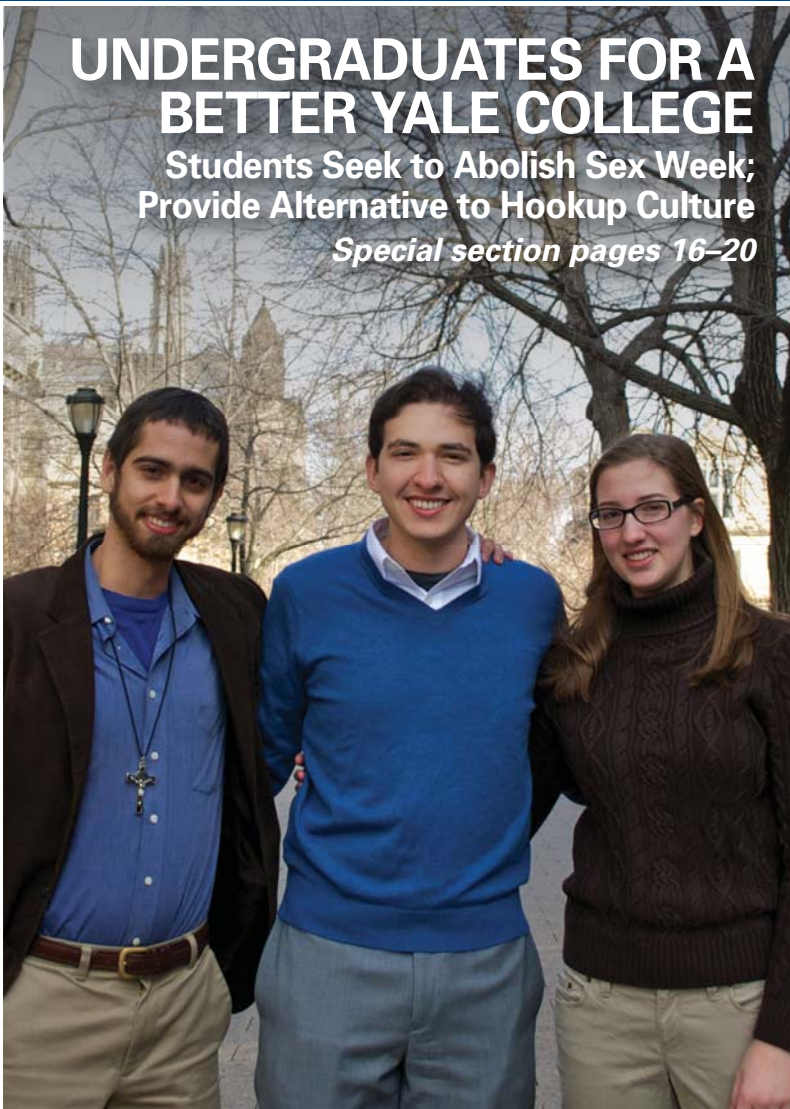


the IVY LEAGUE CHRISTIAN OBSERVER

UNDERGRADUATES FOR A BETTER YALE COLLEGE

Students Seek to Abolish Sex Week;
Provide Alternative to Hookup Culture
Special section pages 16-20



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



Developing
Christian Leaders to
Transform Culture

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

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

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

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



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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.
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LETTERS TO THE EDITOR

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



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

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

Cover Image: Victor Kang, Yale '14

Launching Movements



This fall, Christian Union was a sponsor of Movement Day, an annual conference that seeks to “catalyze Gospel movements” in cities across the world. Hosted by the New York City Leadership Center, Movement Day drew over 1,000 Christian leaders from 33 states and 12 countries; the plenary speakers included Tim Keller, A.R. Bernard, and Erwin McManus.

As a panelist for the Prayer and Scripture Track, I exhorted ministry leaders about the need to seek God wholeheartedly and often as a precursor to any movement. I reminded attendees of the prayer and devotion of abolitionist William Wilberforce and the Clapham Sect, who were instrumental in ending slavery in Great Britain and dramatically changing their culture. It was not uncommon for the Clapham Sect to pray for one hour three times each day. Conversely, we need to return to the Lord with like-minded hearts.

In December, Christian Union had the privilege of hosting the annual Ivy League Leadership Prayer Conference, which brought together campus ministers and pastors who cried out for revival at their schools (page 36). At Christian Union, we understand that radical change on the campuses where we minister can only happen in conjunction with a concerted prayer movement—that's why our ministry fellows dedicate at least two hours a day to praying and seeking God and asking him to move in our midst. Ever since we increased our time and devotion to seeking Christ almost two years ago, we have seen results that have been utterly amazing.

In this issue of the *Ivy League Christian Observer*, our lead story is about another movement that is centered in prayer. Undergraduates for a Better Yale College, launched this fall by juniors Bijan Aboutorabi and Eduardo Andino and concerned alumni, is seeking to abolish the biennial Sex Week event at Yale. Bijan and Eduardo are also part of growing prayer movement there that is uniting and strengthening believers across the campus.

In this issue, we also highlight young men and women who are promoting the pro-life cause, the Love and Fidelity Network, and students who are actively involved in pursuing social justice.

I hope you are encouraged and moved to action by this issue of the *Ivy League Christian Observer*.

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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THE RICH LEGACY OF THE KING JAMES BIBLE

Princeton Hosts Conference in Celebration of 400th Anniversary

I ALL IVY The literary precision and rhythm of the King James Bible make the 400-year-old translation especially remarkable, even to modern audiences.

That was one of the top messages from Gordon Campbell when the University of Leicester professor recently served as the keynote speaker during a conference at



University of Leicester Professor Gordon Campbell shares about the rich literary qualities of the King James Bible during a conference at Princeton University.

Princeton University on the beloved English translation.

Princeton hosted the conference – entitled, “The King James Bible from 1611-2011: Its Champions, Critics, and Continuing Legacy” – along with the Princeton Theological Seminary and the Center for Theological Inquiry.

On October 13 and 14, dozens of scholars gathered to celebrate the quatercentennial anniversary of what is widely regarded to be the most influential English translation of the Bible. The King James version is heralded for its rich literary qualities and as a landmark in the history of the English language.

“Because of the pulse of the King James, it sticks in your head forever,” said Camp-

bell, professor of Renaissance Studies in Leicester’s School of English.

In fact, many of the words in the King James Bible feature monosyllables in an effort to make the lexicon comprehensible and indelible.

“When you do that, something funny happens,” Campbell said. “The line develops a pulse.”

The translators of the King James Bible designed their sacred text to be articulated to an auditory audience.

Likewise, some of the rhythm of the version resembles iambic pentameter, the most common meter in English poetry. The preeminent playwright William Shakespeare liberally crafted iambic pentameter throughout his plays and sonnets, in part, to make the lines easier for actors to memorize.

As for the King James Bible, it was translated “in such a way that it could be understood when read aloud,” because so few people could read in the early modern period.

“What the ploughboy and women had in common was that they couldn’t read,” Campbell said. “After a while, if you hear something enough times, it enters

“The Bible enters people’s lives through their ears, rather than their eyes. If you read something aloud, it comes alive.”

—Gordon Campbell

into you. It simply becomes part of you.”

Even centuries later, the rich auditory and spiritual qualities of the King James Bible still cause it to resonate in the minds of modern listeners.

“The Bible enters people’s lives through their ears, rather than their eyes,” Camp-

bell said. “If you read something aloud, it comes alive.”

But, Campbell said he worries that biblical literacy among contemporary audiences is declining and, likewise, appreciation for the King James is wavering among young readers who often select a modern translation for devotional use.

In 21st-century North America, the King James is “treated like best china. It’s used in inaugurations and read in public.”

As such, “there’s also a generation gap. Teens are impatient – they want to understand. They have no use for majestic language,” Campbell said. “The older generation comes to it.”

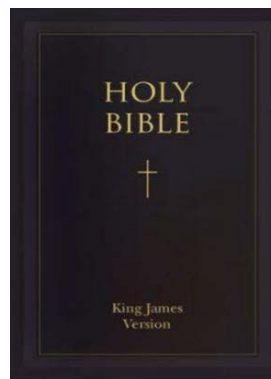
But the literary and spiritual consequences can run deeper from the lack of serious contemplation of Scriptures.

“I worry that there is a kind of laziness,” Campbell said.

In addition to Campbell’s lecture on the unforgettable

nature of the King James Bible, a highlight of the conference also included a display of seven priceless Bibles from the Scheide Library.

The privately owned library, which is associated with Princeton’s Department of Rare Books and Special Collections, holds an impressive collection of extraordinary



In October, scholars gathered at Princeton to celebrate the quatercentennial anniversary of the King James Bible.

religious and cultural artifacts. The display during the conference included a Wycliffite manuscript from 1400, a Tynedale New Testament from 1534, and a first edition of the King James Bible.

Iain Torrance, president of Princeton Theological Seminary and an Oxford-edu-

cated theologian, described the display as an “absolutely wonderful treat.”

The Princeton-based Scheide Library is one of only a handful in the world to own copies of four of the earliest printed Bibles. “It is in the very top tier of private collections in the world,” said Torrance, who previously served as the moderator of the General Assembly of the Church of Scotland.

William Scheide, who built on his

grandfather’s exceptional collection of rare books, attended the keynote address of the conference with his wife Judith. “As always, they were amazingly generous and wonderful,” said Torrance.

Scheide, Princeton ’36, Columbia ’40 MA, is known for his lifelong patronage of the arts and education and for his support of civil rights and anti-poverty programs. During the conference, Judy Scheide expressed her 97-year-old husband’s appre-

ciation of the Scriptures he learned as a child.

Even today, the King James Bible serves as a living literary monument, effectual at touching children and scholars alike with its artful simplicity.

