plasma Physics Laboratory at Princeton. "At the same time, she was able to provide a human scale through her personal involvement with this remarkable instrument."

Students echoed those sentiments. "Wiseman presented an eloquent case for the study of the universe as a manifestation of God's creative powers," said Hanwei Kantzer '11.

Megan Wong '11 agreed. "It helped me remember how awesome God is and how gracious He is to love and care for us," she said.

In contrast to the vastness of the universe, Wiseman emphasized, "God has truly revealed Himself to be interested in what's on our hearts. We have a very generous God." ■

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# AN EXHORTATION TO ENGAGE

## *Colson: Christians Must Affirm First Amendment Rights*

“Time is of the essence” for Christians to get off the sidelines and stand up for their religious freedom in this country, says Chuck Colson, Brown '53.

Colson is sounding the rallying cry for Christians to get serious about thwarting threats to religious freedom. He's taking to the blogosphere and the airwaves to enlighten believers of the injustice against those who vote and speak out with faith.

Specifically, Colson encouraged Christians to take a stand regarding the ongoing California lawsuit involving same-sex marriage, *Perry v. Schwarzenegger*. In July, a California judge ruled in favor of the plaintiffs who want to overturn Proposition 8, which upholds marriage as being between a man and a woman.

“We cannot sit on the sidelines and watch our first freedom be destroyed by judicial fiat,” said Colson.





Federal Judge Vaughn Walker has raised controversy in his handling of the case. “Religious beliefs that gay and lesbian relationships are sinful or inferior to heterosexual relationships harms gays and lesbians,” said the judge. Additionally, he has concluded that “many of the purported interests identified by proponents are nothing more than a fear or unarticulated dislike of same-sex couples.”

On his *BreakPoint* radio broadcast, Colson said, “If this judge’s decision is upheld by the Ninth Circuit and eventually the Supreme Court, the religious beliefs of hundreds of millions of Americans will be seen as harmful in the eyes of the law.”

And that, says Colson, is not only a threat to marriage but religious freedom for all people.

“If you believe marriage should be reserved for one man and one woman, you are a homophobe and a bigot,” he stated. “Such legal reasoning not only charts the course for destroying religious liberty, it paves the way for societal chaos. Arguing against so-called same-sex marriage is not ‘gay bashing.’ It’s an argument for preserving traditional marriage.”

The founder of Prison Fellowship, Colson bases part of his argument for marriage on his vast experience of ministering to inmates and their families.

“I know the disaster that awaits if so-called same-sex ‘marriage’ is allowed to further devalue marriage and weaken the traditional American family,” he said.

The attorney defending California’s Proposition 8, David Thomson (Harvard ’91, Harvard Law ’94), has expressed similar views. “The optimal environment for raising children is with a biological mother and father,” said Thomson. “The plaintiffs

***“If this judge’s decision is upheld by the Ninth Circuit and eventually the Supreme Court, the religious beliefs of hundreds of millions of Americans will be seen as harmful in the eyes of the law.”***

couldn’t point to any other structure that was better.”

However, the focus of the trial was not so much on the welfare of children, but on mischaracterizing the motives of Christian and moral minded voters.

“Some supporters of same-sex marriage want to put morality on trial. They are saying it is illegitimate for Christians to vote their faith because they are expressing moral disapproval,” said Thompson.

Colson’s call for cultural engagement is not a new one. He has been working to engage Christians in the public square through the *BreakPoint* program for nearly 20 years. Additionally, the Chuck

Colson Center for Christian Worldview seeks “the transformation of believers as they apply biblical thinking to all of life, enabling them to transform their communities through the grace and truth of Jesus Christ.”

In 2009, Colson was one of the framers of the Manhattan Declaration, a document co-signed by a wide array of pro-family and pro-life leaders that affirms life, marriage, and religious liberty. His point about speaking out and standing up was reinforced in November when Apple removed the Manhattan Declaration App from its offerings after complaints by gay-identified activists.

In an Evangelical Press article Colson said, “With 300,000-plus available apps, it is surprising to us that there couldn’t continue to be an app focused on three views that millions of Americans have in common. In the spirit of civil public dialogue, we call on Apple to reinstate the Manhattan Declaration app and allow these issues to be debated in a reasoned and respectful manner.”

In light of such a cultural and political environment, Colson has raised the question, “Are Christians politically homeless?” In his Podcast, *Two Minute Warning*, Colson says, “The status quo is simply culturally and fiscally unsustainable. And we don’t help matters by allowing our votes to be taken for granted. The system needs to be shaken up. And those of us who believe in fiscal responsibly, the sanctity of life, the importance of traditional marriage, we’re the ones who need to do the shaking.”

Colson goes on to encourage viewers to start a national discussion through email, texting, and tweeting.

“We need to start a really vigorous national discussion,” he said. In summary, Colson asks viewers and listeners to ask themselves, “Is a new political party viable? Are we really politically homeless? Can our current system be rescued?” ■



*Courtesy of BreakPoint*

**Chuck Colson, Brown '53, is exhorting Christians to speak out and preserve their religious liberty.**

## **The First Amendment**

*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*

## A BOLD WITNESS

### Princeton Senior Challenges Status Quo in Philosophy Class

**P** The preceptor in the Princeton University philosophy class was adamant in his expressed opinion: belief in God was unintelligent.

The statement and atmosphere made Christians in the class uncomfortable, yet they remained silent. One senior knew it was time to take action.

When the preceptor (a graduate student who leads small group discussion) asked if anyone considered evolution to be flawed and believed in God, Adetola Olatunji raised her hand.

The Boston native and daughter of Nigerian immigrants was compelled to defend her Christian beliefs during the fall semester class.

“I felt like no one was allowed to disagree with him,” said Olatunji.

But raising her hand was not enough. Olatunji scheduled a meeting with the preceptor to explain her faith and her related desire to openly express her beliefs during appropriate classroom topics. The meeting with the preceptor also dealt with a dispute over a grade on a paper dealing with arguments in support of God.

“I knew I had to talk to him,” she said.

As preparation for her meeting, Olatunji prayed with Christian Union Ministry Fellow Lorri Bentsch, Princeton '91, and the women in her Christian Union Bible course.

“My faith means a lot to me,” she said. “During the meeting I was really nervous. He said there are other Christians in class, and he apologized to me. He said he respected me for standing up and expressing my faith. The meeting was good.”

More importantly, the preceptor subsequently allowed Olatunji ample time to express her views on

divergent issues in class. “I’m thankful to God for that,” she said. “It worked out. The preceptor definitely heard what I said.”

Olatunji said a surge in spiritual growth during the last year enabled her to handle the situation with grace.

“It’s really important to become strong in your faith,” said Olatunji, a senior who is majoring in political economics. “Faith is really necessary to survive on campus. It’s really easy to get sidetracked.”

Olatunji has been involved with Princeton Faith and Action, Christian Union’s leadership development ministry, since her freshman year. In particular, she said her involvement with a Christian Union Bible course has played a direct role in strengthening her faith and increasing her boldness. The Christian Union Bible courses are taught by highly-qualified ministry fellows and are known for their substance and depth. In the fall, the courses focused on 2<sup>nd</sup> Timothy. Additionally, ministry fellows dedicate many hours to counseling students during the school year.

“The women in my Bible course are so encouraging,” she said. “When you have that base and you know people are praying for you, it helps.”

***“Faith is really necessary to survive on campus. It’s really easy to get sidetracked.”***

Olatunji said it’s important for her to be grounded in their faith, especially in lecture halls that traditionally are unsupportive of Judeo-Christian beliefs. And, that certainly includes her enrollment in a philosophy course that introduces undergraduates to metaphysics and epistemology. Accordingly, it delves into questions concerning causation, truth, reality, perceptions, belief and the like.

“I’ve had to strengthen myself,” she said. “I’ve been learning a lot about spending more one-on-one time with [the Lord].”

Bentsch said she is pleased with Olatunji’s spiritual growth and dedication.

“Adetola has always been very open about her faith in Christ,” Bentsch said. “This year, she has felt challenged to be more bold and has been trusting God to use that boldness to make a difference in the lives of people around her.”

That boldness was quite evident at the conclusion of her meeting with the preceptor, who, despite admiring her conviction, still challenged her “to be open to other ideas.” Olatunji did not back down as she issued the same challenge to him.

“I hope you will also be open to other ideas,” she said. ■



Princeton senior Adetola Olatunji spoke out for Christianity during a philosophy class on campus.

## 'AN INVISIBLE LINE'

**Dartmouth Alumnus: Double Standard Exists for Religious Ideals**

**D** College campuses, particularly among leading universities, usually bask in their reputations for being safe havens for free speech – incubators of thoughtful exchanges.

However, the mantra can change when it comes to dialogues that involve the sovereignty of Christ. Just ask Noah Riner.

In fall 2005, Riner delivered a convocation speech at Dartmouth College that suggested that character matters as much as intelligence and talent – and that quality received scant attention at Dartmouth.

Riner's emphasis on the redemptive power of Christ sparked a backlash of complaints that he misused his privilege as student body president to proselytize a captive audience, according to news reports.

In a recent interview, Riner, now a graduate student in California, noted that religious ideas and intellectual ideas are often seen as separate on college campuses, especially at leading universities.

"There is sort of an invisible line between religious ideas and all other ideas," Riner said. "Christianity undergoes a closer scrutiny than other types of speech... A claim about Christianity is going to be questioned a little more directly."

In his well-publicized convocation speech, Riner noted that Dartmouth has produced a plethora of accomplished individuals, but its graduates also include some notoriously unprincipled ones.

"Character is what you do when no one is looking," he said.

Riner then pointed to Christ as the "solution to flawed people," including corrupt Dartmouth alums whom he named and other examples. "Jesus' message of redemption is simple. People are imperfect, and there are consequences for our actions."

At the same time, "He gave His life for our sin so that we

wouldn't have to bear the penalty of the law; so we could see love. The problem is me; the solution is God's love: Jesus on the cross, for us."

Riner rhetorically asked Dartmouth students, "What is the content of your character?"



**Noah Riner, Dartmouth '06, was the subject of controversy after referencing Jesus during a convocation speech on character in 2005.**

Pointing students to the redemptive power of Christ brought an immediate – and heated – reaction. The vice president of student life for the Student Assembly resigned her position in protest. The student newspaper, *The Dartmouth*, reported an e-mail message from Kaelin Goulet that called Riner's "choice of topic for the convocation speech reprehensible and an abuse of power."

Likewise, a fiery debate played out across campus as students argued Riner's rights to expression versus his focus on Christ as the "only way to find character," according to news reports.

Riner discussed his motivation for the speech in an interview with *Inside Higher Ed*.

"My goals were to challenge and inspire students and specifically to make them think deeply about character," he said. "And for me, Jesus is a natural figure to bring up with talking about character."

Riner also told the publication that he recognized the diversity of Dartmouth, but he was surprised by the intensity of the reaction.

"I hoped that people would discuss issues of character coming out of the speech. People [did] seem to

[think] about character a little more, and whether that's agreeing with me or disagreeing with me, that's still a good thing," he said.

Now pursuing a master of business administration at Stanford University, Riner said his speech prompted some "authentic conversations" with his Dartmouth classmates, despite some of the initial backlash.

***"Christianity undergoes a closer scrutiny than other types of speech... A claim about Christianity is going to be questioned a little more directly."***

“I really got to have some amazing coffee chats,” he said. “That was really rewarding, just so much better than a battle of ops.”

Still, Christianity isn’t always welcome on university campuses. “All too often people bring a lot of negative stereotypes to Christianity,” he said.

Seven years before Riner’s speech, another public reference to Christianity sparked controversy at Dartmouth.

In 1998, the local branch of Campus Crusade for Christ prepared to send all freshmen a copy of C.S. Lewis’ *Mere Christianity* via campus mail. The classic book presents Lewis’ arguments for the Christian faith. However, on December 2, a dean abruptly halted the mailing noting complaints from a handful of Jewish students and a few campus clergy members.

Chris West, who previously served as director of Campus Crusade’s outreach at Dartmouth, discussed the incident at the time

with Focus on the Family.

The clergy “leaned on us hard not to send books to ‘their’ students,” West told Focus.

After swift, unfavorable media coverage in the community, Dartmouth administrators immediately changed course and allowed the mailing.

West told Focus that Campus Crusade simply wanted to present Lewis’ arguments for Christianity.

“We wanted to show students that there are some very credible thinkers – some intellectual heavyweights – who embrace the claims of Christ,” he said. “C.S. Lewis is renowned as an author and scholar.”

Besides, what could be more appropriate than dialogue, debate and scholarship on a leading university campus? “We asked for nothing except for people to consider the message C.S. Lewis had in the book,” West said. ■

By Eileen Scott, Senior Writer

## A FIREWALL FOR FREEDOM

### *Foundation Defends Religious Liberty on America’s Campuses*

In 2002, Princeton Faith and Action, a leadership development ministry supported and resourced by Christian Union, was denied status as a student organization by Princeton University’s Dean of Religious Life.

After three years of receiving no explanation from the university, Princeton Faith and Action contacted the Foundation for Individual Rights in Education (FIRE), a Philadelphia-based organization with a mission “to defend and sustain individual rights at America’s colleges and universities.” FIRE exposed a double standard in the approval process and wrote a letter to Princeton University President Shirley M. Tilghman that said the “violations of Princeton’s own written guarantees of freedom of speech, association, and religion were inexcusable...”

Following the intervention by FIRE, Princeton Faith and Action was recognized by the university as a student organization and Tilghman promised that the university would work “to determine whether other procedural changes are necessary to ensure that we treat student expressive organizations fairly.”

In 2006, Reformed University Fellowship (RUF) was inexplicably suspended by Brown University. After Brown ignored requests from RUF for an explanation of its suspension, the student organization sought help from FIRE. After months of public pressure, the semester long suspension was finally lifted.

Since 1999, FIRE—which monitors cases and issues like these on its Web site—has been coming alongside of students, ministries, and organizations on campuses as it helps defend and sustain individual rights at America’s colleges. The non-profit foundation works primarily in the areas of

freedom of speech, legal equality, due process, religious liberty, and sanctity of conscience.

One of FIRE’s biggest cases in 2010, *Christian Legal Society v. Martinez*, could have resounding implications for ministries nationwide. In a 5-4 decision, the California Supreme Court ruled against The Christian Legal Society, which was denied recognition as a student organization by Hastings College because it required leaders and voting members to sign a statement of faith. The statement of faith included “biblical principles of sexual morality.” Hastings denied the application of the Christian Legal Society because it violated the school’s “all comers” policy, which requires all student organizations to admit any student as a voting member or leader.

The decision is expected to be appealed. In a news release, FIRE said the ruling was “a blow to freedom of association and religious liberty on campus.”

“The Supreme Court held that public universities may require student organizations to accept all students as voting members and allow all members to run for leadership positions, regardless of whether these students share the group’s core beliefs.”

FIRE expects the *Martinez* ruling to have negative repercussions for student organizations on campus, especially for those holding viewpoints that are controversial or unpopular. ■

*For more information on the Foundation for Individual Rights in Education or to download any of the organization’s Guides to Student Rights on Campus, visit [www.the-fire.org](http://www.the-fire.org).*

# POLITICAL CORRECTNESS AND THE COST OF FREE SPEECH

*Eastern Kentucky Professor Exhorts Christians to Speak Out on Campus*

**Y** He's been compared to a Nazi, accused of being ignorant of moral reasoning, and subjected to what he refers to as "thinly veiled contempt" during a nearly two-hour long presentation he gave at Eastern Kentucky University.

So what prompted such harsh name calling and disdain of Yale alumnus Dr. Todd Hartch? The assistant professor of history at Eastern Kentucky University (EKU) dared to speak out against a new university policy that he believes is detrimental to marriage.

This fall, EKU announced it would institute a dependent domestic partner benefit for university employees that would essentially give unmarried heterosexual couples and same-sex couples the same benefits package as married couples. This, Hartch believed, was the beginning of a slippery slope for the sanctity of marriage in Kentucky.

While his colleagues applauded the announcement by university president Doug Whitlock, Hartch publicly protested it. He wrote an opinion piece, which was published in EKU's campus newspaper, *The Progress*.

In the article, Hartch (Yale '89, M.A.R. '95, and Ph.D. 2000) outlined his concerns about the policy, which include the seeming endorsement of unmarried couples living together and conferring marriage-like benefits to them. Additionally, Hartch contended, the policy conflicts with the Kentucky Constitution, which, he says, states, "A legal status identical or substantially similar to that of marriage for unmarried individuals shall not be valid or recognized." Hartch also noted that the policy "adds significant financial liabilities to EKU at a time when state budgets are being slashed and offices are being closed."

In addition to adding an alternative viewpoint for the campus community, the op-ed piece also invigorated the professor.

"It felt good to get the socially conservative views that I'd been hiding for years out in the open," Hartch wrote in an article for *Public Discourse* entitled, "Campus Political Correctness and the Costs of Free Speech."

Hartch said he felt he needed to "hide" his views because it was just something that was done in the university environment.

"There is an atmosphere on campuses where we sense there are certain things that shouldn't be said. Maybe it's the fear of losing a career," he said. But underlying that atmosphere, Hartch believes, there is an element of spiritual warfare.

"I believe the powers of evil had an influence on campuses to such an extent that it warped the way people spoke out," he said. However, he added, "Once you do speak out, a lot of that fades away; you see it as the mirage it is."

So now, in addition to speaking out for marriage, Hartch is also encouraging fellow Christians to voice their views and stand up to the politically "correct" and the academy. He does caveat his exhortation by cautioning Christians to act in love.

"More Christians and social conservatives on campus are gen-

erally quiet," Hartch said, "so the voices heard are those espousing things we disagree with. The culture is going in a certain direction, and it's time for Christian faculty to speak out."

And if they don't, it's the students who suffer, says Hartch.

"I think most progressives and liberals are quite willing to speak up on marriage, abortion, and promiscuity; and they are not bashful about sharing [their] views, even in the classrooms," Hartch said. Additionally, he believes the silence of Christians is contributing to the furtherance of such "progressive" views.

Generations of students have never heard very good arguments for their beliefs. Very few could make a good philosophical defense of marriage," said Hartch.

And, without a true understanding of their beliefs, says Hartch, students' faith becomes relative.

Students tend to compartmentalize their lives and end up thinking that religious truth and scientific truth don't mix," he said. "We need to help them see that truth is truth. If something is said in the Bible as true, it's as true as scientific fact."

Yet, Hartch realizes that speaking out on behalf of their Christian faith may prove costly for faculty members, particularly those without tenure.

"This is an issue that is extremely loaded. Once you take a public position, you're branded for life. At larger universities it could end your career," Hartch said. However, he said, "My feeling is that most situations are not that extreme."

And in his *Public Discourse* article, Hartch leaves his readers with hope that real change can happen when Christians speak out.

Structures built on faulty foundations may look solid but are inherently unstable," he writes. "The contemporary university, resting on relativism, multiculturalism, and rationalism, does not have a coherent account of its purpose because its most cherished notions are mutually contradictory. Despite the fears of many (social) conservatives that it is unredeemable, the university is in fact ripe for criticism and reform. ■



**Professor Todd Hartch, Yale Ph.D. '00, is encouraging Christian faculty members and administrators to voice their beliefs on campus.**

***"Once you take a public position, you're branded for life. At larger universities it could end your career."***



CHRISTIAN  
UNION

# DOXA

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# 'THEY'RE CENSORING FREE SPEECH AND IDEAS'

**Exonerated Evangelists Consider Lawsuit against Penn**

**P**ENN Shortly after being found not guilty on disorderly conduct charges, two evangelists were discussing options to sue the University of Pennsylvania for what they consider to be a suppression of their First Amendment rights.

University of Pennsylvania police arrested Michael Marcavage and Kenneth Fleck on July 3. The charges of disorderly conduct were tied to the pair's evangelistic efforts outside the Masjid Al-Jamia mosque at 4228 Walnut Street in Philadelphia.

In November, a judge found the men not guilty of the charges. A prosecutor also dropped a related charge of obstruction of a highway.

A week later, their attorney, C. Scott Shields, sent a letter to university president Amy Gutmann demanding the university either agree to certain actions or face a lawsuit. Shields—who said the case boils down to “political correctness”—wants Penn to provide comprehensive training for police personnel in First Amendment issues or face a lawsuit for civil rights violations, malicious prosecution, and false imprisonment.

They're censoring free speech and ideas,” Shields said. “They cannot just arrest you because they don't like what you're saying. The marketplace of ideas is to be inclusive of all ideas.”

Shields insisted that Marcavage and Fleck were not disorderly, “They were out there preaching the gospel to the Muslims.”

However, an assistant district attorney said a security guard called police after seeing tensions escalate between mosque visitors and the evangelists, according to the *Daily Pennsylvanian*.

In a letter to Penn, the evangelists indicated they are seeking

the “institution of a policy for annual Police Department training to protect the rights of individuals to engage in free speech and the free exercise of religion on the public streets and sidewalks within the jurisdiction of the University Police Department.”

They also are seeking the dismissal of the arresting officer.

Nonetheless, assistant district attorney Joseph McCool said Penn police have adequate appreciation of First Amendment rights. “I think Penn police absolutely understands and respects First Amendment rights,” he told the *Daily Pennsylvanian*.

McCool said controversial scenarios can lead to “a public safety issue.” Essentially, police “tried to calm everyone down,” he said. “What else would we expect from police who protect us?”

Naturally, Marcavage and Fleck echoed different opinions. “We actually were very concerned over the fact that this was prosecuted to begin with,” said Marcavage, the president of the evangelistic organization Repent America.

Marcavage expressed dismay that his evangelistic efforts triggered his arrest next to a campus with deep religious roots.

What is profoundly ironic is the fact that the University of Pennsylvania has a history of open-air preaching dating back to George Whitefield. It has a rich Christian heritage,” Marcavage said. “It has fallen far from what it once was.

Our hope is to be free to return without any harassment.”

Marcavage also noted, “We love the Muslim people. We didn't even plan that day to minister outside Penn's Market. The Lord compelled us. We were preaching Christ outside the mosque and subsequently were arrested.” ■



*by permission of University of Pennsylvania*

**Two evangelists were arrested by University of Pennsylvania Police after preaching the Gospel to Muslims.**

**“What is profoundly ironic is the fact that the University of Pennsylvania has a history of open-air preaching dating back to George Whitefield. It has a rich Christian heritage.”**

# SEEKING THE KING OF GLORY

## Christian Union Hosts DOXA Conference



Over 150 Christian professionals and leaders gathered in Rye, New York, this October for Christian Union's inaugural DOXA conference. The conference was designed to edify, equip, and inspire Christians to seek God wholeheartedly and empower them to impact the culture for Christ.

According to Christian Union Founder and President Matt Bennett, DOXA (which is greek for *glory*), was designed to help transform and impact Christians for leadership in local churches, communities, and in their vocations. The conference is emblematic of the ministry's vision to not only train future leaders at the nation's leading universities, but to be a resource for Christians who want to develop a seeking God lifestyle.

"It's for anyone who wants to come and draw close to God... As we draw close to God, he draws close to us," Bennett told the audience during his opening remarks.

But drawing near to God isn't part of everyday life for most Americans, explained Bennett, Cornell '88, MBA '89.

"The world, in many ways, is aflame for Christ—but, not so much in the United

States and not so much in Europe," he said. "We don't know the Lord and seek him and draw close to him the way that he intended. There was a time when people

radically turned to God and sought him with their whole hearts. We need him again." Seeking the Lord, said Bennett, means "fervently praying, fasting, and humbling ourselves and coming close to God." He also spoke of the need for obeying God and gathering with fellow believers.

Bennett, who has worked in campus ministry for over 20 years, has witnessed firsthand the faith walks of Christians at various stages of their lives, and firmly believes in the importance of regular gatherings and the need to press in toward God through prayer and worship.

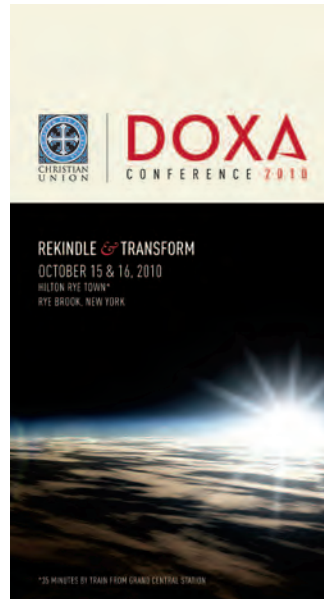
And that's what attendees found at DOXA, which was filled with plenary speakers, seminars, and vocational panels, along with times of extended worship and prayer. According to feedback from those who attended DOXA, the conference was an enormous success.

The event kicked off with a dynamic presentation by author and cultural commentator Eric Metaxas, Yale '84, who inspired the audience through a discussion about the obedient life of Dietrich Bonhoeffer. In his recent book, *Bonhoeffer: Pastor, Martyr, Prophet, Spy*, Metaxas chronicles the heroic life of the brave German minister.

Being Christian isn't about avoiding sin; it's about obeying God," Metaxas told the audience. "You cannot serve God unless you hear his voice."

That message of trusting and seeking God and listening to his voice was at the heart of the conference.

"I find my destiny in the Bible," said plenary speaker Wellington Boone. During his powerful and inspirational presenta-



tion, Boone, an international ministry leader and author, exhorted the importance of seeking God every day and fasting.

"I loved Bishop Boone's emphasis on knowing God through his Word and the importance of holiness in private, personal devotion," said one conference attendee. "DOXA was a blessing and an encouragement," said one person. "A solid experience," stated another.

At Saturday evening's plenary session, Max Anderson, Princeton '01 and Harvard M.B.A. '09, explained how his faith in Christ led him to co-author the Harvard MBA Oath with classmates. The oath, a type of mission statement in a society that is somewhat skeptical of business leaders, spread far beyond Harvard and has been signed by business school students all around the world.

Keynote speaker Dick Keyes (Harvard '64), director of L'Abri Fellowship in Southborough, Massachusetts, also emphasized the importance of recognizing God's sovereignty over all areas of life.

"God, who is the Lord, is not a God who is mute... God, who is the Lord, is not an afterthought. He is the way, truth, and life, the King and Lord of lords," he said.

The seminar and vocational panelists echoed that theme as they spoke of experiencing and honoring God through their vocations and their passions. Presentation topics included the arts, media, business, law, government, medicine, prayer and fasting, and adopting a seeking-God lifestyle.

Children's book author Sally Lloyd-Jones told seminar attendees about struggling with being a perfectionist as a writer and the difference between pursuing perfection and excellence. "There is no such thing as a perfect book," she said, "but there is an excellent book." She also shared that she was reluctant to fully trust



**Children's book author Sally Lloyd-Jones was among the panelists at the DOXA Conference, which was sponsored by Christian Union.**

States and not so much in Europe," he said. "We don't know the Lord and seek him and draw close to him the way that he intended. There was a time when people



the Lord as she thought God would call her to do something she didn't really want to do, like become a nun or a missionary in China. Years later, she realized that, "your calling is your place where your deepest gladness meets the world's greatest need."

William Inboden (Yale PhD '03), former Senior Director for Strategic Planning on the National Security Council, told attendees at the government panel to "be prepared to use worldly means to accomplish godly ends," and to "never compromise personal witness in politics." Lolita Jackson, community liaison for New York City Mayor Michael Bloomberg, shared her story of losing her idols of job and fi-

nancial security and ultimately finding the Lord by trusting him. She also encouraged attendees to "be salt and light," and gave the example of remaining firm in her refusal to work on Sundays so that she can keep the Sabbath holy.

"If we [Christians] don't stick out, people don't realize we are all around, quietly serving," said Jackson, Penn '89.

However, sticking out as a Christian doesn't always come naturally, even for devout believers.

"Unfortunately, there is a dearth of quality resources on this topic and many Christians who are passionate about honoring God in all of life are left to fend for

themselves and figure out things on their own," said Christian Union Ministry Fellow and DOXA Coordinator Nick Nowalk.

Therefore, whether hearing how Bonhoeffer surrendered his life in obedience to the Lord or of standing firm in honoring the Sabbath as Jackson has done, DOXA provided inspiration and practical teaching for seeking God and honoring him in all areas of life and living obediently for his glory.

As Psalm 24 states, "He will receive blessing from the LORD and vindication from God his Savior. Such is the generation of those who seek Him, who seek your face, O God of Jacob." ■

By Eileen Scott, Senior Writer

## A FORGOTTEN TRUTH IN THE MODERN CHURCH

### *Finding the Grace to Faithfully and Passionately Serve the Lord*



Cheap grace. It's one of the contemporary dangers to understanding faith, and it's a primary culprit in shortchanging Christians in their understanding of the Gospel and in a true relationship with Jesus Christ.

That was among the messages shared at the DOXA Conference this fall by Nick Nowalk, a Christian Union ministry fellow at Harvard. The core emphasis of Christian Union's DOXA Conference was to educate and inspire participants toward a seeking God lifestyle. Nowalk's message, *Seeking God is for Christians: Edwards, Tozer, and a Forgotten Truth in the Modern Church*, was one of several breakout sessions at the conference.

Nowalk pointed out that seeking God is not so much an exercise for so-called seekers or non-believers, but rather it is the calling of all Christians.

"In modern usage we hold 'seeker' services to attract non-Christians—that is, those who are atheist or agnostic but 'open' to spirituality are identified as 'seekers,' while Christians within the church are understood to be those who have 'arrived' and finished with their seeking," Nowalk stated.

However, according to Scripture, the exact opposite is true. Christians never truly "arrive" when it comes to seeking

God and a relationship with the Lord.

"In biblical usage, unbelievers are categorically said to not seek God," said Nowalk. "Moreover, of the hundreds of uses of 'seeking God' language throughout both the Old and New Testaments, virtually every positive statement about

such behavior is attributed to those who already know God, who are already in a saving, redemptive relationship with Him."

Nowalk also resounded the words of prominent evangelicals such as Jonathan Edwards who said, "The scriptures everywhere represent the seeking, striving, and labor of a Christian, as being chiefly after his conversion, and his conversion as being but the beginning of his work."

Likening a Christian's relationship to that of the initial passion a man feels during the romantic pursuit of a woman, Nowalk explained that Christians are often like the man who eventually becomes bored and discontent with the ongoing relationship. "We intuitively sense something is morally 'off' in such men," said Nowalk, "yet in the church at large today that sense is missing with respect to the way we treat relationship with God."

And the cause of such a casual relationship with



**Christian Union Ministry Fellow Nick Nowalk said that a seeking God lifestyle is the calling of all Christians.**

God? Cheap grace, said Nowalk.

“The Gospel is distorted so that we perceive ourselves to be free *from* the obligation to obey God, rather than possessing freedom from slavery to sin *for* obedience and love to God through the Spirit,” said Nowalk.

***“Grace, when it is authentic, is never satisfied with what it has attained in the past. It always wants more, and passionately presses on toward God in accordance with this divinely born spiritual hunger.”***

The sinful nature of man has a propensity toward downward drift, explained Nowalk, citing the teaching of D.A. Carson in his work, *For the Love of God*.