More importantly, the religious classic contains powerful prose, capable of penetrating the “hardest of hearts,” Campbell said. ■

By Catherine Elvy, Staff Writer

LAUNCHING OUT

Christian Union Ministries at Columbia, Dartmouth Are off to Great Start



Students involved with the Christian Union’s newest leadership development ministries say they are part of divine appointments to spark revival at Columbia and Dartmouth universities.

Freshman Ian Chaffin was praying for Christian friends and for a powerful spiritual outpouring at Dartmouth College before his arrival on campus this fall.

“There were 50 other freshmen praying, as well,” said Chaffin of Sacramento, California. “All of that prayer sort of culminated into where we are.”

Students and staffers alike were amazed at the results the Christian Union’s new ministry at Dartmouth experienced in its inaugural semester. Some 25 men participated in three Bible Courses led by Kevin Collins, ministry director, and 17 women were members of two courses led by Caroline Rausch, ministry fellow.

As for Chaffin, the pastor’s son is astonished by the dozens of believers he has met through the Christian Union and in his dormitory.

“All of the freshmen are so interested in what God wants to do. My friends are just telling people about Jesus,” Chaffin said. “It just seems like one of those times when God is working through all of the people here.”

Much of the groundwork occurred over the summer when Collins and Rausch were enthusiastic in both their efforts to connect with freshmen via Facebook and

to greet them as they arrived on campus.

Another freshman, Luke Decker, said he welcomes the opportunity to help launch the Christian Union’s leadership development ministry at Dartmouth.

“It has really challenged my faith as far as going into a group, starting it, and putting time into it,” said Decker of Orange County, California. “I want to be at every meeting and meet the new people.”

Tanya Budler ’15 echoed those comments, saying she was touched by the strong camaraderie she experienced since

joining her Bible Course. “I have very high hopes and a really great feeling about where the Christian Union is going,” she said.

With the start of the new academic year, the Christian Union also launched a leadership development outreach at Columbia. The decade-old ministry also provides staffing, resources, and mentoring to affiliated ministries at Princeton, Harvard, and Yale universities.

Students and staffers involved with the outreach at Columbia are excited about a great start to the academic year.



Columbia students worship during a Christian Union Bible Course during the fall semester.



Christian Union Ministry Fellow Caroline Rausch leads a Bible Course at Dartmouth.

At Columbia, 19 men are participating in two weekly Bible Courses led by Jim Black, ministry director, and Jesse Petersen, ministry fellow. Black hosts another Bible Course for seven women.

Xavier du Maine said he wasn't expecting to find a strong Christian community at Columbia when he recently arrived as a freshman. "The Christian Union came to me. It's been awesome," said du Maine of the St. Louis area. "Every aspect of Christian Union has changed my life in ways I wouldn't have expected. I've grown in the short time I've been here."

Matt Johnson, a senior from Moorpark, California, echoed those comments, noting the new ministry is "going really well." The senior, who also is a guard on the Columbia basketball team, is helping to mentor freshmen.

As for Black, the former Texas pastor said he is humbled about his new position and the opportunities it brings to impact the future leaders in the United States. He quips he was so energized about his new venture that he readily sold a 2,400-square-foot home, parted with most of his household belongings, and moved his family of five into a two-

bedroom Upper Westside apartment.

Most recently, Black, who holds a master of divinity from Reformed Theological Seminary in Orlando, Florida, served as senior pastor of Alliance Bible Church in Baytown, Texas.

"You've got an Ivy League university, one of the oldest and strongest in the nation, in the middle of one of the most strategic cities in the world," Black said. "I just knew this was something the Lord was in."

As for the team at Dartmouth, Collins earned a bachelor of arts in English and American literature from Harvard in 1989. The former football and basketball player has 15 years of experience in international leadership and management development.

Both directors plan to begin preparing student leaders in January to apply for recognition from their respective universities during the spring to become official student organizations.

"We're stepping alongside of them to help them develop their gifts as a crucial component of long-term cultural transformation," said Black. "These are the students who are going to be the leaders of our culture and society." ■



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GOD IN THE GREEK SYSTEM

Ministry Bridges Christianity and Fraternities, Sororities

CORNELL
Worshipping God in a Greek culture often identified with heavy drinking, hookups, and partying may seem unfathomable; however, on Sunday evenings, around twenty Christians from Cornell's fraternities and sororities have been gathering together in praise and spiritual discussions.

This past summer, James Bor '12 (Delta Phi) and Abbi Needles '11 (Kappa Delta) nurtured a vision for creating a Greek ministry at Cornell under the umbrella of InterVarsity (www.intervarsity.org). What manifested is Charis, a new ministry that coalesced students from various Greek houses. Charis, Greek for grace, was formed to "bridge the gap between Greek houses at Cornell and Jesus," said Kelsey Graeber '14 (Alpha Phi), the ministry's treasurer. The leadership team consists of 15 students from nine different houses; Charis has a body of approximately 60 students, representing 25 houses.

During the fall semester, students spent time worshipping God, sharing life stories, and breaking out into spiritual discussion groups as they studied God's character.

The response from Cornell's chapters and freshmen in the process of rushing was positive. Students involved in Charis soon discovered that others in the Greek system "already had experiences with Christianity whether that was a church or youth group back home, Young Life, or some other parachurch group. To this end, it has been a renewal of this part of their life for some," says Bor.

Graeber points out that living in the Greek system poses many temptations for students to turn from their identity in Christ. "Amidst the many choices that are presented to Greeks (excessive drinking, hook-up culture, drugs, slacking in school, etc.) a sustained challenge is to choose Christ daily. This may make me stick out and be uncomfortable, but it reminds me that my ultimate identity isn't

found in my house, but rather in Christ," shares Bor.

With the Greek system's large presence at Cornell, the need for Christ's presence is even more pressing. At Cornell, around 70 Greek letter organizations exist; 1 in every 3 or 4 members have a house affiliation. In total, 3,822 students—around one quarter of the undergraduate population—are part of the Greek system. Bor



James Bor '12 and Kelsey Graeber '14 are helping to lead InterVarsity's Greek Ministry at Cornell.

recalled that when he and Needles first made the decision to join their respective houses, the seeming dearth of Christians in the Greek system led him to question whether he made the right decision.

The process of creating student-led Charis began with a conviction that had developed in Bor's heart over the course

ministry could look like at Cornell," he said.

The challenges of being Greek and Christian have made the sense of fellowship developed in Charis all the more rich. Graeber shares that the people in Charis have found "confidantes among people from different houses who desire to be in a relationship with God and serve together."

Times of fellowship also take place outside of the Sunday night meetings. Bor noted that efforts to build community have occurred through endeavors such as attending a Greek InterVarsity conference in Long Island, participating in a day of service called "Into The Streets," and having a Christmas formal the week after the end of classes.

The hope is to see more discussions about religion and Christ take place in each of the houses. Graeber notes that through the formation of Charis, students have been increasingly more open to talking about religion.

"Next semester, we hope to embark on a couple more initiatives like interfraternity/intersorority studies and mentoring freshmen that will be joining Greek houses."

The ministry welcomes prayers for strength to choose Christ daily, for humil-

In total, 3,822 students—around one quarter of the undergraduate population—are part of the Greek system.

ity to recognize that this is God's work, and for Christians to join the Greek ministry.

"Greeks are fellow colleagues in classes and in clubs. Although most Christians will not choose to go Greek, they can choose to befriend, love, and serve Greeks," Graeber said. ■

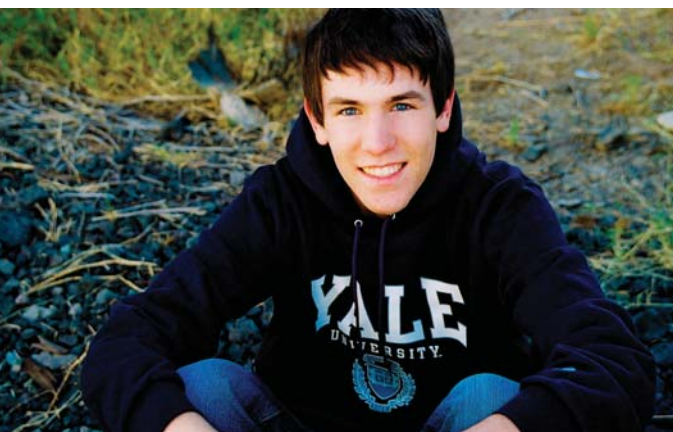
"With these core convictions, a group of us began casting vision about what Greek

A UNITED FRONT

Campus Prayer Movement Gains Momentum at Yale

Y For where two or three gather in my name, there am I with them. —Matthew 18:20

Students and ministry staff at Yale covered the campus in prayer in the fall semester as they sought to change the spiritual atmosphere and reap a mighty harvest.



Spencer Alexander started holding weekly prayer meetings on the Yale campus in the fall semester.

The desire to lead the Yale community toward the knowledge of Christ through intercession spurred Adam Verreault '12 and Spencer Alexander '14 to hold weekly prayer meetings on Friday evenings. Approximately 20 undergraduates, graduate students, and campus ministry staff members attend each week.

"The students feel a stirring in their hearts, which is why they set aside precious time for these prayer meetings, because they believe there is more to God," said De Wen Soh, a first year graduate student.

Alexander explains that the vision for the prayer meetings began as a need to "continue to worship God in unity and begin to shift the atmosphere." He also expressed the hope for prayer meetings such as these to happen all over campus, and spark something even bigger. These prayer meetings, which also include corporate worship, have served as times of encouragement. Alexander has always

"desired for more than just a community of believers that enjoys fellowship. I think that as we begin to pray for more of God at Yale, he will answer us and enable us to share with others."