According to Carson, “Apart from grace-driven effort, people do not gravi-

tate toward godliness, prayer, obedience to Scripture, faith, and delight in the Lord. We drift toward compromise and call it tolerance; we drift toward disobedience and call it freedom; we drift toward superstition and call it faith. We cherish the indiscipline of loss of self-control and

call it relaxation; we slouch toward prayerlessness and delude ourselves into thinking we have escaped legalism; we slide toward godlessness and convince ourselves we have been liberated.”

Thus, it is Christians who are called to

seek God and draw near to him for continued redemption and life-giving grace. And that was the heart of the DOXA Conference, which called Christians to a faithful, passionate relationship with the Lord.

“Conversion is not the end, but the beginning of the pursuit of God,” Nowalk told participants. “Yes, we have attained redemption through Christ in one sense, so pursuing God is not legalism or seeking to earn or gain something from God from the stance of guilt or condemnation. But in another sense, we have ‘not yet’ attained the goal of our redemption, and so we press on to what is still to come, not satisfied with what we have already experienced.”

As Nowalk put it in his concluding remarks, “Grace, when it is authentic, is never satisfied with what it has attained in the past. It always wants more, and passionately presses on toward God in accordance with this divinely born spiritual hunger. Another way to say it: grace rejects moderation and complacency as singularly inappropriate attitudes within the sphere of knowing and loving God.” ■

By Catherine Elvy, Staff Writer

## LAW AND ORDER

### ***Christian Attorneys Called to be Mediators, Advocates for the Broken***

**I** BELIEVERS who labor in the legal profession are called to reflect Christ’s role as redeemer. That was one of the key messages from a panel discussion during the Christian Union’s Doxa Conference in Rye Brook, New York. Attorneys James Burghardt of Colorado, Richard Colquitt of Texas, and Paul Michalski of Connecticut highlighted issues affecting Christians in the legal field during a vocational section at the conference, which was held October 15-16 at the Hilton Rye Town.

“Jesus is not just our savior. He is our redeemer. He takes bad stuff, broken stuff, essentially junk,” said James Burghardt, a managing partner with Moye White LLP in Denver. “Jesus gives

us skills to help us to be redeemers, to help us fix broken stuff.”

“Given that we are constantly addressing complex, difficult, and ugly situations, it’s a privilege to ask Christ to help re-

impressed by God’s dedication to justice and concern for widows, orphans, and sojourners as well as the details of laws concerning creditor-debtor relationships.

“Something came out at me that had a

***“Believers can make a difference in the field of law just as they can make a difference in any sphere of influence in our culture. The key is exhibiting Christian character.”***

deem those situations and to try to mediate difficult disputes.”

Some of Burghardt’s initial interest in law developed when he read the Book of Deuteronomy as a young believer. Burghardt, Princeton ’73, especially was

real influence on my life,” said Burghardt, who had been working as an underwriter of municipal bonds at an investment-banking firm in Chicago to save money for seminary.

Eventually, Burghardt’s wife, Jackie,



**Paul Michalski, Richard Colquitt, and Jim Burghardt shared their personal experiences in the legal profession during the first annual DOXA conference.**

said, “You know, you ought to be a lawyer.” Burghardt also was touched by the realization that his mission field could exist within his vocational sphere.

“I began to think about it,” said Burghardt, who later developed an expertise in bankruptcy reorganization for businesses. “I saw providence intervene.”

Likewise, as Burghardt developed legal specialties, he found himself with a “natural proclivity to get in the middle, to save the case. It finally occurred to me that what I was doing was mediating. Jesus said, ‘Blessed are the peacemakers.’ This was something I really wanted to pursue.”

In one case, Burghardt represented a bank that specialized in agricultural loans; he was involved in intense negotiations with an attorney for a third-generation farmer who was attempting to reorganize insurmountable debt. Burghardt was so struck by the farmer’s fervent determination to keep his farm that he made a special inquiry to the debtors’ attorney. He learned the man’s real motivation was to die in his family’s farmhouse.

As a result, Burghardt negotiated a deal for the bank to take title of the farm but grant a “life estate” of the farmhouse plus

five acres. That arrangement enabled the farmer to retain ownership of the farmhouse for the remainder of his life.

“It’s when you make yourself open to God that you never know when opportunities will open,” he said. “Providence happens all of the time, whether you perceive it or not.”

Likewise, Colquitt encouraged the audience to remember their need to reflect Christ in the workplace and to reflect the call to practice the love described in 1 Corinthians 13.

“We are supposed to be salt in our law practices,” said Colquitt, who also attends Redeemer Seminary in Dallas. “What are you really doing as a believer in your law practice? Am I salty?”

Colquitt’s sons, Christopher ’07 and David ’09, were active in Princeton Faith and Action ([www.pfanda.com](http://www.pfanda.com)) during their studies at Princeton.

Paul Michalski, of Darien, Connecticut, highlighted the transformative power of Christ in his marriage and on his demeanor—in particular, his ability to stay “inexplicably calm” in stressful circumstances.

After committing his life to Christ, Michalski said, his priorities shifted to

God, his wife, children, and then work. “Really, God wants us to succeed at all of these things,” he said.

Michalski, Harvard ’83, J.D. ’86, is on the leadership team of the New Canaan Society, a national organization that exhorts men to “Live Pure; Seek Truth; Right Wrong; Worship the King.”

He noted that “believers can make a difference in the field of law just as they can make a difference in any sphere of influence in our culture. The key is exhibiting Christian character.”

Likewise, believers “should consider entering the field of law if they believe that the skills and gifts with which God has equipped them would permit them to glorify God best in law. God does uniquely prepare certain people for law, and those people can best serve him by being a ‘faithful presence’ in the legal field.”

Ultimately, Christians in the legal field should look to the biblical characters of Daniel and Joseph as role models. Those men won the respect of their leaders and remained faithful in their service to God.

“The Lord will make a way. That is part of providence,” Burghardt said. “You have to be prepared to go the distance.” ■

## BEING A LIGHT IN TINSELTOWN

*Industry Veterans Are Determined to Make a Difference*

**I** Writer and producer Dave Alan Johnson nearly left Hollywood to become a missionary after being disillusioned with the practices and politics of the entertainment industry. But a conversation with his wife, Diane, quickly changed his mind.

“Name one place on earth that needs missionaries more than where you are right now,” she said.

Johnson was one of the speakers who spoke about how Christians can use the media to impact culture when Christian Union hosted the DOXA Conference October 15 and 16 in Rye Brook, New York.

“We are called to be a light in a dark place. People know I’m a believer,” he said. “God will use you where you are. We’re not called to be successful. We’re called to be faithful. That is our responsibility.”

Believers, especially those with ties to the Ivy League, should pause to consider opportunities in the media industry where they can play a pivotal role in shaping modern values and culture, he said. Johnson estimated as many as half of the top executives in the media industry have

ties to the Ivy League.

“There is a very strong contingent of Ivy League players who run the entertainment business, especially the creative executives – the people who run the networks and studios,” Johnson said. “I know a lot of them, and they mostly went to those schools.”

The key to influencing programming in Tinseltown is to have a voice in funding and leadership decisions.

“We need Christian money to flow in. Also, we will start to change programming when Christians are in positions of power in the studios and networks,” he said. “Kids coming out of the Ivy League end up in positions of power and control. That’s true of many industries, including the movie and television industry.”

Johnson’s son, Matt, is a junior at Columbia University, where he is majoring in history.

As for Dave Johnson, the Arizona State University graduate has created, produced, written, and directed nearly \$500 million worth of entertainment projects during a career that already spans more than two decades. In that time, he has col-

laborated with some of Hollywood’s top names, including Steven Spielberg.

Throughout his career, Johnson has helped create products for major entertainment companies including Disney, Paramount, Sony, Warner Brothers, DreamWorks, and all the major networks.

Among his credentials, Johnson served as a co-creator and executive producer for *Sue Thomas: F.B. Eye*, a television series that originally appeared on PAX TV. He also served as co-creator and executive producer for another PAX TV series, *Doc*. Johnson served as co-creator and executive producer for *High Incident*, a police drama produced by DreamWorks Television for the ABC network in the 1990s.

While he has enjoyed a series of successes, Johnson noted that working in an industry where “dishonesty is woven into the glittery, superficial fabric” can be frustrating. But he realizes he has been called to impact the culture.

“God is amazing. God does not need my help. He desires me to be available. I’m a vessel,” Johnson said.



**Dave Alan Johnson, George Sarris, and Gene Lofaro discuss the impact Christians can have on culture through the media during the DOXA conference held this fall.**

Ultimately, Johnson and other Christians in the entertainment world say it is important for young believers to consider careers in the media machine because of its ability to have a sweeping impact on culture.

“I would encourage any Ivy League student who has an interest in entertainment to seek God about whether that’s where they are supposed to be. It’s certainly needed,” Johnson said. “It’s a very important mission field.”

Nonetheless, the challenges are real. “People in Hollywood are in and out of jobs all of the time. You sort of don’t know where your next job is,” he said. “One minute you’re hot, and the next you’re not.”

Although Johnson does not produce Christian programming, he said, “what I

do make is a great product that has Christian truths.”

Gene Lofaro and George Sarris, veterans with a wide array of experience in the

ably and to demonstrate Christian love.

“God wants us to enter the world arena with integrity. We need to love God more than our careers,” he said. “We also need

***“Kids coming out of the Ivy League end up in positions of power and control. That’s true of many industries, including the movie and television industry.”***

television commercials industry, also told the audience to remember to follow their divine callings and assignments. Sarris emphasized his conviction that believers in the media are called to practice honor-

to genuinely love people without a hidden agenda.”

Johnson agreed. “Hollywood is a dark place, but we can have an impact,” he said. “Do what you can, and do the best at it.” ■

*By Eileen Scott, Senior Writer*

## IN THE SHELTER OF THE ALMIGHTY

***L’Abri Director Helps Christians Seek the Lord, Hear His Voice***

**H** In order for Christians to impact the world, they must engage the culture. Yet, in order to deepen their faith, Christians often need to step away from the pressures of the world and spend time seeking God. And that’s precisely what Dick Keyes, Harvard ’64, has been helping people do for more than thirty years.

As director of L’Abri Fellowship in Southborough, Massachusetts, Keyes helps seekers and Christians explore God’s presence in all areas of their lives, and helps visitors to L’Abri integrate the “so-called” secular aspects with the sacred.

Keyes shared this message as a keynote speaker during Christian Union’s DOXA Conference this fall at the Hilton Rye Brook in Rye Brook, New York.

L’Abri was founded fifty years ago by Christian evangelist, theologian, and philosopher Francis Schaeffer and his wife, Edith. Visitors experience intimate community at residential study centers where they focus on the deeper questions of faith and life. Open to believers and non-believers, L’Abri encourages contemplation, study, and exploration of scrip-

ture and what it means to be a Christian.

Keyes was introduced to Christianity during his senior year at Harvard, but did not become a Christian until after he experienced the power of L’Abri the following year. After graduation, he and a friend obtained a deferment from Vietnam and

continued studying for a year in France. Prior to starting at the University, the two were given the address to L’Abri in Switzerland.

Faith was described and defended in a more full and vigorous way,” Keyes says of his experience at L’Abri. “Looking at the world through Christian eyes enabled me to make sense of it.” Keyes spent the next year exploring the truths Francis Schaeffer taught him.

Over the course of the year, I began to realize this is true. It would take more belief to deny it. By the end of the year, I knew I wanted to be a Christian.”

Keyes returned to the U.S., served in the National Guard, and embarked upon a business profession. Soon after, he felt the call to go to seminary.

He went to Westminster Seminary and kept in contact with the Schaeffer



**Dick Keyes, Harvard ’64 and Director of L’Abri Fellowship in Southborough, MA, helps Christians integrate their faith and their lives.**



## HARVEY FELLOWS PROGRAM

GRADUATE  
SCHOLARSHIPS  
FOR  
CHRISTIANS  
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fers and L'Abri. After graduation, he began working for a small London branch of L'Abri and served as a local church pastor. However, in 1979 he and his family returned to the U.S., and he started L'Abri in Massachusetts.

"I'm deeply convinced that a community model is a powerful way to communicate the way of the Gospel," said Keyes. "Christian life is a very rich life and includes all of life. Having someone live with you enables you to see that."

Although L'Abri literally means "the shelter," Keyes explains it's not a place for people to retreat from the world.

***What Keyes strives to impart is an understanding of the fluidity of faith into all aspects of life; that faith and vocation are not separate, and one profession is not necessarily more holy than another.***

Rather it's a place to refresh to more fully engage the world.

"We see it as a shelter to stop and think and to have shelter from business. It's a place where it's possible to reflect, to read, and to pray without being pulled on by all the commitments of the rest of normal life."

Additionally, Keyes says it provides an alternative from a world where the big questions don't get asked very often. "We very much want it to be a place of asking questions that are unsettling," he said.

How long visitors stay at L'Abri varies. Some stay three days; others stay three months. Everyone contributes to life at L'Abri, sharing chores and witnessing Christ to one another.

However, non-believers and seekers are also welcome to explore their beliefs, doubts, and questions.

However, Keyes said, unlike the 1960s, today's non-believers are more purposeful and have thought about faith and their vocations.

Many people who come to L'Abri are also at a vocational crossroads. What Keyes strives to impart is an understanding of the fluidity of faith into all aspects of life; that faith and vocation are not separate, and one profession is not necessarily more holy than another.

"We dissuade people from the idea that ministry is more important," he

said. "We help them have a more biblical framework. We try and help people understand what their gifts and motivations are."

Additionally, Keyes believes there is a vocational hierarchy among some Christians that values ministry over all else. Therefore, he says, it's critical for Christians to explore what faith really means and how to live all aspects of their lives in the reflection of Christ.

Ultimately, Keyes says, Christians don't have to sacrifice relationship with God to operate in a career or culture.

"We really, really, really need both," he said. "We need to seek God and pray to God and be involved in culture and society." ■

# SERVING GOD IN GOVERNMENT

*'It Can Be an Honorable Calling'*



As a former Senior Director for Strategic Planning with the National Security Council and a former member of the Policy Planning Staff at the Department of State, William Inboden, Yale Ph.D. '03, knows Washington, D.C. He also knows what it means to live out his Christian faith in a partisan climate that can become frosty, even among Christians.

As a result, Inboden says, Christian policy makers are faced with the challenge of disagreeing with those of opposing views, while maintaining their witness. That, he says, means acting with charity, love, and humility toward those with whom he disagrees.

For Inboden, navigating that challenge has meant maintaining a personal commitment to Christ. While in Washington, he was involved in a biblically grounded church, which included others who worked in the political arena. Inboden also participated in regular study of scripture and church history.

"There was accountability at the church to maintain a good witness and not to fall into the trap of seeing politics as the ultimate calling above our fidelity to Christ," he said.

Inboden had the benefit of learning from other Christians in government early on in his own career. Originally interested in exploring a possible vocation in the ministry, Inboden first came to Washington in the early 1990s to serve an internship with the Senate Chaplain. However, when the chaplain fell ill, Inboden had to "scramble" to find another internship. Subsequently, friends helped him secure an internship with Senator Dan Coats of Indiana, whom Inboden describes as a dedicated Christian.

Additionally, several members of Coats' staff were also Christians, he said. Thus, he learned he could serve God through government service.

"It can be an honorable vocational calling," said Inboden, who was a member of the Government panel at Christian Union's DOXA conference this fall.

"In Genesis and Romans, we see that

God's mandates include government as a means to preserve order," he said. "The calling of working in government is part of God's creation for preserving order in the world." And sometimes, he says, that means simply keeping things running smoothly.

"When Christians think of working in government, they often think of contention and the controversial moral issues like abortion, same-sex marriage, human rights. Those are important," he said, "But what's also important for a vast majority of people is the basic provision of services and preserving law and order to conduct their lives peaceably. One only has to visit chaotic, failed states to see the awful consequences when order is not being preserved."

However, the means by which that order is maintained is not always clear-cut, said Inboden.

"Rarely is there a biblically mandated position on a specific policy or bill," he said.

Therefore, Christians must think through what biblical principles apply to the issues, while resisting the temptation to think there is a always specific Christian position, he explained.

Additionally, he said, Christians in government ought to "be prepared to use secular means to accomplish godly ends." However, he warns, "Christians should never sin to advance their cause."

By way of example, he describes using such measures when working to secure human rights for citizens of a nation with significant human rights abuses. While the country had no interest in the human rights of its people, the administration did want better foreign relations with the United States. A deal was struck on human rights in order to further those relations. In other words, the "secular" means of leveraging better international relations was used to accomplish the godly means of securing human rights for the citizens of an oppressed nation.

In 2008, he wrote the book, *Religion and American Foreign Policy, 1945-1960: The Soul of Containment*.

Today, Inboden serves as the Distinguished Scholar at the Strauss Center for International Security and Law and as assistant professor at the LBJ School of Public Affairs at the University of Texas-



**Will Inboden, Yale Ph.D. '03, is a former Senior Director for Strategic Planning with the National Security Council and a former member of the Policy Planning Staff at the Department of State.**

Austin. And while those corridors can lead to different purposes, Inboden points out the two do intertwine. For example, he cites former Secretary of State Henry Kissinger, Harvard '52, PhD '54, who went on to become a faculty member at Harvard. Kissinger also served as the Director of the Harvard Defense Studies Program and the Harvard International Seminar.

For now, however, Inboden says he is content to serve students as a faithful faculty member; but he doesn't rule out a future return to Washington. However, whether he's in the classroom or in Washington, Inboden continues to strive to serve God and country through faithful service and Christian integrity. ■

# ON EAGLES' WINGS

**Former Aviation Exec Devoted to Instilling Character, Ethics**

**P** Despite a rich family history of building aircraft that soared to new heights, taking a leap of faith didn't come naturally for Sanford "Sandy" McDonnell, former chairman of the McDonnell Douglas Corporation. But once he surrendered his own need for answers, his faith also began to soar. As a result, his passion for godliness and ethics has left a contrail of profoundly changed lives.

McDonnell was baptized in the Episcopal Church, but he didn't attend regularly when he entered Princeton in 1940. In fact, he said, he was a confirmed agnostic who didn't give his heart to Christ until he was 44 years old. He cites Robert E. Hage, a former vice president at McDonnell Douglas Corporation, as the catalyst to his conversion. McDonnell '44 wrote of that conversion in Christian Union's book, *Under God's Power: Princeton Alumni and the Pursuit of Faith*.

"With my training as an engineer, I kept trying to get all the answers to my questions about Christ before I was willing to make a commitment to Him," he wrote. "Bob finally made me realize that if I waited until I had all the answers, I would never take that vital first step of asking Christ to come into my life as my personal Savior. He pointed out that it had to be an act of faith because no one has all the answers. And the only thing I had to lose was my pride."

In surrendering his pride, McDonnell found salvation as well as a deeper appreciation for the impact of faith and ethics in life and the workplace. As a result, he instituted the McDonnell Code of Ethics at the company.

A former national president of the Boy Scouts of America, he based the corporation's code of ethics on the Scout Oath. He said he was so impressed by the Scouts' mission to live up to their oath that he asked himself, "What about the young people coming to us out of universities? What kind of values are they getting?"

McDonnell formed a committee, giving them the Boy Scout oath and parameters for what he believed the McDonnell Code should embody. In April 1983, the newly-established code was unanimously voted on and adopted by the company.

"Integrity and ethics exist in the individual or they do not exist at all," states the oath's introduction. "They must be upheld by individuals or they are not upheld at all." The code goes on to encourage each McDonnell employee to be honest, reliable, truthful, cooperative, fair, law-abiding, committed, economical, and dedicated.

"We didn't stop there," McDonnell said. "We set up a training program to teach all of us to learn how to live by these [values]. It was mandatory. It was an eight-hour long session showing you how to make ethical decisions in the work place."

The ethics training began with the organization's leadership. By the time McDonnell retired in 1988, half of the company's 120,000 employees had been trained.

However, McDonnell wanted the oath to make

an even greater impact on society.

That got me thinking – we shouldn't wait until [the young people] come to McDonnell Douglas. We should encourage character education in the schools," he said.

For the last 22 years, McDonnell has worked 40 hours a week to bring charac-



**Princeton Alumnus Sandy McDonnell '44, pictured with his wife Priscilla, is a former chairman of the McDonnell Douglas Corporation.**

He'd love your thoughts  
on bending the rules.

Always take the high road.  
Support character education.

**CHARACTERplus**  
A Program of Inspiring Schools Initiative (ISI) 2007

**CHARACTERplus, an initiative developed by Sandy McDonnell (Princeton '44), helps schools develop character education curriculum and programs.**

**For the last 22 years, McDonnell has worked 40 hours a week to bring character education to the nation's public schools.**

ter education to the nation's public schools.

In 1988, McDonnell led the founding of CHARACTERplus, a cooperative effort among school districts. The program helps individual schools develop character education curriculum and programs



that meet the needs of their unique communities.

CHARACTER<sub>plus</sub> is present in more than 600 schools from 100 school districts and is touching the lives of 25,000 teachers and more than 300,000 students throughout Missouri and Illinois. Through this program, McDonnell hopes to transform the hearts of the students in a profound way.

“You can’t teach Christian values in public school, but you can teach basic val-

ues,” he said. “Hopefully, young people could come to Christ through this.”

In a 2005 article for the *Econ-Exchange*, a publication of the Powell Center for Economic Literacy, McDonnell wrote of the dire consequences of a workforce absent of leaders with strong character: “Character without knowledge is weak and feeble, but knowledge without character is dangerous and a potential menace to society.”

He added, “America cannot remain strong if schools graduate young people

who are brilliant but dishonest, who have great intellectual knowledge but don’t really care about others, who are highly creative thinkers but are irresponsible. And America will not remain strong economically if corporate leaders are not honest, responsible, respectful, and caring.”

Thus, even in his 80s, McDonnell continues to empower the next generation to rise above a world of ethical mediocrity and soar as men and women of character. ■

By Catherine Elvy, Staff Writer

## FROM THE INNER CITY TO THE IVY LEAGUE

### *Brown Alumnus Seeks to Leave a Legacy of Hope*

**B**ROWN Cedric Jennings says he just tries to transmit hope as he works with young people who are battling the hardships of Washington, D.C.’s poorest neighborhoods.

The 1999 Brown alumnus is certainly familiar with overcoming insurmountable obstacles. He was the central feature of *A Hope in the Unseen: An American Odyssey from the Inner City to the Ivy League*, a book based on journalist Ron Suskind’s Pulitzer Prize-winning *Wall Street Journal* articles.

The series chronicled the harassment Jennings faced for being a stellar student in a high school in one of Washington’s roughest neighborhoods, his determination to attend an Ivy League university despite unconquerable odds, and his initial two arduous years at Brown.

Today, as he speaks across the country and serves as the director of the Office of Youth Programs in Washington, Jennings said he aims to offer inspiration to young people facing academic, economic, and social adversities.

“I try to listen from a nonjudgmental perspective,” he said. “Once upon a time, I was 15 and anxious about the first day of school and not fitting in.”

Jennings, who majored in education with a minor in applied math at Brown, earned a master in education at Harvard University in 2002 and a master of social work from the University of Michigan in 2003.

“My specialty has been to look at youth who would be deemed to be high-risk,” he said. “I have a passion for developing all youth.”

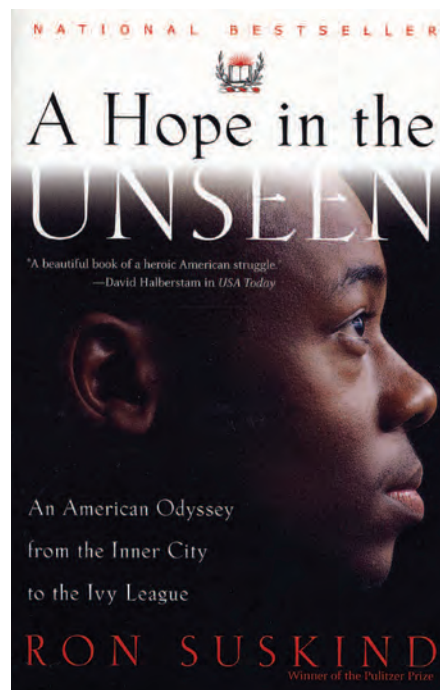
The key to reaching troubled young people is to “do more listening than anything else. You don’t talk about yourself,” Jennings said. “In most instances, when

working with high-risk populations, they’ve never really had a consistent person who listened. They’ve never really had someone to value them.”

Not surprisingly, inner-city youths often “want to bring down high achievers,” he said.

Jennings was such a go-getter when Suskind discovered him at Frank W. Ballou Senior High, a turbulent school in the impoverished southeast corner of Washington.

In an interview with Random House Inc., Suskind described his initial en-



**Jennings triumphs have been chronicled in the highly acclaimed book *A Hope in the Unseen: An American Odyssey from the Inner City to the Ivy League*.**



**Cedric Jennings, Brown '99, overcame hardship as a youth and is now working to help bring hope to young people in Washington D.C.'s poorest neighborhoods.**

counter with Jennings while pursuing an assignment with the *Wall Street Journal* that involved reporting on honors students in crime-infested schools. Suskind quickly realized that most top students did not want to be noticed and, rather, were virtually undercover.

However, Jennings showed up in the principal's office to protest a grade in computer science and made a marked impression on Suskind, who recalled the youth insisting he was going to fight his grade with documentation.

"And, he turns on his heels and walks out – nothing undercover about him," Suskind told Random House.

School administrators immediately warned Suskind that Jennings was a nuisance, despite being on his way to valedictorian. They described his problems as possessing too much pride and a quick tongue that landed him in trouble.

But, Jennings' quest to study his way out of the ghetto eventually paid off when

he was accepted in Brown. Unwavering support from his mother—and their Pentecostal faith—propelled Jennings, who also caught a glimpse of hope during an M.I.T. summer program for minorities.

At Brown, however, Jennings realized he had little in common with most of his classmates, many of whom were from privileged backgrounds. Nonetheless, he relied on his faith and intellect to keep alive his hopes for a future of acceptance and rewards.

"I had to reach out of my comfort zone," he said.

Jennings also described his initial experience at Brown as "being a fish out of water. You grow up in an environment that is the polar opposite. But, we all ended up at the same place – Brown University – wanting the same things."

Not surprisingly, Jennings cherishes many of his friendships from his days at Brown. "I met some really good people there," he said. "Some have become life-

long friends."

In the decade following the publication of *A Hope in the Unseen*, Jennings has appeared on campuses and talk shows to share the story of his compelling journey.

After undergraduate studies, Jennings' career path took him from stints at The Salvation Army to an Internet start-up, a data mining company, education think tank, and a foster care firm. With the lure of new opportunities, Jennings also pursued advanced degrees at Harvard and Michigan universities.

Today, as he shares his story across the country, Jennings wants people to know he is a hard worker who has learned a lot.


"Everybody knows my business – everybody knows Cedric Jennings. I don't usually like to have everything out there. I'm still very private," he said. "In the bigger scheme of things, you're helping someone else."

Jennings just wants to leave a legacy of hope. ■

By Catherine Elvy, Staff Writer

## AN EXPERT IN MANAGING MONEY

### Howard Dayton Launches New Ministry

 After studying biblical financial principles for nearly forty years, Howard Dayton has not lost his enthusiasm for teaching believers how to handle money.

"Just generally, folks don't know that much about money," said Dayton, Cornell '66, School of Hotel Management '67. "Fifteen percent of what Jesus said was about money."

In February 2010, Dayton put decades of experience in sharing Christian financial principles to work when he launched Compass—Finances God's Way, a non-profit interdenominational ministry based in Longwood, Florida.

The core of the ministry's curriculum centers on small-group studies that teach biblical principles for handling finances to individuals, families, and businesspeople.

"No man can serve two masters. Too often, we've tried to serve money," said Dayton. "The Lord knows the best way for us to handle money."

In 1985, Dayton founded Florida-based Crown Ministries, which merged with Larry Burkett's Christian Financial Concepts in September 2000 to form Crown Financial Ministries.

During his tenure as chief executive officer, Crown became the world's largest financial ministry, reaching more than 50 million people in eighty countries. At Crown, Dayton hosted the nationally syndicated radio programs, *Money Matters*, *How to Manage Your Money*, and *Ted and Tony*.

In 2009, Dayton returned to Florida and later founded

Compass to return to a focus on teaching financial principles through small-group studies.



**Howard Dayton, Cornell '66, is helping Christians apply Christian principles to financial matters.**

"The most significant opportunities for life change [occur] in small groups," Dayton said. "My calling in life is the small-group study."

Indeed, Dayton accepted Christ as his personal Savior through the influence of a small group of businessmen in the early 1970s. At the time, he was concentrating on commercial real estate development in Central Florida after launching a railroad-themed restaurant in

Orlando. During an earlier stint in the U.S. Navy, he operated officer clubs.

“My primary focus was to become as rich as possible,” Dayton said.

But that focus began to change after a colleague challenged him to study what the Bible actually said about finances. Dayton’s research led him to analyze and categorize about 2,350 Scripture verses dealing with monetary issues.

“It took a year to do,” he said. “It totally transformed my life. This was before personal computers. I took paper and scissors and put verses into categories including honesty, debt, God’s ownership. I arranged them by topic and typed them again.”

The intense study allowed Dayton to internalize Biblical principles regarding financial matters. Sharing the findings then became his passion in life, Dayton said.

His research also led to a series of books, including his inaugural work, *Your Money: Frustration or Freedom*, in 1979. Other titles include: *Your Money Counts*; *Free and Clear: God’s Road Map to Debt-Free Living*; *Your Money Map*; and *Money and Marriage God’s Way*. He has authored a handful of small-group studies and produced several video series.

“What God says about handling money is quite different from what culture tells us,” he said.

Overall, Dayton laments that Christians “generally don’t know that much about money. Too often, we’ve tried to serve money. The Lord knows the best way for us to handle money.”

***“The borrower is servant to the lender. The Lord doesn’t want us to serve our creditors.”***

He also points out that charitable giving among Christians is only slightly higher than among the general population, 2.6 percent vs. 2.4 percent.

On a related note, Dayton is extremely concerned about the pervasive issue of debt. “The borrower is servant to the lender,” Dayton said. “The Lord doesn’t want us to serve our creditors.”

Along those lines, Dayton and his wife, Bev, have lived debt-free for more than thirty years. The couple kept their “starter” home in Central Florida for nearly three decades, and Bev drove the same car for seventeen years. Dayton also

lightheartedly highlights that he once paid \$100 for a truck he drove for five years.

“I’d much rather have a paid-for-car smell than a new-car smell,” he said. “We just made those decisions. We kept saving, investing, and getting out of debt. We would buy used cars and drive them ’til the wheels fell off.”

Dayton made it a point to not receive a salary while serving with Crown. “It’s just what the Lord told me to do,” he said.

Ultimately, Dayton wants believers to understand godly principles of financial matters.

“The objective is to become completely debt-free. Borrow as little as possible. Pay it off as quickly as possible. The reason debt is a big issue is because it’s a big issue in our culture... We’re called to be faithful stewards,” he said.

In summary, he said, “Debt is bad. Saving is good. Giving is fun, and stuff is meaningless.” ■

By Eileen Scott, Senior Writer

## **‘ALL GIRLS ALLOWED’**

***Peace Prize Nominee Works to End China’s One-Child Policy***

**H** As a student, Chai Ling risked her life during the Tiananmen Square massacre to fight for freedom from Communist oppression. Today, the two-time Nobel Peace Prize nominee continues to bring attention to a different kind of oppression and massacre, one that targets babies in China, her homeland.