At Yale's Saybrook College, Ben Robbins '12 and other upperclassmen from Yale Students for Christ (www.yale



De Wen Soh, a graduate student at Yale, is praying for the campus on a regular basis.

studentsforchrist.org) have been holding small group meetings on Sunday afternoons. Robbins and a few others noticed a growing need for a place to gather and grow as brothers. Since the start of the school year, these upperclassmen have been meeting together for prayer and studying of God's Word. Through the establishment of the small group in Saybrook, Robbins also expressed the hope to engage other students. On the night of Hurricane Irene's descent upon the East Coast, students from all over Yale worshipped and gathered in Saybrook because the inclement weather conditions prevented churches from holding services. Opportunities such as these have served to shed God's light throughout the campus.

While reflecting on how God has been working on the campus over the years, Soh said, "God is moving Christians here at Yale to believe that God is faithful to his

word and to wait upon the tide of his Spirit that is coming, so that we can all ride the waves together." Soh also emphasized that the fruit of these prayers are also borne of the prayers of "many people who have been praying for the campus for many years. Some have even prayed for this campus every day for the last twenty years."

Chris Matthews, Christian Union's ministry director at Yale, also recognizes that, "there are many faithful Christian ministers here at Yale who have been here for more than a decade, striving to see this campus impacted by the Gospel of Jesus Christ."

Indeed the power of prayer—particularly corporate prayer—can continue to bring God's light on this campus.

"The best thing to do was to start interceding and releasing the Spirit of God over Yale in prayer," said Alexander. "We are still interceding and stirring up the Spirit, but I feel like God has really been answering our prayers. When we get together, I can feel the presence of the Lord and his joy."

These prayers have also moved students such as Eduardo Andino '12 to proactively strive to affect a culture shift in response to Sex Week at Yale, which is scheduled to be held in February.

Andino, co-founder of Undergraduates for a Better Yale College (www.better.yale.org), said, "What is needed is a deep prayer life which is grounded in the desire to seek the face of God and grow in virtue and holiness. If we truly believe the claims of our faith, then we must realize that change does not come from us, but that our role is to open ourselves to the working of grace, for God to work through us."

When asked how others can be lifting up the Yale campus, Matthews shares: "Pray that God will continue to bring new levels of Christian involvement and engagement with the broader campus. There are already many new things beginning that we hope will flourish and grow by God's grace. Pray that students will find the greater satisfaction that is found in knowing and obeying Jesus Christ." ■

THE 'FULL MEASURE' OF GOD'S PRESENCE

A Cappella Group Brings Gospel to Campus, West Philadelphia

P Full Measure, Penn's Christian a cappella group, derives its name and mission from the words of the Apostle Paul in Ephesians 3:18-19: "And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and high and long and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of the fullness of God."

Members do not see themselves as performers, but as vessels for worship and testimony. "We are not merely singing Christian songs or putting on the 'right Christian attitude.' Instead, we hope to be inspired by the Holy Spirit, not our own ambitions, to spread the Gospel on Penn campus and the West Philly area," says the group's mission statement.

On December 4 in Penn's Dunlop Hall, Full Measure (www.dolphin.upenn.edu/fullm/) hosted its Fall Concert, "Priceless." The event featured music, a skit, and time for sharing testimonies. A Christian Union grant helped underwrite the event.

Based on the response the group received from the concert, it appears to be accomplishing its mission.

"We have been very humbled by the encouragements and positive feedback that we have received since the concert took place. Our friends have expressed how

The evening was a blessing for the performers as well. As Park put it, "Full Measure has really been a group that I feel God has called us into as a means to serve our fellow brothers and sisters in Christ, as well as the campus."

However, an event such as this takes dedication and a sacrifice of time in an environment that is filled with obligations, commitments, and stress. For this particular concert, Park said the group rehearsed for six hours a week in one to three-hour blocks of time. In November, the students added an extra three hours of practice per week, which meant basically coming together for rehearsal every day.

Additionally, Park and the others in leadership positions within the organization also spend time discussing the non-performance aspects of the organization. "It can get busy, especially around concert time, but it's such a blessing to be able to serve the Lord and the group on yet another level," he said.

Park said he and his fellow singers

to make sure that we practice diligently and perform the best that we can, not for our sakes, but for the glory of the Lord," said Park.

To fulfill that responsibility, group members set time aside for prayer and for



Penn's Christian a cappella group, Full Measure, shares and lives out the Gospel through song during their performances.

"Because we are in such a privileged and very influential place, we really want to make sure that we practice diligently and perform the best that we can, not for our sakes, but for the glory of the Lord."

—Aran Park '13

much they were blessed by the program. It's great to see how, despite our shortcomings, God still works through us in amazing ways," said Aran Park '13, business manager for Full Measure.

don't see the time spent in rehearsal as a sacrifice or chore; they see it as an extension of their worship.

"Because we are in such a privileged and very influential place, we really want

their own spiritual growth so that they can better serve God's kingdom on campus. They begin and end each practice with prayer, and, according to Park, they set aside practice time to share and pray in groups of two or three.

"It's really important for us to keep one another accountable through sharing and prayer," said Park.

As a result, he says, there is a tangible presence of the Holy Spirit during their concerts, as well as in their practices.

"The Holy Spirit is really what keeps us going. It's easy to become tired, but the joy of singing with such wonderful, talented people and with the

Holy Spirit in our midst—it's beyond exhilarating," he said.

And so whether in concert or in prayer, Full Measure helps exemplify the essence of the scripture for which it was named. ■

SWEET SORROW

Pastor Left an Indelible Mark on Dartmouth Students

D For Pastor Dale Edwards, his promotion and transition to executive minister this fall was bittersweet. In October, with a heavy heart and tears in his eyes, he made the announcement to Dartmouth's Logos Christian Community that he would be leaving at the end of the term to work at the American Baptist Church of Vermont and New Hampshire. In the new position, he is overseeing about 145 churches in the region.

About twenty years ago, the Korean Presbyterian Church at Lebanon, New Hampshire started the Logos Christian Community at Dartmouth with the goal to have students of all ethnicities come together to follow and serve Christ. Since then, Logos (www.dartmouth.edu/~logos) has grown into a dynamic student-run ministry of both undergraduates and graduates, with on-campus services every Sunday at 12:30 p.m. For many years, Pastor Dale served as the pastor for these Sunday services, a duty that he managed along with his job of senior pastor at First Baptist Church of Lebanon.

James Qian '12 has been attending Logos since his freshmen year and is the leader of the ministry's praise team. Like most students who have worked with Pastor Dale over the years, James describes him, first and foremost, as a "really down-to-earth, humble guy."

Students agree that this is a great opportunity for Pastor Dale to follow God's will and to bring his own unique gifts to his new ministry.

"You can really relate to him. He's not one of those people who is too old to [relate] to you because he's very real about what he struggles with himself. I really respect that about him."

James says he was "kind of shocked" when he received the news of Pastor Dale's departure.

"He's been here ever since I was here; classes [change], but I thought he was al-



Rev. Dale Edwards, former pastor of Logos Christian Community at Dartmouth, is now an executive minister with the American Baptist Church of Vermont and New Hampshire.

ways the constant. I'm really glad for him that he's taken up more responsibility serving in a bigger way for God's kingdom."

In regards to the future direction of Logos, the ministry has not yet found a replacement pastor. "But I know that God will provide," Edwards said.

Afia Obeng '12, who serves in the Logos

luncheon committee as well as the welcome team, says that Pastor Dale was the number one reason she decided Logos was the church for her. "I love Pastor Dale...I came to see him as one of my spiritual leaders. His messages were always encouraging and always have penetrated my soul." She says her relationship began when she simply e-mailed him a personal question last spring. "His answer made me start seeing him as a person I could trust with my spiritual journey. I then went to one of his Bible studies on prayer, which was one of the most mind-opening aspects of my Christian life ever."

Arielle Cannon '12 has fond memories of her time in Logos, including performing a special "Lady of Logos" duet with another female student during a sermon two years ago. Arielle recalls bringing her mom to one sermon when she came to visit freshman year: "To this day, she always asks, 'what did Pastor Dale preach about this week?'"

This kind of impact on people does not surprise Arielle.

"Pastor Dale has a sincere heart and he uses very simple words [in his sermon], but they are so profound and caring...I admire that he can get up in front of us every Sunday and not try to act intellectual, but just be who he is [and] embrace it," she said.

Students agree that this is a great opportunity for Pastor Dale to follow God's will and to bring his own unique gifts to his new ministry.

And what are some of these unique gifts?

"His accessibility," Obeng states. "I've always felt like I can have access [to him] at any time."

"He has very interesting sense of humor," James says. "He's not afraid to be self-deprecating or poke fun at his heavy New England accent."

"His sermons have always made me feel really encouraged and motivated," says Cannon, "I leave service thinking, 'I know I can do it,' not because of my own efforts, but because I know God loves me and wants the best for me." ■

THE MODERN CATHOLIC IDENTITY

Brown Students Say Teachings Are as Relevant as Ever

B In the face of technological advances and a liberalized culture, the Catholic Church has, for the most part, preserved its teachings and traditions that go back for centuries. But for today's young students of the Millennial Generation, living out an authentic Catholic faith amidst the scrutiny of the secular campus can be challenging.

In the fall semester, some Brown Catholic students got together to discuss what it means to be Catholic today as part of a fall retreat entitled, "The Modern Catholic Identity."

For these Catholic students, being a modern Catholic means being faithful.

Despite a study released by the Center for Applied Research in the Apostolate, indicating that some Catholic students are defecting from the fundamental teachings of the Church and finding them to be less relevant, Maria Hernandez '14 says the teachings and traditions of the Church are as relevant today as ever.

"The Church is not old school at all," she said. "It's really good that as the world changes, the Church sticks to its morals."

Dan Jeon '14 agrees, "I believe that we must take into consideration the incredible new changes, whether they are technological, social, etc., and remember to keep what it means and has always meant to be a practicing Catholic. We must remember our Catholic values and our ultimate reason for why we are here: to serve God and spread the Word of Christ."

But that's not always an easy thing to do in a modern society, particularly within the halls of the secular academy.

Hernandez admits that while her faith is part of her identity as a person, it's a

side she often keeps hidden from her peers and professors at Brown. During the retreat, the challenge of sharing their faith on campus was discussed among the students.



Dan Jeon '14 and Maria Hernandez '14 said the teachings and traditions of the Catholic Church are as relevant as ever.

"It really is a challenge we all face," she said. "We don't speak about our faith with our friends [who are not Christian]. I don't share my Catholic side with others because they will look down on it."

And that sense of being looked down upon doesn't just come from students; Hernandez noted that professors have said offensive things about Christianity.

Hernandez, who would like to pursue a

"We must remember our Catholic values and our ultimate reason for why we are here: to serve God and spread the Word of Christ."

—Dan Jeon, Brown '14

career in science and geology, said staying committed to her faith in the face of scientific skepticism could one day only stand to make her a more committed Christian.

"I will be a great Catholic. It will make me stronger," she said.

Jeon has also experienced cynicism from his peers and describes the campus as an environment where "religion is viewed as being 'close-minded' or 'outdated.'"

However, Jeon finds Catholicism to be anything but outdated, saying, "I absolutely see the Church as relevant to my faith."

Even as the recent changes to the Catholic Mass return worship to a more literal, Latin translation, these young Catholics stand behind the Church's faithful commitment to the Gospel and to its traditions.

"I applaud the revisions. I feel that the Church's honest effort to provide a more accurate rendition of the Mass reflects the commitment to preservation of the Word," said Jeon.

Hernandez also approves of the revisions. As a Mexican Catholic, she had attended Mass in Spanish and finds the new translation truer to the Latin text.

And so it would appear that as the millennium marches forward, these young people are secure in their Christian faith and in their identity as Catholics. For Hernandez, there simply isn't any other way.

"I can't imagine not being part of the

Church, and [not] having community, and not going to Mass and being part of that world. I'm very blessed," she said. "I cannot imagine not being Catholic. It would be horrible." ■

A HOME FOR THE HOLIDAYS

International Students Celebrate Thanksgiving, Christmas



Campus ministries at Cornell University paused to celebrate the holiday season with a series of dinners, parties, and festive gatherings.

Among the highlights, the regional director for International Students, Inc. (www.isionline.org) hosted 15 students in

ing and the traditions associated with the meal. He also shared Bible passages and the students played games.

In addition, Larson arranged a similar dinner for Christmas at his house and in area homes for international students who stayed in Ithaca over the holiday break.

celebration for students from Cornell International Christian Fellowship and students and individuals with International Students' English school and Friendship Partner program.

As well, students from Cornell International Christian Fellowship ventured to a tree farm on December 10 to cut Christmas trees and went caroling at a facility for the elderly on December 16. On Christmas Eve, they attended a service at Bethel Grove Bible Center and a dinner at the home of adviser Edith Johnson.

For students who stay in Ithaca, New York over the holiday break, "it can be a pretty lonely time," Larson said. "They are very curious and interested to know about our holidays and culture."

Cornell's Ithaca campus is home to more than 20,000 undergraduate and graduate students. Of those, more than 3,600 students – about 18 percent – are from foreign countries or U.S. possessions. The number swells to more than 5,000 when counting scholars and spouses, Larson said.

In other activity at Cornell, residents of Chesterton House hosted a Thanksgiving dinner for about 30 students who stayed on campus over the holiday. Chesterton, a Christian studies center affiliated with Cornell, offers lectures, resources, and studies aimed at helping students explore the intellectual riches of the Christian faith.

Fellowship of Christian Athletes (<http://cornellfca.blogspot.com>) hosted a formal Christmas dinner on December 4, and Cornell Cru (www.cornellcru.com) arranged a semi-formal dinner on Decem-



Students enjoyed various holiday festivities and celebrations at Cornell during November and December.

his home for Thanksgiving and helped arrange for another 28 to spend the holiday in the homes of a dozen families in Ithaca, New York.

The students expressed a lot of appreciation for the opportunity, said David Larson, who serves as a director for the ministry in Central and Western New York and Western Pennsylvania. International Students, Inc. is a ministry of InterVarsity (www.ivcf.org).

Larson hosted students from countries including China, India, Saudi Arabia, Pakistan, and Iran.

The opportunity to spend a holiday with a local family especially is meaningful for students as some 70 percent of international students never visit an American home during their studies in the United States, said Larson.

During the dinner at Larson's home, he explained the history behind Thanksgiv-

For hosting families, the opportunity "makes the holiday more fresh and alive," Larson said. "They're usually pretty excited about the opportunity. I've been encouraged by how many people have stepped up."

At Cornell, International Students, Inc. partners with Cornell International Christian Fellowship. The student-led or-

"The opportunity to spend a holiday with a local family especially is meaningful for students..."

ganization also arranged a Thanksgiving dinner at Crossroads Life Center for about 30 guests.

In addition, the Larson family hosted a gathering for students to bake cookies at their home and he organized a Christmas

ber 6. Navigators (www.cornell.navigators.org) participated in a Thanksgiving dinner at an area church and attended Cornell's Sage Chapel Christmas Vespers, which featured candlelit lessons, readings, and carols, on December 5. ■

DEFENDING THE FAITH

D'Souza Debates President of American Atheists

D Is Christianity good for the United States? That was the topic when scholar and noted Christian author Dinesh D'Souza debated David Silverman, president of the American Atheists, Inc., at the University of Pennsylvania.

The debate was held October 12 before a capacity crowd at Irvine Auditorium on the Penn campus. D'Souza, Dartmouth '83, is the president of The King's College, a biblically-based institution in Manhattan. He also is a commentator and former White House policy analyst. *The New York Times Magazine* named D'Souza as one of the country's most influential conservative thinkers, and his books have appeared on the newspaper's best-sellers list.

As for Silverman, the Massachusetts native has held a series of positions with his New Jersey-based organization since 1996, including communications director and vice president. Silverman, who has an MBA from Penn State University, previously served as an inventor for Bell Laboratories and as a marketing director for National Microsystems, Inc.

During the debate, the men offered contrasting views on the existence of an afterlife.

Ultimately, Christianity offers followers the hope of being reunited with loved ones in heavenly realms and a foundation of morality to instill in children, D'Souza told the audience. That makes it valuable for the United States – and beyond.

Silverman offered a far more pessimistic view. He repeatedly insisted that he wants an afterlife for his wife and child – as well as for himself – but dismissed the possibility as fanciful thinking.

“Believe me, I want to live forever. I want my awesome wife and lovely child to live forever, but that doesn't make it real,” he said. “Every living thing in the universe dies. There is no reason to believe in life after death.”

However, D'Souza noted that death is an “impassable barrier. What comes after death, I don't know, and he doesn't know

either.” Views concerning an afterlife are based on faith, said D'Souza; Silverman, he said, has “deluded” himself into believing his position is based on fact.

Christianity also offers inspiration and comfort while atheism is based upon “despairing credos.” Christianity supplies morality, cohesiveness, optimism, and a sense of the sublime, D'Souza told students.

In addition to probing the realities of eternal destinations, the men sparred over more earthly and philosophical matters, including whether Christianity is generally beneficial for the health and welfare of citizens of the United States.

Silverman maintained that Christianity



The Kings College President Dinesh D'Souza (left), Dartmouth '83, recently debated David Silverman, president of the American Atheists, Inc., at the University of Pennsylvania.



has failed the nation in the so-called three S's: society, science, and sex.

“Christianity asserts itself with Bronze-Age morality on society by claiming that morality to be perfect and objective, while never even stopping to consider the damage it is doing,” Silverman told the audience.

In particular, Silverman took aim at Christianity for “callous hypocrisy” in terms of marriage equality and gay rights, arguing that Christians suffer from high divorce rates.

Silverman criticized Christians for opposing comprehensive sexual education and abortion. He contended that abstinence-based educational programs “threaten fundamental human rights to health, information, and life.”

In addition, Silverman charged that Christian views stymie scientific investiga-

tions, including ones based upon embryonic stem-cell research.

During his segments, D'Souza noted that Christianity gave birth to the Ivy League as most were founded as institutions for religious training. He also focused on how Christianity helped provide a framework for the United States as a young country.

Likewise, the key concepts of civil rights, abolition of slavery, and value of human dignity trace their roots to Judeo-Christian principles. “What did Christianity have to do with these things? One heck of a lot,” he said.

In particular, President Thomas Jefferson embedded the concept that all men are created with inalienable rights into the Declaration of Independence.

“Where do those rights come from? The creator,” D'Souza said. “We're still living with the same democratic and economic principles today.”

D'Souza also pointed out that most of Silverman's arguments against whether Christianity is good for the United States are limited to the issues and developments of the last 20 or so years. Rather, Christianity has provided a solid foundation for legal and societal principles in the United States since its inception, and core American values are deeply rooted in Judeo-Christian beliefs, he said.

Among students attending the debate, Ting Cho Lau, Penn '14, expressed appreciation for the role of Christianity in shaping the United States, as well as for the tenacity of the debaters in contentious subjects.

“Both of the debaters were rather skilled. While I think Mr. D'Souza came out on top, neither of the positions was fully satisfying,” he said. “At certain points, both the debaters were at an impasse and moved away from the topic.”

Ultimately, D'Souza told students that Christians in the United States are among the most generous people in the country. They also are among the happiest sector of society.