Ling, Princeton ’93 and Harvard MBA ’98, is now an American citizen and a Christian. She is the founder of Jenzabar, a software company that serves higher education, and All Girls Allowed, a non-profit foundation that seeks to restore life, value, and dignity to girls and mothers, and to reveal the injustice of China’s

one-child policy.

Abolishing the one-child policy is God’s work, Chai said; her work revolves around making people aware of the killing and abandonment of unwanted children. The policy, initiated in 1979 as a means of controlling the then booming population, requires parents to have birth permits. If they have more than one child, they are forced to abort the baby or pay fines as high as \$40,000. In a country where 495 million people live on less than two dollars a day, those fines are staggering.

Equally staggering, according to Chai, there are 35,000 forced abortions in China every day. And, because boys are “valued” more, girls are being abandoned



**Chinese Activist Chai Ling, Princeton ’93 and Harvard MBA ’98, is bringing awareness to the massacre of babies at the hands of China’s One Child Policy.**

and killed so that parents will have an opportunity to give birth to a boy.

Chai compares the cruelty to that of the Tiananmen Square massacre. “There is a massacre every hour,” she said. “And the world is asleep at the switch.”

A recent YouTube video of a mother forced to abort her eight-month-old child serves as a violent wake-up call and is posted on the All Girls Allowed website ([www.allgirlsallowed.org](http://www.allgirlsallowed.org)).

***“There is a massacre every hour. And the world is asleep at the switch.”***

The video shows the mother still carrying a child that was killed by lethal injection while she was held in prison. Her crime? Having more than one child. In the video, her husband describes how she was also beaten and kicked in the stomach.

This murder and violence stands in sharp contrast to the Chinese government’s celebration of National Children’s Day.

Chai calls it “hypocrisy.” “It’s a crime they are committing,” she said.

Chai founded All Girls Allowed this past June, just months after becoming a

Christian. She sees All Girls Allowed as her calling and that’s something very different from what used to call her to action. While a student at Beijing University, Chai became a leader of the Tiananmen Square student uprising for a “better, freer, and more loving China.”

“Many called the 1989 Tiananmen movement a pro-democracy movement, some call it a revolution. They are all right, partially. For us, we wanted to

know the truth about our country, our lives, and our beliefs. In a more profound sense, the Tiananmen Square movement was a spiritual awakening movement.”

“We did not know God, as we were not allowed to know God. God was deemed by the leaders as the evil thing that the capitalists use to brainwash the people. It was a word that was forbidden in our society...The society was filled with hatred, distrust, and fear.”

“But for that time in history, there was love among the people of China. We loved

our country and many countries loved us back,” she said.

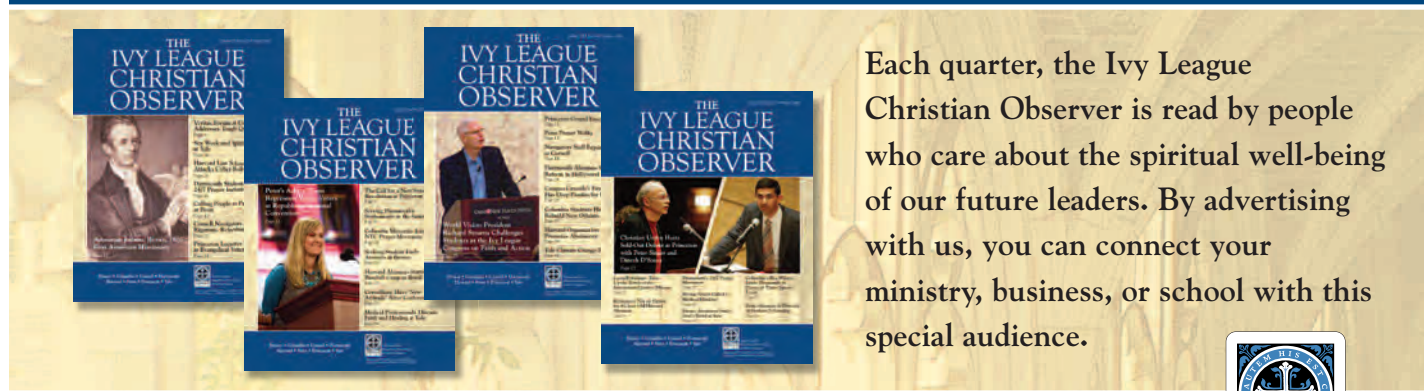
The Chinese government, however, responded with tanks and troops that were deployed against Ling and the other 5,000 students. She was forced to go underground where compassionate Buddhists helped her flee the country.

“I was deeply troubled by the question, ‘Why did I survive when so many others died?’ They told me it was because my work of this life was not yet done. So with that clarity and relief, I endured five nights and four days of complete darkness and isolation in a wooden crate inside a boat...with nothing but a simple faith, ‘my work in this life is not done yet,’” she said.

More than twenty years later, Chai’s work with All Girls Allowed is only beginning, but she is now armed with a greater faith, one rooted not in self, but in Jesus Christ. And with that faith, she continues her fight for truth and freedom for the people of China.

“God has done amazing things in China,” she said. “We believe this is a time to use All Girls Allowed to end the one-child policy and to transform the rest of the nation to a Christian nation.” ■

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# THE GOSPEL AND SOCIAL JUSTICE

*Harvard Students Reach Out to the Homeless in Cambridge*

**H**ARVARD On their way to class each day, Harvard students walk past the faces and outstretched hands of the homeless living in the shadows of the university. This duality of life in Cambridge, Massachusetts, paints a stark contrast between the hope and affluence of the Ivy League and the despair of those who have so little. One group of students, however, has decided not to ignore the plight of the homeless any longer.

The Social Action Committee of Har-

***The seminar helped Christian and non-Christian students better understand how to respond to poverty in Cambridge.***

vard College Faith and Action—a ministry supported and resourced by Christian Union—is taking the time to look into the faces of the poor and extend a helping hand. Every Tuesday, students from HCFA give out sandwiches and eat with the homeless in Harvard Square.

“It’s not about the sandwiches but about conversation and sharing what’s going on in each other’s lives,” said Ujunwa Anakwenze ’13. After all, “There are plenty of resources in Cambridge that take care of physical needs like food and clothing. However, fewer focus on the

spirit and soul.”

One day, Anakwenze came upon a man who was sitting on a bench and holding out a cup for donations. She approached him and offered him some food. This simple gesture led to an hour-long conversation about Christianity.

“I felt really blessed after that meeting. We opened a pathway that can lead to something else,” she said.

And as she gets to know these homeless people, she does not see them as strangers any more.

I see them as created by God,” she said. “When I have a chance to talk with them, it’s like talking with a fellow student or friend.” Some days, she admitted, those conversations can be hard.

You share their burden and rejoice in the opportunity to do that,” she said.

In November, the HCFA Social Action Committee hosted a seminar that explored the relationship between the Gospel and social justice. *Christ in Disguise: Viewing Homelessness Through the Lens of Christianity*, attended by roughly thirty people, included a presentation by Dr. Alvin Padilla of Gordon-Conwell Seminary, an interactive panel discussion with homeless people, and an opportunity for students to talk with the panelists and the speaker.

According to HCFA member Brian Gifford ’13, the seminar helped Christian and non-Christian students better understand how to respond to poverty in Cambridge.

“The event intended to help students know more about the [homeless] problem and God’s love for the poor in order to drive students to Christ-driven action wherever they feel led,” said Gifford.



**Ujunwa Anakwenze ’13, a member of Harvard College Faith and Action’s Social Action Committee, helps lead an outreach to the homeless at Harvard Square.**

Gifford said he is slowly realizing God’s great love for the homeless as HCFA continues to serve them in Harvard Square.

This work has definitely helped mold me into a better leader, one who is more able to work with and trust others,” he said. “Also, it has definitely taught me how to relate to those that might socially have lower status than myself, but who [have] the same [value] in God’s eyes.”

According to Gifford, helping the poor and homeless is an important calling for Harvard students.

“Student involvement is really important. Harvard is the life of Cambridge. If college students ignore the homeless here, then they will be forgotten.”

But Gifford and the other HCFA students don’t intend to forget anytime soon – nor do they forget God’s role in mankind’s redemption.

“By God’s grace and through faith, I hope to continually be a friend and be present and active, yet only God can save someone or make them want to help themselves,” Gifford said. ■



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# A NEW KIND OF RESOLUTION

*Web site Challenges People to Help Their Neighbors*

**P**ENN The New Year. It's a time when we resolve to tame our worst habits, get in shape, spend less money, organize our time, or do whatever else it is that we have put off during the previous year.

Most of our resolutions are based on self-improvement, but what if—instead of seeking to improve ourselves—we resolved to improve the lives of others? This is the vision behind Resolution 11, a new Web-based campaign that encourages people to focus on the welfare of others during the New Year.

Resolution 11 was founded by Penn Chaplain Charles Howard and friends Len Matty and Nathan Jones. The concept originated when the men looked for ways to give back through charity work, volunteering, or through financial contributions. Knowing that the New Year is a time when people resolve to improve, they wanted to challenge people to make outwardly-focused New Year's resolutions, as opposed to the self-focused ones that are usually made.

"We want to put forth a public challenge. We expect to check in with people and challenge them over the course of the year to make sure they're keeping up with their commitments and to create a community between people who've made these resolutions," says Howard, Penn '00.

The project is based on-line on their Web site, Facebook page, and Twitter account.

"We are not asking for or collecting any money – just challenging folks to make a commitment to doing something for others next year," said Howard.

Resolution 11 is not a matching service, but the founders will help those who want to make resolutions find ways to get involved.

"We know enough organizations to connect people with," says Howard. "People might have a heart for something, but they may not know how to get connected

with an organization that deal with that."

Resolution11 is about putting forth the challenge to these people and encouraging involvement, and it's been effective.

"We've been moved by what God's done



**University of Pennsylvania Chaplain Chaz Howard '00 co-founded [www.Resolution11.org](http://www.Resolution11.org), a Web site that encourages people to improve the lives of others during the New Year.**

so far. It's been huge," says Howard. So far, almost 100 resolutions have been made, ranging from simple volunteering to life-changing commitments.

Matty, who works in pharmaceutical marketing, tells of one of his favorite resolution stories: "There's a woman who worked with an organization that is geared towards Guatemala and she wants to return there and work on her Spanish language skills so that she can go and translate books for kids in Guatemala. That's dedication on several levels."

Other commitments include a young woman who has resolved to send shoes to children in Haiti, a young man who is planning a 5K run to raise funds for two

homeless shelters, and dozens who will volunteer or tutor at local organizations.

"It has surprised me in terms of the level of the commitment involved in some of the resolutions," says Matty. "It's one thing to say, 'I resolve to help my neighbors,' but it's another thing to resolve something permanent."

Matty and Howard want to see resolutions, but they don't want it to stop there. Their goal is to keep those who make resolutions accountable. "We're going to try to maintain a back-and-forth dialogue with those who make resolutions throughout the year," says Howard. "We want to hear progress or about any resolution."

Howard and Matty both said that they want to see resolutions kept, not just made. "If only a handful of the resolutions become real, then we will have been successful," says Matty.

Although Resolution 11 is not explicitly Christian-based, Howard said the project will challenge people to love their neighbors as themselves. "When people see

that Len and I and the others are Christians, that's a powerful witness," he said. "Whatever God has in store is what we want. We want him to have his way."

Because Howard works at the University of Pennsylvania, a good percentage of the initial resolutions have originated there.

"The hope is that it becomes a national and international thing," he said. "We want the number of real resolutions made to shoot up. By the time we do Resolution12 and Resolution13, maybe we'll have a permanent place in the New Year's landscape."

*To learn more about Resolution11, visit [www.resolution11.org](http://www.resolution11.org), or visit the movement's fan page on Facebook. ■*

**Although Resolution 11 is not explicitly Christian-based, Howard said the project will challenge people to love their neighbors as themselves.**

# 'PARTICIPATING IN KINGDOM WORK'

*Day of Service Gives Graduate Students Fresh Perspective*

**Y** On October 9, the Yale community came together to help neighbors in New Haven, Connecticut as part of a day of service sponsored by the university. The event was a smaller version of the worldwide Yale Day of Service held each May.

Despite the presence, history, and grandeur of Yale, New Haven is a city where roughly 22 percent of the population lives in poverty. That means a family of four living in the city makes under \$22,050 per year, significantly less than the tuition and room and board for an academic year at Yale.

On an October Saturday, just over 200 volunteers, including Yale faculty, students, staff, spouses, and children, took to the streets for a variety of service projects. Jessica Moyer, a graduate student working on her PhD in Chinese literature, chose to work at the Loaves and Fishes food pantry and clothing closet, which is operated by the Episcopal Church of Saint Paul and Saint James in New Haven. Moyer, who spent three hours organizing donations and cleaning, found the work satisfying.

"It was a very healthy, humbling experience," she said. "There were all these people thinking where their next meal will come from, who couldn't care less about a Chinese novel, or be better or worse based on my thesis. I found that refreshing."

However, Moyer said she was more inspired by those working around her than by her own efforts. Volunteers come from around the New Haven area to help at Loaves and Fishes each week. Some read to children while their parents shop the pantry, others sort donations, while others pray with those in need of food and clothing.

"What impacted me was to see this church's ministry going on every Saturday for the last 20 years. As a Yale student reaching out to the community, I can do my best to be aware and serve while I'm here, but I'm transient," she said. "I was impressed by the long-term commitment and dedication. It gave me something to live up to when I get to where I'm going to be long-term."

Fellow graduate student Awendela Grantham, Yale '05, was also inspired by working at the food pantry and the opportunity to serve others.

"I realized I was focusing on my dissertation, and I saw this as an opportunity to do something for someone else...It was very rewarding to help someone and to meet a need for the community," Grantham said.



"The Yale 'bubble' phenomenon is really evident in New Haven," Moyers said. "[Volunteering] is an extension of my faith because I think when Jesus came, he didn't focus on the rich and well-educated. He could have gone to Rome and Greece...It seems very clear that God has a special heart for the orphans and the widows, those who don't have the social protection; those who fall through the cracks and get left behind."

And for that day in October, the Yale community also had a heart for those left behind.

"I think it was a good day, not [only] because I had a sense of God, but because I was able to forget myself and get out of my own head and participated in God's kingdom work. That was really important," said Moyers.

Grantham agrees. "This experience has reminded me of my priorities," she said. "Service is one of them. With God's help, I will continue to look for opportunities to serve after graduation. A person can be so focused on work that they neglect their health, spirituality, relationships, and the needs of others. I do not want to be like that." ■

Members of the Yale community reached out to those in need during the Yale Day of Service.



Members of the Yale community reached out to those in need during the Yale Day of Service.

## JOHN JAY: AN AMERICAN WILBERFORCE?

**The Christian who ended slavery in Britain thought highly of his counterpart in America. Their friendship and collaboration helped change the world.**

**C** On June 11, 1794, John Jay, Chief Justice of the United States, arrived in London as President Washington's emissary. The British government was eager to talk. America's former ally, France—its government overcome by homicidal fever—was murdering counter-revolutionaries with sickening and efficient rapidity on

Among the leaders who met with Jay was abolitionist William Wilberforce, who recorded the occasion in his diary: "Dined at Hampstead to meet Jay (the American envoy), his son, etc.,—quite American—sensible. ... very pleasing, well-informed men."<sup>1</sup>

Each man grew up in affluent merchant class families in sea-faring towns—New York and Hull in Yorkshire, respectively. Both were raised to be respectable gentlemen and members of the Church of England—Jay's upbringing marked by evangelical conviction and Calvinist severity, and Wilberforce's under the influence of a spiritually devout aunt and uncle. Each had attended Anglican colleges in their youth—Jay graduated from King's College (now Columbia University) in 1764 and Wilberforce attended Cambridge University. Their 1794 meeting marked the beginning of a friendship in which they would encourage one another in the face of defeat.