“Christianity supplies something atheism cannot – it offers hope and consolation at the point of death,” he said. ■

FIRST THINGS FIRST

Theologian Is Passionate about Intersecting Faith and Culture

Y VALE As a theologian and professor at Creighton University, R.R. Reno has studied the impact of faith and scripture upon the world. As the current editor of the highly regarded journal, *First Things*, Reno, Yale '90 PhD, is



PHOTO CREDIT: Photo by Sean Brady

R.R. Reno, Yale '90 PhD, is prompting cultural engagement by Christians through his work as editor of *First Things*.

now engaging the world by prompting discussion around the issues and events that intersect faith and culture.

Leading the magazine has caused him to come out of professorial study and into the public square more fully. Instead of analyzing Elizabethan poetry, Reno, now on sabbatical from Creighton, is putting his beliefs on the discussion table and addressing issues such as intellectuality and culture.

For example, in a *First Things* article about Theologian James B. Jordan, Reno applauds Jordan's ability to "put the living realities of the Bible at the center of his thought." Conversely, intellectual culture, Reno said, has "come to a dead end."

In another piece, Reno writes about the blessing of divine authority in a society

that values liberal individuality.

"Divine authority as a blessing, as a disciplining power that ennobles us and perfects our humanity? This is not something our liberal culture prepares us to understand, much less accept. What about critical freedom? What about intellectual integrity? Which divine authority? Doesn't this lead to sectarian fanaticism and religious conflict? Good questions and the kind we need to answer if we're to know what kind of churches and synagogues we want, what kind of catechesis we want for our children, what kind of faith for ourselves," he writes.

Reno said he hopes to contribute to a real culture of life through his writing. That life, he said, goes beyond abortion and end of life issues.

"The human person is made for truth and made for life, art, music, intrinsic world order, and literature—the fullness of life that Christ promised," said Reno.

As a result, he hopes to help thwart the cynicism of the age that suggests that nothing is worthy of love. "I would like to be in service of those things worthy of love and encour-

Episcopalians to stay put in the church despite its failings. Later, however, Reno himself could no longer stay put and he converted to Catholicism. As a result, some of his friends and fellow writers took issue with his decision. But for Reno, the decision to turn to the Roman Catholic Church was a natural transition and a choice that doesn't need defending.

"I was unaware of how spiritually exhausted I had become," he said. "The Catholic Church is an unequivocal source of spiritual life for me." He admits there were aspects of Catholicism that were alien to him, but through time, he came to understand that "spiritual truths are like friends or family. You only really know them by virtue of intimacy with them."

At *First Things*, Reno is helping readers come to terms with spiritual truths by highlighting the relevancy of scripture for contemporary culture.

"The call of the Christian intellectual is to have the Gospel be leaven for our engagement on many levels of culture and public life," he said. And through the diverse and rigorous discussions presented in *First Things*, Reno is giving rise to that leaven and a forum for truth.

"I hope future leaders also recognize truth for what it is," said Reno, cautioning Christians to be bold about what they believe and not just focus on what they are

"The human person is made for truth and made for life, art, music, intrinsic world order, and literature—the fullness of life that Christ promised."

—R.R. Reno.

age others to take the risk," he said.

Reno knows something about risk. In his book, *In the Ruins of the Church: Sustaining Faith in an Age of Diminished Christianity*, Reno encouraged his fellow

against. Christians, says Reno, must be able to answer the question, "What am I for?"

As for Reno, he is for the truth and bringing faith to light amidst the gray areas of culture. ■

(WORD) PRESSING TOWARD THE MARK

Christian Union Ministry Fellow Has a Passion for Blogging



Nick Nowalk, a Christian Union ministry fellow at Harvard, has a love for the Word. As a writer and student of the great theologians, he also has a love for using words to communicate the meaning of the Gospel and its application.

In the last two years, he's been able to combine those passions and make an impact on the Harvard community and beyond through blogging.

Nowalk first began blogging at Harvard through *The Fish Tank*, which is part of *The Harvard Ichthus* (www.harvardichthus.org), a journal of Christian thought and expression. *The Ichthus* is a student-run publication that focuses on the issues of the day from a religious perspective.

"At Harvard, the intellectual Christian community is not challenged the way they are in other areas in the classroom. *The Ichthus* wants to push the standards a little higher and provide intellectual resources," said Nowalk.

In addition to leading in-depth Bible Courses for students with Harvard College Faith and Action, a ministry supported and resourced by Christian Union, Nowalk also serves as a mentor for writers at *The Ichthus*.

"One way to provide leadership was through regularly writing and by meeting with student leaders and stirring up other Christians to write," said Nowalk.

Most recently, however, Nowalk has started his own blog entitled, *The Strange Triumph of the Lamb* (strangetriumph.wordpress.com).

"Having my own blog gives me more freedom. I can publish more often and write about a variety of things. I can also just put up a quote or post a question [in addition to more lengthy pieces]," he said.

In addition to sharpening his writing skills, electronic publishing also enhances Nowalk's gift and purpose as an evangelist. "Blogging allows me to exponentially

increase the amount of people I reach and how often I reach them," he said.

The writing complements his ministry work by providing a venue for further intellectual discipleship through online dis-

edge and profundity of the ancient saints and theologians Nowalk has spent years studying. Raised by parents who were committed to education, Nowalk didn't have a television in his home. Instead, he

"At Harvard, the intellectual Christian community is not challenged the way they are in other areas in the classroom."

—Nick Nowalk

course. "Blogging allows for an online community to be formed with discussions happening. It's a means to provoke conversations with our students that can't happen in other forums," he said.

Recent post topics by Nowalk include: "What in the World Does Romans 8:26-

read and developed a love for reading. So, turning to the books of scholars and church fathers was a natural step in his journey of faith.

"When I became Christian in college I wanted to know more about faith. I discovered early on the history of the Christian faith was filled with intellectually brilliant geniuses. Most of my own spiritual growth and love has been nurtured by amazing Christian men and women I've read," Nowalk said.

Before coming to Christian Union, he served as a pastoral apprentice at Bethlehem Baptist Church in Minneapolis under John Piper and concurrently taught a number of theology and Bible classes at Bethlehem Institute.

As a writer and minister within a highly intellectual community, Nowalk hopes to encourage students to engage in an intellectual pursuit of the Truth and a greater knowledge of their Christian faith. He routinely suggests reading material to students that will enhance their faith and challenge them intellectually.

"The Bible is the supreme authority, but we are never going to understand it as well as we could unless we expose ourselves to the amazing saints that shed light [on it]," he said.

And through the modern medium of blogging, Nowalk is able to keep the brilliant works of ancient Christians alive through open dialogue as he encourages a richer Christian faith among the students through intellectual exploration. ■



Nick Nowalk, a Christian Union ministry fellow at Harvard, is engaging readers with his blog, *The Strange Triumph of the Lamb*.

27 Mean?" "Self-Giving Love Did Not Begin at the Incarnation" and "The Trinity Is Not a Game of Peek-A-Boo."

While his blogs are written for today's readers, they are steeped in the knowl-

SEEKING TO ABOLISH SEX WEEK

Undergraduates for a Better Yale College Circulate Petitions

Tired of lewd slogans, complaints of a sexually hostile environment, and Sex Week presentations given by porn industry actors and producers, a group of students at Yale University have said enough is enough, and are fighting to reclaim the campus for moral integrity and human dignity.

Undergraduates for a Better Yale College (www.betteryale.org) was founded by juniors Bijan Aboutorabi and Eduardo Andino in an effort to persuade the university to relinquish its support of Sex Week at Yale, a biennial event known for its shameless promotion of debauchery.

Bijan Aboutorabi '14, Eduardo Andino '14 and Courtney McEachon '15 of Undergraduates for a Better Yale College.

In addition to protests by Undergraduates for a Better Yale College (UBYC) and alumni, the movement to abolish Sex Week at Yale gained significant momentum recently when an advisory committee recommended that the university distance itself from the event. According to the *Yale Daily News*, the college's Advisory Committee on Campus Climate recommended that Sex Week be prohibited from using the Yale name or Yale facilities.

The committee was formed in response to much-publicized accusations made last spring when the university was investigated by Federal civil rights officials after its failure to respond to sexual harassment charges filed against a fraternity.

Although the name of the event has been officially changed to Sex Week 2012 (from Sex Week at Yale), University President Richard Levin declined to ban it outright and gave organizers a chance to draw up a proposal that might warrant continuation on campus. The new proposal was submitted in December and reportedly contains significantly less emphasis on pornography and sponsors from the sex industry. At press time, the approval of the proposal was pending, although Aboutorabi said he fully expected it to be approved.

In the fall semester, UBYC circulated petitions to demonstrate that not everyone at Yale is OK with Sex Week and the



Bijan Aboutorabi, Yale '14, is a co-founder of Undergraduates for a Better Yale College. The organization is seeking to abolish Sex Week and also offer Yale students an alternative to the hookup culture.

We are not only trying to gather as many petitions as we can, but also we're trying to rally the forces and make people understand that those dissatisfied with the current [campus] climate are not alone.

—Bijan Aboutorabi, Yale '14

objectification of women and disregard for human relationships that is promoted.

Pointing out that most students don't attend Sex Week events, Aboutorabi said it still monopolizes student attention. "It's a landmark event with a very prominent role on campus," he said.

Additionally, since it takes place in February, the event also

permeates the climate around Valentine's Day. "Sex Week becomes the way the campus celebrates the holiday of romantic love," said Aboutorabi.

To counter Sex Week, UBYC plans to offer students an alternative means of celebrating through True Love Week. Aboutorabi anticipates having student panels, dances, and speakers to discuss authentic love and the importance of family. UBYC also expects to launch The Great Date Night to challenge students to take one another out on traditional dates. The focus of the dates would be developing conversation and a relationship, not on drinking and hooking up.