Jay's politics, like his religious faith, was principled, prudential, and polite—manners that the Continental Congress adopted in its early communication with Britain. On the other side of the Atlantic, Wilberforce spoke passionately in

October 1781 against the government's plans "to pursue the ruinous war ... in a cruel, bloody, and impracticable manner." At the peace negotiations in Paris in 1783, Benjamin Franklin took note of Wilberforce as "a rising member of the

English parliament, who had opposed the war with America."<sup>2</sup>

Upon their meeting in 1794, Jay and Wilberforce had already made great strides toward what became major objectives of their lives—transforming society through the application of "real Christianity." Wilberforce had formed the Society for the Reformation of Manners, with the public endorsement of King George III. Wilberforce's biographer, Kevin Belmonte, writes:

The voluntary societies that sprang up from 1780-1830 numbered in the hundreds. A partial list included groups dedicated to publishing and distributing Bibles, educating the blind, helping animals, treating ailing seamen, promoting vaccination, and easing the plight of the poor and those in debtor's prison.<sup>3</sup>

Wilberforce spent 20 long years persuading fellow members of Parliament to outlaw Britain's greatest offense against Christian manners—the slave trade. That Herculean effort, with Wilberforce in poor health and often standing alone, is memorialized in the 2006 movie *Amazing Grace*. Jay, whose father owned slaves, sought abolition in 1777, a decade prior to Wilberforce's initial efforts. As president of the Continental Congress, Jay thanked Anthony Benezet, a Quaker activist, for anti-slavery publications, and supported a proposal to offer slaves freedom in exchange for military service in the Continental Army.<sup>4</sup> The following year Jay praised a Pennsylvania law that gradually abolished slavery and commended it to his friend, Egbert Benson, as model legislation for the State of New York.

In 1785, while serving as the Secretary of Foreign Affairs for the Confederation Congress, Jay lobbied in New York State for gradual abolition of slavery, but a bill passed by both the Assembly and Senate was vetoed. To console himself, he wrote:

"[All that wise and good men can do is] to persevere in doing their duty to their country and leave the consequences to him who made men only; neither elated by success, however great, nor discour-



**John Jay was the first Chief Justice of the United States.**

Dr. Guillotine's scaffold of terror, and killing thousands of British soldiers in sea and land battles. Britain's governing and social elites received Jay with the warmest hospitality and brightest expectations.



aged by disappointments however frequent or mortifying.”<sup>5</sup>

Political realities forestalled Jay’s hopes for abolition in the 1787 Constitution, which effectively tabled the issue of the international slave trade for another 20 years. Yet five years after meeting Wilberforce and while serving as Governor of New York, Jay signed legislation to emancipate children born to slave women after July 4, 1799.

After Jay left office and retired to his farm in Bedford, New York, Wilberforce sought his prestige and influence to lobby for an Anglo-American convention on anti-slave trade laws:

I heard with sincere pleasure the other day from an American acquaintance, that you were living in wealth and comfort, though retired from public life ... I am aware indeed that your Retirement may prevent your taking any part in public [affairs], in the case I am about to mention; your opinion, your good wishes, maybe useful to us.<sup>5</sup>

Wilberforce continued his letter by informing Jay of a new society that has been formed “for the purpose of promoting civilization and improvement in Africa.” Wilberforce appealed for Jay’s support in influencing the United States’ full cooperation in enforcing its own law, and suggested that “a convention could be made between our countries by which, the ships of war of each should be authorized and encouraged” to seize for forfeiture the ships employed in the unlawful trade. Jay responded three months later:

To see things as they are—to estimate them aright and to act accordingly, is to be wise—but you know my dear sir that most men, in order to become wise, have much to unlearn as well as to learn—much to undo as well as to do. The Is-

raelites had little comfort in Egypt, and yet they were not very anxious to go to the promised land. Figuratively speaking we are all at this Day in Egypt, and a Prince worse than Pharaoh reigns in it, although the Prophet “like unto Moses” offers to deliver from Bondage, and invites us to prepare and be ready to go with him, under divine guidance and Protection, to the promised land; yet great is the number who prefer remaining in slavery, and dying in Egypt.<sup>6</sup>

In a speech delivered to the American Bible Society, an organization that Jay helped to found and later served as its president, Jay excoriated the slave trade as having hindered the advancement of the Gospel in Africa. By removing the trade, Britain and the United States had removed a stumbling block. He then singled out the Great Britain’s Parliament and especially William Wilberforce as examples of inspiration to the watching world:

Many influential individuals deeply interested in the slave-trade, together with others who believed its continuance to be indispensable to the prosperity of the British West India Islands, made strenuous opposition to its abolition, even in the British parliament. Delays were caused by it, but considerations of a higher class than those which excited the opposition finally prevailed, and the parliament abolished that detestable trade. Well-merited honor was thereby reflected on the Legislature; and particularly on that excellent and celebrated member of it [Wilberforce], whose pious zeal and un-

wearied perseverance were greatly and conspicuously instrumental to the removal of that obstacle. Their example, doubtless, has weighed with those other nations who are in a similar predicament, and must tend to encourage them to proceed and act in like manner...<sup>7</sup>

Perhaps the question is not whether John Jay was America’s Wilberforce, but rather was William Wilberforce England’s Jay?

*The Rev. Alan R. Crippen II is an Anglican clergyman and the founder and president of the John Jay Institute, the only faith-based intercollegiate organization in America that is exclusively dedicated to developing future leaders for principled public service. To better enhance its mission effectiveness the Institute has relocated to Philadelphia, Pennsylvania. For more information about the vision and work of the Institute you may visit its website at: [www.johnjayinstitute.org](http://www.johnjayinstitute.org).*

#### ENDNOTES

1. Robert Isaac and Samuel Wilberforce, *Life of William Wilberforce* (London: John Murray, 1838), Volume II, p. 57.
2. *Life of William Wilberforce*, i. 41.
3. Kevin Belmonte, *Hero for Humanity: A Biography of William Wilberforce* (Colorado Springs, Col.: Navpress, 2002), pp. 158-59.
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6. Letter to William Wilberforce, Nov. 8, 1809, The John Jay Papers Project, <http://www.columbiauniversity.edu>.
7. Norman Cousins, *In God We Trust: The Religious Beliefs of the American Founding Fathers* (New York: Harper Brothers, 1958), p. 375. ■

***“To see things as they are—to estimate them aright and to act accordingly, is to be wise—but you know my dear sir that most men, in order to become wise, have much to unlearn as well as to learn—much to undo as well as to do.”***

**John Jay**

# THE IVY LEAGUE CONGRESS ON FAITH AND ACTION

*Event Empowers Students to Transform the Culture for Christ*



An unprecedented number of Ivy League Christian students are expected to gather in the spring for Christian Union's third Ivy League Congress on Faith and Action. The weekend-long event will be held April 1-3 at the Hyatt Regency in Cambridge, Massachusetts, near Harvard's campus.

ership potential," said Bentsch.

And that ties in with the overall mission of Christian Union as a Christian leadership development ministry.

"[The Ivy League Congress] addresses two of our most important aims," says Bentsch, "equipping students to integrate their faith and vocation, and encouraging

sions with prominent Christians in the fields of medicine, law, business, the academy, ministry, government, media, and the arts. Participants will explore how partnering faith with vocation can advance the Kingdom of God in society.

Speakers at the 2008 Ivy League Congress left indelible marks upon the hearts of those who attended as the conference maintained a unique balance of scholarship, biblical teaching, passionate worship, and Holy Ghost power.

"The conference really made a very great impact on my life," said one student. "It helped me to be close to Christ and definitely put a sense of meaning in my life."

The ILCFA also serves as a conduit for unity among Ivy League students as they come together as Christians, regardless of school. For example, at the 2008 event, students from various schools joined together to form a choir.

It became an Ivy League Gospel ensemble," said one student. "And our hearts were all in one place...just singing and praising. At that point, you just feel you are angels in a choir of heaven and you're just singing to God."

The majority of the 2011 ILCFA will follow the same format as previous years, according to Bentsch. "The other Congresses received exceptionally positive feedback, so we don't want to change what is obviously working," she said.

However, with an even stronger emphasis and teaching on seeking God at the 2011 Congress, the potential is even greater for students to have life-changing experiences and profound encounters with the Holy Spirit. Subsequently, they then have the potential to go out into the world and transform the culture for Christ in equally profound ways. ■



**Students from all eight Ivy League schools attended the Ivy League Congress on Faith and Action in 2008.**

"I don't know of any other Ivy League-wide event that would have more participation," said Christian Union Ministry Fellow Lorri Bentsch, Princeton '91.

In 2008, over 400 students attended the Ivy League Congress on Faith and Action (ILCFA) in New Haven, Connecticut.

The purpose of the ILCFA is to challenge students to consider their future vocations and leadership opportunities in light of their faith, and to seek God wholeheartedly. The Congress is unique from other Christian student events in that it is just for Ivy League Christians. That means, "It is a gathering of students with incredible lead-

them to seek God. Both are critical in order to develop Christian leaders to transform culture."

Plenary speakers include author/social critic Os Guinness, the senior fellow of the East West Institute in New York; Baroness Caroline Cox, a cross-bench member of the British House of Lords and founder and CEO of the Humanitarian Aid Relief Trust; Saju Matthews, National Director of International Justice Mission in India; and Rev. Eric Mason, lead pastor of Epiphany Fellowship in Philadelphia.

The ILCFA also features breakout ses-

***"[The Congress] addresses two of our most important aims, equipping students to integrate their faith and vocation, and encouraging them to seek God. Both are critical in order to develop Christian leaders to transform culture."***

# GETTING PLUGGED IN

## Navigators Help Cornell Students Find Churches

**C**ORNELL Leaders and members of the Navigators at Cornell are helping freshmen and new students find church homes in Ithaca.

“It’s important to get freshmen and new students plugged into churches,” said Cornell junior Aleksí Lee.

“The demands of life in the Ivies can be enslaving. Jesus gives a sober warning about the cares of life choking the life and faith out of our hearts – students need to heed that warning early,” said Rev. Steven Froehlich, Lee’s pastor at New Life Presbyterian Church.

To facilitate the initiative, Lee asked current members of Navigators to serve as their church’s representative to the freshmen. As such, they provide information about their places of worship, give rides to services, sit with the freshmen, and introduce them to other members. In short, they help make the freshmen feel as comfortable as possible in a new place.

Both Lee and Froehlich see the church community as offering students the benefit of knowing Christians beyond their peer group.

“With church, there are all sorts of people. We can benefit from the experience and wisdom of older members as well,” said Lee.

Additionally, Froehlich sees the church not just as a congregation, but also as family.

“The local church community offers students an opportunity to be a part of multi-generational families away from home. In addition to helping them feel more at home and a part of normal life, the inter-generational influence of a local congregation reminds students that the Christian life is not defined solely by their peer group – they have little brothers and sisters who need care as well as parents and grandparents within the church family,” he said.

And that family is particularly important during times of stress and crisis, as the campus discovered last year during the series of suicides that took place. New Life, primarily through Gary Villa’s role as a campus chaplain, was a part of the network made available to students during the rash of suicides.



**Cornell junior Aleksí Lee is helping to lead the Local Church Initiative sponsored by Navigators.**

“Gary did have some conversations with students that were troubled,” said Froehlich.

But just as important is the role the church holds in engaging students before they get to the point of despair. Psychiatrists state that a sense of belonging is crucial in the lives of college students.

According to Froehlich, the church opens the door to communication, forgiveness, and acceptance during stressful college life.

“I believe that the church plays a strategic role in speaking to students at times like this. The Gospel refocuses our lives and reshapes our identity on who Jesus is and what he has accomplished. In him, we find acceptance and the freedom to live our lives before the ‘audience of one.’ So, when students are tempted to despair and harm themselves, we invite them to believe the Gospel and to allow the Gospel to reshape how they think of accomplishment and acceptance,” said Froehlich.

“We also want them to hear from Christian parents and grandparents that the family of God and the fellowship of the Church is a safe place to be afraid, angry, and confused because we are not alone. Worshiping as a community tends to lift our eyes off of self and onto what God is doing all around us and how we journey through similar struggles together learning together how to trust his grace.”

But it’s not just the students who benefit from participation in the local church. According to Froehlich, the students bring energy and diversity to his congregation.

“As a church serving a predominantly academic community, we are reminded by the students’ presence that God is using our investment in them to reach the world with the Gospel. So, the students bring great energy to our vision as a church,” he said.

“They also give us direct contact with what God is doing around the world, especially as we understand that regardless of their vocational pursuits, the students are the means by which the Spirit of God is taking the Good News in word and deed around the world and into every area of life.” ■

## FREE INDEED

### College Hill for Christ Students Go Deeper, Bond at Retreat

**B** Nearly 60 students from Brown University and a handful of New England colleges were encouraged to embrace their freedom in Christ during a fall retreat in New Hampshire.

The students, including participants in Brown's College Hill for Christ, trekked to Jaffrey in October for Campus Crusade for Christ's annual Southeastern New England fall retreat. Bob Kuzman, human resource director for Crusade's Northeast regional office in Boston, served as guest speaker.

alone – serving God without relying on Him. After the retreat, it finally clicked that God doesn't just hand down rules. He lives inside them and makes it possible for them to live for Him.”

Other highlights of the weekend at the Monadnock Bible Conference Center included fellowship activities and time spent in solitary prayer.

“It's always a good bonding time,” said Jarrod Lynn, a staffer with Crusade's outreaches at Brown. “Also, the students get a chance to meet with God.”

Students agreed. “After the retreat's

“I was greeted by so many friendly people and so many Christians my own age and from the Providence community. I realized I was not alone, which finally put my mind at ease.”

Another highlight of the weekend took place when a group of seven students spent their Saturday afternoon climbing Mount Monadnock, one of New England's most prominent peaks south of the White Mountains and east of Massachusetts's Berkshires.

Climbing the 3,165-foot mountain provided both opportunities for fellowship and recreation, especially when students stopped to reflect on the summit's expansive views, Ellis said.

“Because it actually was quite difficult, the students who didn't know each other very well got to know each other,” Ellis said.

The Monadnock Bible Conference Center offers indoor swimming, a game room, and a plethora of other indoor and outdoor activities.

Overall, students said they returned to campus energized and eager to share their faith. “Aside from growing closer to God and strengthening my relationship with Christ, I really had a lot of fun just getting to know everyone,” Collins said.

“I made a lot of great friends and a few laser tag enemies. I laughed a lot and really got to know the people in CHC better.”



Students with College Hill for Christ at Brown participated in Campus Crusade for Christ's annual Southeastern New England fall retreat.

Students and staffers alike were touched by Kuzman's message that freedom comes through relationship with Christ.

“I saw some students make a breakthrough as far as truly understanding that following God's plan brings total joy and freedom [instead of] burdens and guilt,” said Lorenna Ellis, an intern with College Hill for Christ.

“Before the retreat, they were going it

30-minute Jesus time, all the stress and problems were over, and I was able to receive what God had for me,” said Shardale McAfee, a senior at Tougaloo College who is spending a semester at Brown.

Tyler Collins '11 echoed those comments. “Upon arriving at Mount Monadnock, I immediately understood why God was so insistent on me going to this retreat,” he said.

### REFORMED UNIVERSITY FELLOWSHIP

Also at Brown, students with the Reformed University Fellowship ventured to New Hampshire in October for a fall retreat. The students gathered between October 15 and 17 at Camp Berea in Hebron, New Hampshire, to enjoy a weekend of outdoors activities, billiards, paintball, ping-pong and the like.

Kevin Twit, a campus minister from Belmont University and former rock guitarist, served as guest speaker. The theme was centered on sanctification. ■

# MAKING AN 'IMPACT' AT DARTMOUTH

## Campus Crusade Ministry Enjoys Fruitful Semester

**D** Faith and reason. These ideas were a focal point for Ryan Bouton this fall as he taught 50 Dartmouth students about the relationship between the two. Bouton, a Missional Team Leader with Campus Crusade for Christ at Dartmouth, based the material upon a course that he took during the summer. Throughout the fall, he instructed the students at Christian Impact through a formal lecture and small discussion groups.

“Not only was it a joy to teach a group of 50 eager students, but in the two smaller discussion groups that followed the lecture, the students themselves sought for ways to apply what they were learning to their relationships with non-Christians,” said Bouton, Dartmouth '01. “How, then, should I share the Gospel with my friends?” was the refrain. What a joy!”

Bouton mentioned one testimony that was a clear example of the “impact” the ministry is having at Dartmouth. Rui, an exchange scholar from China, came to Dartmouth in the fall to study comparative literature. Although she grew up in an atheistic home, she was eager to learn about Christianity and got to know some Christian Impact students as she helped prepare dinner for one of their weekly meetings.

“Over the course of the fall, Rui continued to attend Christian Impact, attended my home church, and begun meeting with one of our staff women, Faye Gillespie, to read the Bible,” said Bouton. “We are hoping that the Lord will give Rui ears to hear and a heart to trust him.”

Christian Impact is reaching the Dartmouth campus for Christ through various

initiatives, including upperclassmen Bible studies, Friday night dinner and spiritual discussion times, and training

Christian Impact orientation drew 80 freshmen and 25 came to an introduction to small group Bible studies.



**Christian Impact reached out to the Dartmouth Campus with a variety of events such as hosting a table during orientation and small group Bible studies.**

for student leaders with Tim Keller’s book, *The Reason for God*.

The ministry also has focused on reaching incoming freshmen. This year’s first

“We are praying that God would use small groups like this to help the freshmen grow in their faith and to encourage one another in their daily lives,” said Bouton.

On October 28, Christian Impact co-sponsored the Veritas Forum, which featured Professor Ian Hutchinson from MIT, who is a Christian, and Dartmouth physics and astronomy professor Marcelo Gleiser. The professors spoke on the topic, *Are we significant figures: In a vast universe...why is humanity important?*

The dialogue was marked by civility, mutual respect, and thoughtful reflections on science, humanity, and spirituality,” said Bouton. “Both professors agreed about the role and limits of science and the importance of humanity, but differed on the Gospel and the source of humanity’s significance.”

Other highlights of the semester included a 100-guest Thanksgiving outreach and Impact’s fall retreat.

The retreat gave the 25 who attended a powerful opportunity to connect with the Lord and one another, as well as training in how to better engage, love, and communicate with our neighbors,” said Bouton. ■

***“Not only was it a joy to teach a group of 50 eager students, but in the two smaller discussion groups that followed the lecture, the students themselves sought for ways to apply what they were learning to their relationships with non-Christians.”***

## CHRISTIAN UNION

## Students Distribute Books from Keller, Lewis



Students with Princeton Faith and Action and Harvard College Faith and Action reached out to their campus peers by giving away Tim Keller's book, *The Reason for God*, and C.S. Lewis' *Mere Christianity*.

giveaways during the fall semester.

In November, students with Princeton Faith and Action distributed 500 copies of Rev. Tim Keller's *The Reason for God*. Likewise, in December, students with Harvard Faith and Action handed out copies of C.S. Lewis' *Mere Christianity*.

## PFA Helps Spread Christmas Cheer

Students participating in Princeton Faith and Action Bible Courses ([www.pfanda.com](http://www.pfanda.com)) spent time helping to further the cause of Samaritan's Purse by filling shoe boxes for the Christian relief agency's Operation Christmas Child.

Samaritan's Purse collects millions of shoebox gifts and distributes them to needy children in roughly 100 countries. Additionally, Samaritan's Purse provides both spiritual and physical aid to those in need around the world. It also serves the Church internationally by promoting the Gospel globally.



Students with Princeton Faith and Action helped fill shoeboxes for Operation Christmas Child, a worldwide outreach sponsored by Samaritan's Purse.

Princeton Faith and Action and Harvard College Faith and Action, ministries supported and resourced by Christian Union, reached out to their campus communities with book

## Building a Legacy

Legacy, Christian Union's ministry to the African-American community at Princeton, enjoyed a busy fall semester. Approximately 40 students attended the Legacy Open House in September and approximately 25 students attended the TRUTH Thursday leadership series each week. Legacy, under the direction of Christian Union Ministry Fellow Quincy Watkins (Wharton Business School '95), also hosts Bible courses each week.

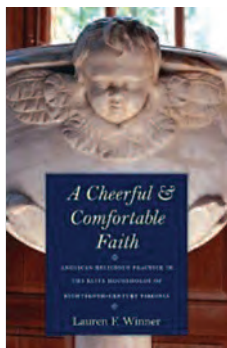


Under the direction of Christian Union Ministry Fellow Quincy Watkins, Legacy hosts Bible courses each week.

## ALL IVY

## A Cheerful and Comfortable Faith

Lauren Winner, Columbia Ph.D. '06, recently released her latest book, *A Cheerful & Comfortable Faith: Anglican Religious Practice in the Elite Households of Eighteenth-Century Virginia*. Winner, who has spoken widely on the topic of faith and culture, teaches at Duke Divinity School and is currently a visiting fellow at the Institute of Sacred Music at Yale Divinity School. She was formerly a visiting fellow at the Center for the Study of Religion at Princeton University from 2007 to 2008.



Author Lauren Winner, Columbia Ph.D. '06, recently released her latest book *A Cheerful & Comfortable Faith: Anglican Religious Practice in the Elite Households of Eighteenth Century Virginia*.

## 'Unity Jam' Sings in the Season

Students at Harvard and Yale enjoyed a festive start to the holiday season with a joint a cappella jam session at Harvard University.

Harvard's Under Construction ([www.hcs.harvard.edu/~undercon](http://www.hcs.harvard.edu/~undercon)) and Yale's Living Waters ([www.yale.edu/lh20](http://www.yale.edu/lh20)) held The Unity Jam on the evening of November 19 in Harvard Hall. The free event featured invigorating harmonies and rhythms along with refreshments.

Start your H-Y football weekend with a fantastic (and FREE!) hour of a cappella... Experience heart-warming harmonies and toe-tapping rhythms with friends from both campuses.

You don't want to miss:

\*\*\*\*\* **THE UNITY JAM** \*\*\*\*\*

Harvard-Yale Acappella!

brought to you by

**Harvard's Under Construction**

Featuring **Yale's Living Water**

Friday, November 19, 9-10 PM,

Harvard Hall 104

Admission is FREE!

Everyone's welcome! Refreshments provided!

T-shirts and CDs available.

Students from Harvard's Under Construction and Yale's Living Waters musical groups participated in a Unity Jam on November 19.

## Yale Ministry Takes Road Trip

Members of Yale Faith and Action, a recently-formed ministry that is supported and resourced by Christian Union, visited one of its sister ministries, Harvard College Faith and Action, in November. Students from both schools spent time in prayer and attended HCFA's weekly DOXA lecture series. Additionally, the students attended the Harvard-Yale football game.



Members of the Christian Union affiliated ministry at Yale and members of Harvard College Faith and Action spent time together at Harvard and took time out to attend the Harvard vs. Yale Football game.

**BROWN**

### Athletes in Action Deliver Care Packages

Members of Athletes in Action at Brown ([aiaatbrown.com](http://aiaatbrown.com)) reached out to injured athletes on campus by distributing care packages. According to Jarrod Lynn, director of AIA at Brown, some athletes often derive their identity, value, and worth from their particular sport; therefore, times of injury provide opportune moments to share the good news of a greater hope.



**Members of Athletes in Action at Brown distributed care packages to injured athletes this fall.**

The care packages contained items such as a handwritten note of encouragement containing a Bible verse, a CD of Christian hip hop music, and information about the ministry.

### Student Survey Measures Substance Use

According to a December 3 article in the *Brown Daily Herald*, most students at Brown drink alcohol and just under half had used marijuana this semester.

That conclusion was based upon a poll conducted by the *Herald*. The poll indicated that more than 84 percent of students had consumed alcohol and just over 41 percent had used marijuana.

The vice president for campus life and student services at Brown downplayed the results. "Students usually overestimate, so usually what you think is going on is not what you would actually expect," Margaret Klawunn told the *Herald*. "Our rates are pretty typical for college campuses."



**A recent student survey reveals that most students at Brown drink alcohol and just under half have used marijuana.**

### Laugh in Peace Tour Comes to Brown

Muslim comedian Azhar Usman and ordained Rabbi Bob Alper came together in November for an evening of comedy when the Laugh in Peace Tour, "One Muslim. One Jew. One Stage," came to Brown.



**The "Laugh in Peace" tour made a stop at the Brown campus this fall.**

The two perform throughout the country in an effort to promote peace and understanding among Muslims and Jews in a non-threatening, light-hearted environment. Zachary Bornstein '12 and Alexander Rosenberg '11, both Jewish comedians, warmed up the audience.

**COLUMBIA**

### Imago Dei



**William C. Mattison, assistant professor of moral theology at Catholic University, was a guest lecturer for Columbia Catholic undergraduates this fall.**

On October 19, Columbia Catholic Undergraduates hosted William C. Mattison, assistant professor of moral theology at Catholic University of America, as part of the organization's Faith and Reason Lecture Series. Mattison spoke on "Imago Dei: Simultaneously an Ineradicable Possession and an Exalted Calling."

Mattison led the students in an investigation of their identities on campus as humans made in the image of God. A reception in the rectory at the Church of Notre Dame followed the lecture.

### Teaching Children to Make Ethical Choices

Dr. Rushworth Kidder, Columbia Ph.D. '69, was featured on PBS's *Religion & Ethics NewsWeekly* to discuss how parents can help children learn to make ethical decisions. Kidder is president of the Institute for Global Ethics, a fellow of the George H. Gallup International Institute, and author of the recently



**Dr. Rushworth Kidder, Columbia Ph.D. '69, appeared on Religion & Ethics Newsweekly.**

released book, *Good Kids, Tough Choices*. Kidder is also the president and founder of Ethics Newline, an Web-based ethics information service.

### Advent Event Unites Denominations

Columbia Catholics, Episcopalians, and Lutherans joined together this Christmas season for an interdenominational Advent service of readings and carols. Known as the Festival of Nine Lessons and Carols, the format of Christian worship involves scripture reading, Christmas carols, hymns, and choir music dating back to the late 1800s. Scripture readings are taken from Genesis, the prophetic books, and the Gospels and span from the fall of humanity to the birth of Christ. The event was held December 12 at St Paul's Chapel.



**Columbia Catholics, Episcopalians, and Lutherans joined together in St. Paul's for an interdenominational Advent service.**

CORNELL

### Students Take to the Streets to Serve

The nineteenth annual “Into The Streets” community service initiative took place October 29-30 when hundreds of members of the Cornell community volunteered in Ithaca, New York. The program strives to engage students in volunteerism and to inspire them to pursue a lifetime of community service. Into the Streets is a student-led program of the Cornell Public Service Center.



Hundreds of Cornell students volunteered for the university’s annual “Into The Streets” service initiative.

### Music is a Bridge for Classical Pianist

An evangelistic-oriented classical concert featuring Sandra Wright Shen was held at Cornell on November 6 at Sage Chapel. Shen, an accomplished pianist, performed a free concert and shared about the inspiration she has received from the great classical composers. She also relayed the stories and spiritual journeys of the composers whose music she performed. The event served as a means for Christian students to introduce their friends to the Christian faith.



Sandra Wright Shen was the featured pianist during an evangelistic classical music concert held at Sage Chapel in November.

### Chesterton House Celebrates New Location

More than two dozen people attended an open house in December for The Chesterton House, which held a reception to celebrate its new location in a former Greek house at 115 The Knoll.

The Christian study center relocated to an English Tudor-style residence that



Chesterton House, a Christian study center, relocated to its new location in August.

features large common areas, a library and views of downtown Ithaca and Cayuga Lake. It also serves as a home to 17 young men. The Chesterton House ([www.chestertonhouse.org](http://www.chestertonhouse.org)) moved in August after about a decade inside the Crossroads Life Center in Collegetown.

DARTMOUTH

### Veritas Forum Challenges Dartmouth students

The Veritas Forum at Dartmouth presented a dialogue on campus between MIT professor Ian Hutchinson, a Christian, and Dartmouth physics and astronomy professor Marcelo Gleiser entitled, “Are we Significant Figures? In a vast universe, why is humanity important?”

Gleiser, the author of *A Tear at the Edge of Creation*, believes humanity is valuable because complex life is rare in the cosmos. As a believer, Hutchinson sees the importance of the human person because of God’s love. The event was held to promote cooperation among Christian organizations at Dartmouth and to bring Christian thought into the mainstream of Dartmouth academic discussion.



Ian Hutchinson (left), professor of Nuclear Science and Engineering at MIT, debated author Marcelo Gleiser (far right) during the Veritas Forum at Dartmouth.

### Agape Thanksgiving

Agape Christian Fellowship held a Thanksgiving banquet for students on November 20 at Dartmouth College. Organizers served a full-course dinner, offered a time of prayer, and shared the Gospel message during the free event. Agape hosts the event each year in an effort to build relationships and share the Good News.



Agape Christian Fellowship served a Thanksgiving banquet for students this holiday season and also used the opportunity to share the Gospel.

### Wheelock Conference Will Be Held in May

The Wheelock Conference, *Integrating Faith, Reason, and Vocation*, will be held May 7 at The Tuck School of Business at Dartmouth College. The event, presented by The Eleazar Wheelock Society, *The Dartmouth Apologia*, and The Association of Christian Tuck Students, aims to show that the Christian worldview offers a rational and liberating foundation for life and thought. The conference will feature presentations by accomplished Dartmouth alumni about the place of faith in their vocations and lives. For more information, visit [www.wheelockconference.org](http://www.wheelockconference.org).

The Wheelock Conference on Integrating Faith, Reason, and Vocation will be held at Dartmouth on May 7. Pictured: Dartmouth Founder Eleazar Wheelock.

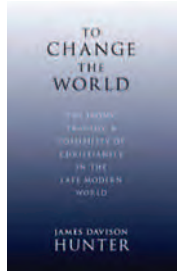




HARVARD

### The Leadership Connection

The Leadership Connection recently offered faculty at Harvard University another installment of the Cambridge Roundtable on Science, Art, & Religion.



**Author James Davison Hunter was a featured speaker at the Cambridge Roundtable on Science, Art & Religion held this fall at Harvard.**

The October 28 event featured Robert Randolph, a chaplain at the Massachusetts Institute of Technology, and James Davison Hunter, professor of religion, culture, and social theory at the University of Virginia. The men addressed the topic “Political, Power, and Persuasive Presence.”

In his latest book, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World*, Hunter offers a critique of Christianity’s right- and left-wing sides, arguing that both components often worsen the very problems they hope to solve.

### Sorvino’s Movie Based on Christian Novel

Actress Mira Sorvino, Harvard ‘89, recently starred in *Like Dandelion Dust*, a film based upon the book by Christian author Karen Kingsbury.

Sorvino told CNN’s Chris Ford that she “found faith in the story of a mother who gave her child up for adoption but has decided to try and get him back.” Additionally, she said that while the film is “not overtly religious,” she believes faith-based audiences will resonate with the movie’s themes of forgiveness, redemption, and sacrificial love.