"We are not only trying to gather as many petitions as we can, but also we're trying to rally the forces and make people understand that those dissatisfied with the current [campus] climate are not alone. There are people willing to take a public stand," he said.

While UBYC aims to promote "Responsibility, Integrity, and Respect for Others," its efforts are stirring a reaction that is evident of a double standard, considering the passion students have for free speech and freedom of expression.

"We're accused of trying to silence dialogue about sex," said Aboutorabi. "Not surprising, we come out with a vocal position to end Sex Week, and they assume we hate sex and want to sweep sex under the rug."

According to Aboutorabi, UBYC is misunderstood because of a distorted view of abstinence and the assumption held by many

that sex is purely physical. The reticence toward authentic dialogue by the campus community is evident in the response by an organization called Students for the Best Yale, which posted an online petition that states:

Recently, Sex Week at Yale has come under fire from the Undergraduates for a Better Yale College. UBYC seeks to stifle the open discussion

of sex and sexuality on Yale's campus. Sex Week at Yale provides a comfortable environment in which students can openly and freely discuss issues relating to sex, sexuality, and the human body, and should not be banned from campus.

UBYC has generated support from concerned Ivy League alumni such as business executive/philanthropist Chuck Stetson,

Yale '67 and Columbia MBA '72, and Christian Union Founder and President Matt Bennett, Cornell '88, MBA '89, as well as campus ministry organizations.

Two years ago, Nathan Harden, Yale '09, denounced Sex Week in an article for the *National Review*.

“For the last eight years, university administrators have played willing host to the biennial pornification of Yale — not

just the screening of pornography, but its promotion and distribution, and not in the dorm room, but in the classroom,” Harden wrote.

Aboutorabi and UBYC realize that Sex Week will probably not go away this year, but are encouraged that the event has been somewhat distanced from the university. And that will make Yale a better college. ■

By Eileen Scott, Senior Writer

HARVARD TO LAUNCH INAUGURAL SEX WEEK

Despite the scrutiny and controversy surrounding Sex Week programs at Yale and Brown, the nation's oldest college, Harvard University, will follow their lead and launch a similar initiative this spring.

In the *Yale Daily News*, Harvard Junior Abby Sun credited the “ground-breaking hard work of organizers of other Sex Weeks at schools, including Yale and Brown, for making Harvard's program possible.”

Sun, a former co-president of the Radcliffe Union of Students, is a co-founder of Harvard's Sex Week along with Samantha Meier '12, a former co-director of Harvard's Peer Contraceptive Counselors.

In a statement on the organization's Web site, Sun and Meier said Sex Week would “address the wide range of issues related to sexuality” and “foster open, productive and ongoing discussion about sex and sexuality.” They also stressed that the event would include a diversity of organizations, issues, and formats.

Sex Week at Harvard has received an “overwhelmingly positive response” from the administration, according to a quote by Meier in the *Yale Daily News*.

At Yale, the views of Christian and more morally-minded students were often drowned out by an over-the-top Sex Week presentation that was more emblematic of the porn industry. In 2010, Brown's Sex Week included the showing of a documentary called *Kink*—which opened discussion of sexual perversion and asked the question, “Is God OK with kink?”

“There are things that Sex Week at Yale does really well, there

are also things that Sex Week at Yale could do better,” said Meier, in *The Harvard Crimson*. “We're interested in providing programming that Harvard students are going to like and that will serve as a launching pad for more discussion.”

The Crimson also noted that Sun previously organized the annual female orgasm seminar in her role as co-president of the Radcliffe Union of Students.

While the propensity at Yale and Brown has been toward the lewd, Ronnye Rutledge, Harvard '12, is hoping that there is a more balanced approach at her school. Rutledge is a member of Harvard College Faith and Action, a leadership development ministry supported and resourced by Christian Union.

Organizers of Sex Week at Harvard have reached out to ministries to participate in the event, according to Rutledge. “They mentioned that the results of their campus survey indicated that students were very interested in hearing more about religious perspectives on sexuality,” she said. Despite small turnouts at Yale for Sex Week events that addressed Scripture and sexuality, Rutledge believes Christians will be able to engage non-believers by present-

ing a credible, biblically-based view regarding issues of gender, sexuality and orientation.

“We hope to dispel myths which label Christianity as repressed and not supportive of sex-positive values,” she said. “Truthfully, Christianity encourages and celebrates sexual expression within a God-centric system.” ■



Sex Week at Harvard will be held during the week of March 25, 2012.

'SEXUALITY, INTEGRITY, AND THE UNIVERSITY'

Conference Reveals Students' Desire for Alternative to Hookup Culture

P Many of today's college students dislike the pervasive hookup culture on their campuses and want meaningful relationships, but they do not actually know how to pursue old-fashioned dating.

That was one of the messages from the fourth annual Sexuality, Integrity, and the University conference in November at Princeton University.

The Love and Fidelity Network (www.loveandfidelity.org), which provides training to collegiate chastity clubs, organized the conference, and Christian Union served as a co-sponsor. Executive Director Cassandra Hough, Princeton '07, launched the Anscombe Society at Princeton in 2005.

About 250 students from 43 colleges across the United States attended the weekend-long event, which focused on issues related to marriage, family, and sexual integrity. They included about 50 students, alumni, and faculty from Columbia, Dartmouth, Harvard, Pennsylvania, Princeton, and Yale universities.

Experts at the conference expressed particular concern that college students are not grounded in the principles of establishing friendships as prerequisites for courtship and ultimately marriage.

Among the speakers, Donna Freitas, an associate professor of religion at Hofstra University, said many students participate in the hookup culture simply to fit in, but truly disdain it.

"They feel like this is all they have at college. It's sort of the framework for college socializing," she said. "Most students don't see an alternative to the hookup culture."

Likewise, they lament the dearth of dating on their campuses. "They say that people don't date here or nobody dates at college anymore. 'It's not in the cards anymore.' They wish they would get asked out," Freitas said.

Sadly, "there is a lot of pretending that goes on in hooking up

"Lust destroys the beauty of sexuality, while pure and innocent interactions of men and women acknowledging each other preserve it."

—Caroline Bazinet, Princeton '14

and a lot of yearning for dating and romance that doesn't get fulfilled."

In 2006, Freitas launched a national study probing the influence of sexuality and romantic relationships on the spiritual identities of American college students. Ultimately, she surveyed 2,600 students and interviewed more than 100 students at four colleges. In 2008, Oxford University Press published *Sex and the*

Soul: Juggling Sexuality, Spirituality, Romance and Religion on America's College Campuses. Since then, Freitas has spoken at more than 60 colleges and worked with a series of collegiate administrations on their responses to related issues.

During the Sexuality, Integrity, and the University conference,



Love and Fidelity Network held its annual conference, "Sexuality, Integrity and the University," in November at Princeton University.

Freitas said students, especially men, worry about appearing weird if they do not participate in hookup activities. Many assume they are alone in their feelings. "There are so many people who want to fit in," Freitas said. "The men especially are afraid to express dissent."

Likewise, students need practical lessons in basic communications skills, and they need to know how to build trust into relationships. That especially is true because alcohol is deeply immersed in the hookup culture.

"I've had so many conversations with students who say they are graduating and have never been on a date," Freitas said. "They want to know how to show interest when they are sober."

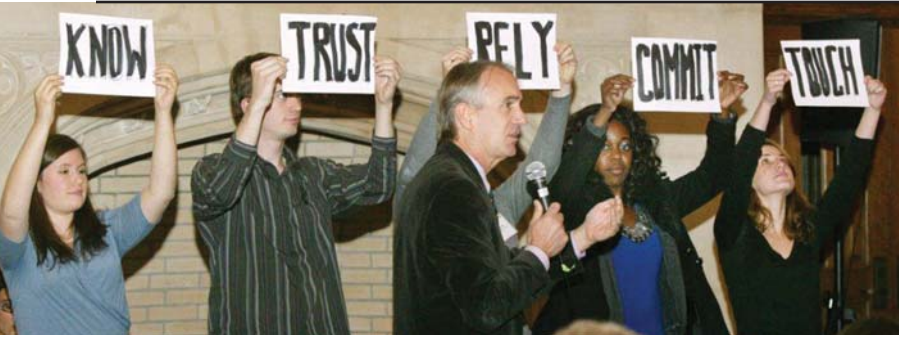
Ultimately, they lack the "skills they need to navigate, given what they really believe."

Audrey Pollnow, Princeton '13, agreed: "Many students do want to date, but it's not entirely clear to me what they want. Nobody I know would admit to wanting a boyfriend or girlfriend, but the news that a friend has acquired one is generally greeted with a more-than-neutral degree of enthusiasm."

"Perhaps, students want their humanity to be recognized and to recognize the humanity of another."

As for the conference, Pollnow, who serves as vice president of The Anscombe Society (blogs.princeton.edu/anscombe), said she was "inspired by the excellent manner with which many of the speakers spoke and by the emphasis on rejoicing in chastity."

A series of speakers emphasized how sexual restraint in



Love and Fidelity Network held its annual conference, "Sexuality, Integrity and the University," in November at Princeton University.

friendship is crucial for success in committed relationships, a message that resonated with many students.

"Lust destroys the beauty of sexuality, while pure and innocent interactions of men and women acknowledging each other preserve it," said Caroline Bazinet, Princeton '14.

Along those lines, psychiatrist Miriam Grossman reminded students of the power of touch, especially for females. A woman's brain can release oxytocin, a powerful, mostly female hormone that ignites feelings of attachment, during intimacy. The aftermath of casual, sexual contact can leave a young woman emotionally distraught, said Grossman, who completed a fellowship in child and adolescent psychiatry at Cornell University. "Science affirms ancient laws," Grossman told students.