**Actress Mira Sorvino, Harvard ‘89, says she found faith in the story of the character she portrayed in the film, *Like Dandelion Dust*.**



### International Students Give Thanks

A Thanksgiving retreat for International Graduate students at Harvard was held November 24- 26 at Toah Nipi Retreat Center in Rindge, New Hampshire. The retreat served as a time of relaxation and renewal for the students, who enjoyed fellowship and learning about the traditions of Thanksgiving. In addition to sharing a traditional Thanksgiving dinner, they also spent time discussing what it means to live lives of gratitude.



**International Graduate students at Harvard held a Thanksgiving retreat at Toah Nipi in New Hampshire.**

PENN

### Penn Alumna Releases Third Album

Laura Kaczor, Penn ‘04, recently released her third CD, *Love Enough*. While a student at Penn, Kaczor was the worship leader for Campus Crusade

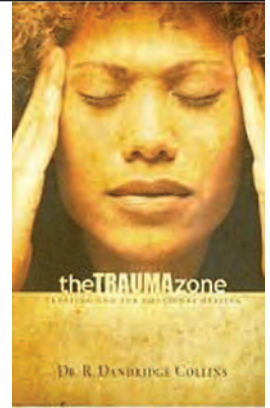


**Laura Kaczor, Penn ‘04, is a former worship leader with Campus Crusade for Christ.**

for Christ and a member of the Christian a capella group, Full Measure. In November, Kaczor held a CD-release concert at Pennridge Full Gospel Tabernacle Church in Perkasio, Pennsylvania, where she shared her songs and story of faith. Two of Kaczor’s singles, “Love Enough” and “Invisible,” have been added to radio playlists throughout the country.

### Roundtable Discussion Looks at Violence

A roundtable discussion on providing solutions for addressing violence in Philadelphia was held at the campus Hillel Center on November 9. The event included a panel discussion with Professor R. Dandridge Collins, PhD., the author of *Trauma Zone* and a pastoral counselor. Malcolm T. Byrd (Penn MGA ‘93), the associate director of the Mayor’s Office of Faith-Based Initiative, also participated in the discussion.



**Violence in Philadelphia was the subject of a recent roundtable discussion held at Penn’s Hillel Center.**

### Standing Up for Life

On the second Saturday of every month, the Penn Newman Center sponsors Stand Up For Life, which includes Mass, prayer, and a procession to the Women’s Medical Society Clinic abortion facility in Philadelphia. In November, Penn for Life participated in the event. Penn for Life is a human rights organization on campus that is not affiliated with any religious denomination but is dedicated to “raising consciousness about the inviolability of human life.”



**Once a month Penn Newman Center sponsors Stand Up For Life, an effort to stand against abortion in the Philadelphia area.**

with any religious denomination but is dedicated to “raising consciousness about the inviolability of human life.”

PRINCETON

### Campus Kindness is Pretty Sweet

In addition to rigorous Bible courses, a weekly 802 Lecture Series, and various evangelical campaigns, Princeton Faith and Action—Christian Union’s leadership development ministry on campus—held two “campus kindness” initiatives in the fall semester. In November, students with Princeton Faith and Action distributed 1,500 candy bars around dormitories, and, in December, the students passed out hot chocolate.

Members of Princeton Faith and Action conducted acts of kindness throughout the campus by distributing candy bars and hot chocolate to fellow students.



### Ministry Hosts Week of Thanksgiving

Manna Christian Fellowship ([www.princeton.edu/manna](http://www.princeton.edu/manna)) marked Thanksgiving week with a series of events. Ministry staffers Blake and Lauren Altman hosted a buffet dinner for students at their home in Princeton on Thanksgiving Day. Students also met for an impromptu night of praise and prayer on the evening of November 23 on campus. On November 22, Manna held a “Men’s Meat Night” at Sweet Lucy’s near Philadelphia.



Manna Christian Fellowship staffers Blake and Lauren Altman hosted a Thanksgiving dinner for students at their home, one of the ministry’s several events during the holiday season.

### Religion Center Hosts ‘New Metaphysicals’ Discussion



The Center for the Study of Religion hosted a panel discussion entitled, *The New Metaphysicals: Spirituality and the American Religious Imagination*.

The Center for the Study of Religion at Princeton hosted a panel discussion on December 10 entitled, *The New Metaphysicals: Spirituality and the American Religious Imagination*. Kathryn Lofton, assistant professor of American studies and religious studies at Yale, and Harvard Divinity School Professor Leigh Schmidt (Princeton \*87) were among the panelists who discussed the book of the same name by Courtney Bender, Princeton \*97.

Among the topics covered was the question of how Americans become “spiritual but not religious.” Bender is also an associate professor with the department of religion at Columbia.

YALE

### ‘Reel Religion’

A collection of biblically-themed film posters, entitled *Reel Religion: A Century of the Bible on Film*, were on exhibit this fall at the Institute of Sacred Music at Yale Divinity School. The exhibition included more than 50 vintage movie posters from around the world.

According to the Institute, “the posters, like the movies they promote, reflect the social milieus in which they functioned, and hint at the various stances filmmakers have taken toward biblical material.”

The Institute of Sacred Music at Yale Divinity School recently held an exhibit of biblically themed film posters entitled “Reel Religion.”



### International Student Ministries Start Alpha Course

The International Church at Yale ([www.yale.edu/icy](http://www.yale.edu/icy)) and Yale International Christian Fellowship recently offered an Alpha course, which launched on September 17. Alpha courses usually meet for 10 weeks. During the weekly sessions, which are preceded by a dinner, participants explore some of Christianity’s tougher questions in a casual setting.



The International Church at Yale and Yale International Christian Fellowship launched Alpha Courses on campus this fall.

### Endowment Will Establish New Chair

Yale recently received a \$3 million gift that will support the establishment of an endowed chair in religion and environmental stewardship at the university. The gift will endow a joint senior faculty appointment between Yale Divinity School/Berkeley Divinity School and the School of Forestry and Environmental Studies. The gift was given in honor of H. Boone Porter, Yale ’45, and his wife Violet M. Porter.

Yale Divinity School Dean Harold Attridge said, “The environmental challenges that we face involve not only scientific and technical issues, but also issues of fundamental values and moral commitments.”



Yale recently received a \$3 million gift to help establish an endowed chair in religion and environmental stewardship.

# 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, he 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 three campuses: Harvard, Princeton, and Yale, with plans to begin at Dartmouth in 2011 (other campuses will be added down the line).

The centerpiece of the CLDP consists of Bible Courses containing 8-10 students each and led by a Christian Union Ministry Fellow. These are very popular and there is often a waiting list for students to join. As of spring 2010, there were 24 Bible Courses meeting weekly on the Princeton campus and five on the Harvard campus. Students need to be sponsored in order to be able to join a Bible Course, so there is a great need for more sponsors in order to touch the lives of more students (for information, see [www.christian-union.org/sponsorship](http://www.christian-union.org/sponsorship)). Every student sponsored means one more student is receiving the opportunity to develop into a Christian leader. In addition

to the Bible Courses, students benefit from one-on-one mentoring, a weekly Christian leadership development lecture series, and various conferences, and service and training opportunities.

CLDP includes one-on-one mentoring of students so that they can be coached to live for Christ wholeheartedly, understand the depths and implications of their faith in Christ, and make a godly impact in their spheres of activity and influence. By helping students succeed in affecting the culture on campus, Christian Union is preparing them to impact the culture when they graduate.

## IMPACT

We are grateful to God for the impact he has had through us on the campuses. I think the best way to convey to you all that has happened, is by sharing a number of quotes from students who have participated in the ministry's various activities:

*"The Princeton Faith and Action ski trip was the first time I had an encounter with the living God. That's when I was like, 'wow, this is for real.'"*

*"Christian Union's Ivy League Congress on Faith and Action really made a very great impact on my life. It helped me to be close to Christ and definitely put a sense of meaning in my life. From now on, I can look forward to being a true Christian."*

*"Harvard College Faith and Action has provided me with a base of Christian leaders and friends on campus. At Harvard you meet people with a lot of different perspectives, and if you're not grounded in your beliefs, it's easy to sway. Having people who can answer your questions and who are willing to wrestle through things with you is invaluable."*

*"The worship and the messages during 802 (Princeton Faith and Action's weekly lecture series) taught me about God, both on an intellectual and a spiritual level."*

*"PFA has shown me the importance of fellowship and surrounding myself with believers, and to always make time for prayer." ■*

# WHATEVER IT TAKES



*And a ruler asked him, “Good Teacher, what must I do to inherit eternal life?” And Jesus said to him, “Why do you call me good? No one is good except God alone. You know the commandments: ‘Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.’” And he said, “All these I have kept from my youth.” When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.”*

*But when he heard these things, he became very sad, for he was extremely rich. Jesus, seeing that he had become sad, said, “How difficult it is for those who have wealth to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” Those who heard it said, “Then who can be saved?” But he said, “What is impossible with men is possible with God.”*

Luke 18:18-27 (ESV)

Eternal life is a price too high for anyone to pay. That’s why it’s free. The shed blood of Jesus Christ is the only payment acceptable to God (Heb 9:22). Furthermore, because we couldn’t pay for it doesn’t mean it will not cost us. Our gratitude should be commensurate to our liberation.

In this passage, Jesus is approached by a young rich ruler inquiring about the criteria for eternal life. Jesus highlights the commandments. The young rich ruler acknowledges his adherence of them all since his youth. Jesus displays his love and affection for the young ruler. However, Jesus identifies the final snafu in his life that precludes him from going all the way. Jesus instructed the rich young ruler to divest himself of all his material goods, give them to the poor, and come and follow him. The young man walked away sorrowfully because he was very rich. The young ruler was unable to fathom such a request and concluded his path to eternal life was curtailed. Why did the rich young ruler leave so abruptly?

## OPTION 1:

The young ruler was offended by Jesus at such a request. He could not see how his money was a barrier to him serving God. Jesus was asking too much of him.

## OPTION 2:

Money was his idol and he was not parting with it under any circumstances. Possibly. But the Bible does not allude to covetousness or greed in his life. Also, the Bible does not disclose the source of his wealth. However, his action of abruptly walking away could incite questions.

## OPTION 3:

The young rich ruler didn’t know how. The young ruler centered his life on his fortune and mistakenly associated his wealth with his worth. In his mind, to jettison all of his wealth is to say that he is worthless. The young ruler could not discern this prodigious sacrifice becoming a harbinger of greater things in his life. He walked away because he couldn’t do it. He walked away because he estimated no one would do it. The young ruler forgot he was standing in front of the one who makes all this possible. Verse 27 states, *“What is impossible with men is possible with God.”*

Jesus knew the young rich ruler could not comply with His request. That was the point. Salvation and eternal life is not predicated on our efforts but starts by looking beyond ourselves to the Lord to fulfill what we cannot. Jesus was willing to help the young ruler if he only asked. Today, I wonder how many of us walk away without asking God for help because the price is too high. What causes us not to ask? Only you can answer that question. However, if we are ready to receive more of God in our life then we have to do “whatever it takes.”

“Whatever it takes” is not a motivational tool to get you and me to try harder. It’s a realization of our uselessness apart from God. As we needed Christ to save us from sin, we need Christ more today. We should recognize and utilize our God-given gifts and abilities. However, there are many things we will face in this life that will exceed our ability to cope or pay. Lord, we need your help! ■

*Quincy Watkins, a teaching fellow with Christian Union, received a B.S. in Economics from Temple University and an M.B.A. from the Wharton School.*

***The shed blood of Jesus Christ is the only payment acceptable to God (Heb 9:22). Furthermore, because we couldn’t pay for it doesn’t mean it will not cost us. Our gratitude should be commensurate to our liberation.***

**BROWN**

- Judson House, Christian Union's ministry center at Brown, is used by many campus ministries and organizations. Pray that Judson House continues to serve as a blessing for the cause of Christ.
- Pray for each ministry leader and worker as they tirelessly devote their time and energy to spreading the Gospel across campus.
- As Reformed University Fellowship meets weekly for community, worship, and teaching, pray that members learn to love and encourage one another as they grow in their faith.

**COLUMBIA**

- Pray that as a result of the recent Veritas Forum, many people will begin asking questions about Christianity and that the campus was truly exposed to Jesus Christ.
- Be praying for the Columbia Catholic Undergraduates as they seek to strengthen and encourage one another in their walk with the Lord.
- Pray for unity among the campus ministries as they work together to reach out to students.

**CORNELL**

- Pray for students who are wrestling with sin related to drug addiction, alcohol, and promiscuity. Pray that they might be transformed by Jesus Christ and dedicate themselves wholeheartedly to him.
- Praise God for the large number of freshmen who have shown interest in learning more about Christianity this year and have committed themselves to attending a Bible study.

**DARTMOUTH**

- Pray that ministry leaders will be provided for in abundance so they can devote their time to the work the Lord has called them to do.
- Keep in prayer the students who attended the Onething Conference, sponsored by The International House of Prayer, as they seek to live with abandonment and devotion to Christ.
- Praise God for the 24/7 Prayer Room that provides a quiet place for students and faculty to meet alone with the Lord.

**HARVARD**

- Be in prayer for the student volunteers who work around the clock at the Harvard Homeless Shelter as they provide food, clothing, hope, friendship, and encouragement to the guests who pass through.
- Wiener Ministries International has blessed overseas students at Harvard this semester through weekly meetings, Bible teaching, dinners, and prayer meetings. Pray that they continue to be a fruitful and God-honoring ministry.

**PENN**

- God was glorified and many people were blessed at a recent concert by Penn's Christian a cappella group, Full Measure. Keep the members in prayer as they continue to minister on campus and to the surrounding communities.
- Eleven student leaders of Penn Students for Christ went on a daylong retreat in December to talk about the purpose, mission, vision, and values of the ministry. Pray for these students as they continue to obey the Great Commission.

**PRINCETON**

- Be praying for Christian Union's Ivy League Congress on Faith and Action in April, specifically that many (from all Ivy schools) will attend and that God will be glorified.
- Lift up in prayer the students who have committed to go on the Princeton Faith and Action weeklong ski trip to Vermont.
- Pray for much fruit from the Annual Winter Retreat at the end of January, a joint effort of Princeton Evangelical Fellowship and Manna Christian Fellowship.

**YALE**

- Pray for the more than 50 international students to whom The International Church at Yale ministers through Bible teaching, worship, and dinner gatherings. Pray especially for those who accepted Christ this past semester as a result of attending the Alpha Course.
- Keep in prayer the Yale Students for Christ as they strive to become lifelong laborers in the kingdom of God. Pray also that seeds would be planted for a specific ministry for Latino students.



# From the bottom of our hearts, “Thank You!”

Through your generous giving, Christian leaders  
are being developed to change culture.



**Stephanie Tam**, Princeton '13

Hometown: New York, NY

Major: English or Psychology

Campus Activities: The Nassau Literary Review, International Internship Program, The Writers Studio

*Over dinner, an agnostic upperclassman challenged me about the rationality of Christianity. I was prepared to confidently defend my faith in part because of my Christian Union Bible Course and a Christian Ethics class taught by Princeton University Professor Eric Gregory. The conversation turned into a three-hour plus dialogue in the dorm hallway. It was overheard by everyone and created a great opportunity to share my faith with curious hallmates. Coming from a secular prep school where religion was regarded as outdated and 'politically incorrect', I never anticipated finding the Christian community I have found in the even more secular Ivy League culture. I am so thankful for Christian Union's strong Christian teaching, and the amazing mentoring and prayers of our Bible Course leader Karen Hetzler: they provided a strong foundation for me to both defend and then share my faith.*

[www.Christian-Union.org/Giving](http://www.Christian-Union.org/Giving)

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*— Dr. Peter Cha, Associate Professor of Pastoral Theology*

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