In addition, several speakers emphasized the need for students to enjoy fun, even silly times, as they get to know one another.

"What I don't see on our campuses is simple, silly love, the opportunity to enjoy one another's company," said Anthony Esolen, an English professor at Providence College and Princeton alumnus of 1981. ■

By Catherine Elvy, Staff Writer

UNDERSTANDING HOOKUP CULTURE

Donna Freitas, a professor who conducted a national study probing the influence of sexuality and romantic relationships on the spiritual identities of American college students, is a student of the hookup culture.

Most undergraduates, except committed evangelical students, have not considered how to reconcile their sexual practices with their religious beliefs, according to Freitas, an associate professor of religion at Hofstra University.

Furthermore, most students say they believe their peers enjoy the hookup culture, but report personal dissatisfaction. Some 41 percent of surveyed students from Catholic, secular private, and public schools experienced regret on the morning after a hookup.

The surveyed students used words such as *awkward*, *dirty*, *regretful*, *empty*, *alone*, and *duped* to characterize their behavior. Some of the students also indicated they were remorseful their sexual encounter did not lead to a relationship.

During her research, Freitas conducted an online survey of more than 2,500 students, and visited seven institutions for personal interviews. In 2008, Oxford University Press published her findings in *Sex and the Soul: Juggling Sexuality, Spirituality, Romance and Religion on America's College Campuses*.

Overall, campus environment plays a sizeable role in shaping the sexual experiences of students, according to Freitas. Likewise, the religious culture, particularly at evangelical colleges, significantly promotes pure sexual behavior and beliefs.

Freitas found that 37 percent of surveyed students at evangeli-

cal colleges said they value chastity, a belief that was almost nonexistent at secular private and public institutions.

However, even at secular institutions, Freitas found dissatisfaction among students with the promiscuous climates on their campuses. Some 36 percent of surveyed students at nonreligious private and public schools said their peers are too casual about sexual practices.

Freitas found little difference between the behaviors and beliefs of surveyed students at Catholic institutions from those of secular colleges. As a category, only surveyed students at evangelical colleges indicated their religious commitment translated into sexual restraint.

Ultimately, Freitas asserts religion and spirituality need to be priorities in college-related discussions as do love, sex and romantic relationships. Students need to be prepared for the loose ethics and culture found on many campuses.

Regretful experiences and alienation can break a student's experience, no matter how prestigious a university's name or impressive its degree programs.

Students need a solid education in the fundamentals of romantic and spiritual fulfillment, Freitas said. ■



Professor Donna Freitas is the author of *Sex and the Soul: Juggling Sexuality, Spirituality, Romance and Religion on America's College Campuses*.

The surveyed students used words such as *awkward, dirty, regretful, empty, alone, and duped* to characterize their behavior.



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DRIVING AMBITION

D. Michael Lindsay Enjoying First Year as College President

I It's a Tuesday morning on Boston's freeways, and D. Michael Lindsay—the new president of Gordon College—is on the move again.

It's a familiar status for one of the youngest university presidents in America—and a necessary one. Navigating the helm of a college is far from a clock-punching affair. Lindsay, who turned 40 in November, says most of his days begin at 6 a.m. and often don't conclude until late in the evening. The job requires a ton of energy and commitment—to say nothing of the singular challenge he and his wife Rebecca, face as parents of three young daughters (two of whom are twins born 18 short months ago).

But this particular December morning is asking a bit more of the acclaimed international educator: Lindsay, Princeton Ph.D. '06, is headed to the airport for a flight to Hong Kong.

There he aims to strengthen Gordon's international partnerships and build the foundation for attracting more Asian students—specifically those from India, China, and South Korea: “I want them to know why Gordon is a great place to go to school.” Noting another goal of his overseas trek, Lindsay says he's “interested in elevating global education at Gordon. International studies and experience is fundamental today before assuming leadership positions, regardless of whether you're studying to be a chemist or a philosopher or a historian or a business leader.”

Certainly a vision for which the eighth Gordon president doesn't mind going the extra mile—or make that about 16,000 miles.

“Leading a college is a big role,” Lindsay offers. “And it's my first time as a college president. Walking in, I wanted to make sure I would be able to serve the college well and lead with excellence...and still be myself. To be comfortable in my own skin. And it's been wonderful. I'm blessed and feel as though I was made for this job.”

With Lindsay's pedigree, it's easy to understand his confident enthusiasm.

He holds degrees from Baylor, Princeton Theological Seminary, Oxford, and Princeton University.

He's been published in leading journals in three academic fields—sociology, religion, and American studies—and, as a graduate student, co-authored two books with George Gallup, Jr. (Princeton '53).

His very first sole-byline book, *Faith in*

the path of bankruptcy, which he believes is morally wrong.

That's but a tiny slice of the wisdom and inspiration Lindsay's gleaned over the last five years after conducting 550 interviews with giants of the business and political world for *Faith in the Halls of Power* and his eagerly awaited follow-up on executive leadership, due in 2013.

The two biggest lessons he took from talking to all those power brokers? “If you look on the outside,” Lindsay says, “you assume they've always been on an onward-and-upward path, always been successful. But most of these accomplished people have gone through significant seasons of testing and trial and failure and disappointment and struggle. So if you happen to be in one of those seasons, the real test of leadership is how much you persevere.”

The other, no less important, lesson he learned is that “it's vital to nourish your faith and strengthen your family commitment,” Lindsay says. “That's been the best way to bridle ambition in my life.” As part of his goal to maintain a sense of normalcy in his home, he says that he's been instituting the practice of taking regular Sabbath-like breaks—from Saturday night to Sunday night—each week.

“That's ‘no work’ time,” Lindsay says with a hint of satisfaction. “It's time for family and worship.”

And since the Lindsays live in a college building—between 1,000 and 2,000 people have already been through the Wilson House since he took office six months ago—carving out family time has been an all-important venture.

“We're a regular family in a very public house trying to acclimate ourselves,” he says. “So that's something we've had to get used to. But we've been having a great time. It's a great situation; I'm excited. There are promising possibilities, and I've loved being part of Gordon's community.” ■



D. Michael Lindsay, Princeton Ph.D. '06, is one of the nation's youngest college presidents.

the Halls of Power: How Evangelicals Joined the American Elite, was published by Oxford University Press and nominated for a Pulitzer Prize.

He's lectured on four continents and his work has been featured in many media outlets, including *The Wall Street Journal* and *The New York Times*.

In fact, Lindsay recently penned an Op-Ed for the latter publication (“A C.E.O.'s Moral Stand,” Nov. 30, 2011) about Gerard J. Arpey, who stepped away from American Airlines after 30 years—with “no severance package and nearly worthless stock holdings”—rather than go down

THE ROAD TO REDEMPTION

Minister Helps Once-Incarcerated Men Find Purpose, Acceptance

H Ex-convicts have a hard time finding acceptance when they re-enter society—even from some within the Christian community. But Willie Dwayne Francois, a Harvard Divinity School student, is hoping to change that with a grassroots plan that helps former inmates live an abundant life.

Francois, who plans to graduate this May, was recently selected as a fellow by the Fund for Theological Education. He used his \$10,000 award to establish a program in Texas, where once-imprisoned Christian men find accountability, fellowship, and work to redefine their lives.

A minister since he was 16, Francois spent two months helping the men build their life narrative alongside scripture, enabling them to reclaim their dignity and accept their place at God's table. He recalled that the men had powerful testimonies that can have a profound impact upon their local communities, if given the chance to share them.

Francois began to understand the plight of those who are redeemed by Christ, but not by society. Scripture tells these men they are made new through the blood of Christ, but within the culture, they are still seen according to their

actions and their sin, Francois is interested in helping society consider the question: "At what point are those who are truly changed given an opportunity to live life renewed?" And the plight of the ex-offenders is not a personal one; it's one that impacts the entire community.

Francois believes his heart for the ex-offenders comes from his love for a cousin who was once incarcerated and ultimately died during a drug-related incident. Francois tried sharing God's redemption with his cousin, who responded, "Churches are for saints and saints are for suckers." At that point, Francois became interested in what the Church has to say to this demographic.

"One of my passions is involved in how the Church can be effective in reducing recidivism rates," he said. "What do I have to offer, what does the faith community have to offer to these brothers and sisters to curb this inclination [to offend repeatedly]?"

Recidivism is a major issue for the criminal justice system. According to a study released by the Department of Justice, more than two-thirds of released prisoners were rearrested within three years. Francois said that by helping con-

survive—drugs.

"Without support, they find themselves withdrawing. They are ostracized within normal society and end up having to resort to their same ways," said Francois.



Harvard Divinity School student Willie Dwayne Francois is helping formerly-incarcerated men turn their lives around.

While the Church has compassionate capacity, its lack of support of ex-offenders comes from ignorance about their plight, he said.

"That ignorance keeps us from job training; it keeps us from being mediators. We don't invite them into the community because we don't know who they are," he said. And that ignorance also defers to a sort of misplaced tough love, whereby the self-righteous see the prisoners merely paying the price for their sins.

Francois suggests that social services such as Alcoholics Anonymous and job skills programs that already exist within church communities can also aid ex-offenders as they re-enter society.

Ultimately, people walk out of prisons and into communities every day. According to Francois, they can either be welcomed by love or by ignorance. And for Francois, part of his journey has been to respond in the way he believes Jesus himself would respond—with compassion. ■

"One of my passions is involved in how the Church can be effective in reducing recidivism rates. What do I have to offer, what does the faith community have to offer to these brothers and sisters to curb this inclination [to offend repeatedly]?"

records. They cannot receive government assistance like food stamps, nor can they readily find jobs, and they have lost their fundamental right to participate in the democratic system of voting.

While there are consequences of their

victs rebuild their lives, Christians are also helping to build up communities.

Many people, he notes, are imprisoned for non-violent drug offenses. When they are released, however, they cannot make a living and go back to what they know to

A TESTIMONY OF GOD'S PROVISION

West African Student Is Thankful to Study in the United States

COLUMBIA When upheaval strikes a country, innocent people often get caught in the crosshairs of politics and power. Such was the case for Columbia freshman Ebe Ouattara, who fled the tumultuous Ivory Coast, West Africa



Freshman Ebe Ouattara is a member of the Christian Union's new leadership development ministry at Columbia.

with his mother and found himself relying solely upon the compassion and grace of God.

Although born in Alabama while his fa-

ther was a student, Ouattara and his parents returned to Africa when he was just nine months old. When he was six years old, his father died due to illness and his mother had to work long, hard hours to provide for her only child. After civil war broke out in the Ivory Coast in 2002, they eventually returned to the United States to escape the chaos and danger.

Life was vastly different from the one they had planned while Ouattara's father was alive. His mother had only \$1,000 when she fled to America and struggled to find work. But Ouattara would soon come to realize that his heavenly father would provide what he truly needed.

Although his mother was the granddaughter of a preacher and his father was the first person in a Muslim family to become a Christian, Ouattara sensed something missing in his own faith walk. That changed in 2006 when he attended a summer camp in Florida and a message impacted him in an unforgettable way.

"The speaker looked in my direction and said, 'if you are fatherless, God is the father for you.' I started realizing perhaps I'd been going through the motions and not really trusting God. That's when things clicked for me," said Ouattara.

His faith would soon be put to the test in 2007 when Ouattara and his mother again returned to the Ivory Coast after his grandmother died. Still without a steady source of income and with no money for tuition to an American school there, they had no

choice but to put their faith in God.

However, when he shared his plight with friends in the United States, Ouattara was lifted up in prayer before their church. As a result, an anonymous congregant paid for his tuition. At the same time, Ivorian political unrest and violence grew, and Ouattara and his mother could only look to God for provision and protection. Seemingly miraculously, their daily needs for food and essentials were met. And, when it came time for college, Ouattara even received a full scholarship to Columbia.

Today, Ouattara is studying at Columbia, training with the track team, and participating in international relations organizations at the university. He remains committed to the Lord and is maturing in faith as a member of Christian Union's Christian leadership development ministry on campus.

"Ebe is a remarkable young man," said Jim Black, Christian Union's ministry director at Columbia. "His faith in Christ is passionate, real, and compelling. He is a vibrant witness for the sufficiency and goodness of the Lord here at Columbia."

When Ouattara reflects upon the events of his life, he says, "I feel like God can take bad things and use them for good."

That is the message Ouattara is sharing with his peers at Columbia, who find his story amazing. And he's also committed to helping them appreciate and see God in their own lives.

"Everyone has a story," says Ouattara, "And each person's story is just as important to God."

"In the Ivory Coast, you can literally walk out your door and get shot. Life is undervalued because of politics. Coming to the U.S. and Columbia made me realize the value of each and every life." ■

"I feel like God can take bad things and use them for good."

—Ebe Ouattara, Columbia '15

A GENTLE GIANT

George Gallup Passes Away at 81

P Colleagues and companions of George Gallup Jr. remembered the famous pollster as an astute researcher, devout Christian, and kind friend.

The chairman of the George H. Gallup International Institute and son of the polling organization's founder died in November at 81 at his Princeton-area home after a yearlong battle with liver cancer.

The loss was particularly poignant for the Christian Union.

Gallup, Princeton '53, served as a frequent speaker for the Christian Union during Princeton University's annual reunion weekends, and he wrote the foreword for the ministry's first self-published book.

Christian Union Founder and President Matthew Bennett described Gallup as an "extraordinary man and a great friend of the Christian Union. He spoke for events, gave financially, and was a constant encouragement."

Bennett also praised Gallup for his landmark contributions to statistical research on religious views and values and for his gentle, humble nature. Gallup was "tirelessly interested in the work and well-being of others," said Bennett, Cornell '88, MBA '89.

During Reunions 2009, Gallup described his Christian journey and how it was shaped during his studies at Princeton University.

"George Gallup was unapologetic about his faith and dedicated to the cause of Christ at Princeton."

—Lorri Bentsch, Princeton '91

Gallup, who first experienced God's love in a profound way when he was nine years old, came to the striking realization that Christ is the Son of God while an undergraduate in the religion department.

Perusing C.S. Lewis' *Mere Christianity* and Brother Lawrence's *The Practice of the Presence of God* also played dramatic roles in shaping the foundations of

Gallup's faith as a college student, and he considered a career as an Episcopal priest.

As a result, the former chairman of the Gallup polling enterprise maintained a keen interest in spirituality and its impact on individual lives throughout his lifetime.

Two or so years after attending Princeton, Gallup went to work for his father's polling company, which was sold in 1988 and today is known as The Gallup Organization. While with the firm, Gallup developed a fascination with probing beneath the surface of issues and specifically in exploring the "spiritual undergirding" of opinions.

In recent years, Gallup, author of *Surveying the Religious Landscape: Trends in U.S. Beliefs*, headed an advisory committee assisting the Gallup organization with an unprecedented, interfaith, worldwide survey.

Gallup also played a key role in devel-

oping the Christian Union's publication of *Under God's Power: Princeton Alumni and the Pursuit of Faith*. The book includes 35 testimonies from graduates of Princeton dating back to 1933.

Lorri Bentsch, who edited the book and serves as a Christian Union ministry fellow at Princeton, described Gallup as "incredibly gracious and helpful."

As well, "George Gallup was unapologetic about his faith and dedicated to the cause of Christ at Princeton," said Bentsch,

Princeton '91. Along those lines, Gallup also was a regular participant in Prayer for Princeton, a group of alumni who assemble during reunion weekends to pray for the university.

D. Michael Lindsay, the newly appointed president of Gordon College, said Gallup was his mentor and inspiration for pursuing a career in sociology and, ultimately, academia.

Lindsay, author of *Faith in the Halls of Power*, met Gallup in 1997 while studying for a master of divinity

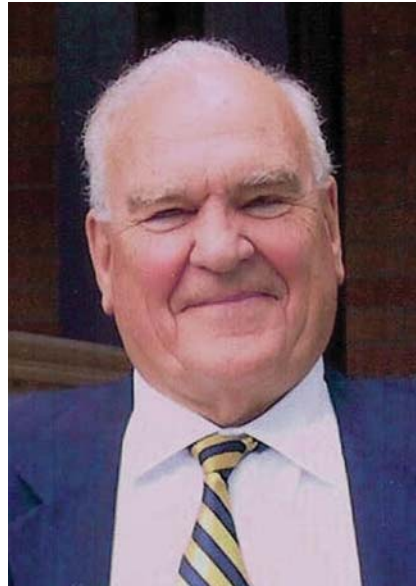
at Princeton Theological Seminary. He went on to work as an intern and consultant at Gallup's institute, and the pair eventually collaborated on two books.

"We were very close," said Lindsay, who completed a doctorate in sociology from Princeton University in 2006.

"George was a very famous person whose name was recognized around the world and whose reputation was sterling in the polling world," Lindsay said. "He was incredibly down to earth and approachable. He demonstrated a Christ-like humility that was contagious."

At a more practical level, Gallup taught Lindsay "how to make complex data accessible to a wide public. George was very good at looking at data, determining what was most important and framing it through stories, vignettes, and metaphors that stuck."

George Horace Gallup III was born in 1930 in Evanston, Illinois, where his father worked at Northwestern University's Medill School of Journalism. In 1935, the elder Gallup founded the American Institute of Public Opinion, the precursor of



Famed pollster George Gallup, Princeton '53, died in November.

The Gallup Organization, in Princeton. The firm's initial breakthrough occurred in 1936 when the elder Gallup successfully predicted Franklin Roosevelt would defeat Alfred Landon in the race for the White House, according to the company.

With national syndication of the firm's

polling results and frequent references in the press, Gallup soon became a household word.

As for the younger Gallup, he remained an executive with the firm until he retired in 2004. While there, he steered the firm into executing surveys on religion and the

views of youth, news reports said.

Gallup married Kingsley Hubby in 1959, and he spoke of her fondly during appearances at Christian Union events. She died in 2007 of complications from breast cancer. Gallup is survived by two daughters, a son, and two grandchildren. ■

By Mark Kelly, Baptist Press

A GLOBAL MISSIONS PIONEER

Research Consultant Had Remarkable Passion for the '1.2 Billion Unevangelized'

Columbia Editor's note: the following story is reprinted with permission from Baptist Press (www.baptistpress.org).

David B. Barrett, founding editor of the World Christian *Encyclopedia*, a former research consultant with the then-Foreign Mission Board, and a pioneer advocate for people groups still unreached with the Gospel, died August 4 in Richmond, Virginia after a brief illness. He was 83.

Barrett, a mathematician who began his career researching aircraft flight design at Britain's Royal Aircraft Establishment (RAE) in 1948, began training for the priesthood in the Church of England after the RAE reassigned him to missile and bomb design, according to an obituary posted by the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary. He was appointed to Kenya by the Anglican Church Missionary Society in 1956. After post-graduate studies at Union Theological Seminary and Columbia University (PhD '65), Barrett returned to Kenya and oversaw research for the Church of England in Eastern Africa for 20 years.

Barrett spent more than 10 years compiling and serving as editor of the World Christian *Encyclopedia*, which was published in 1982. In 1985, Keith Parks, president of the Southern Baptist Foreign (now International) Mission Board, engaged Barrett as a research consultant on the global status of Christi-

anity. When that relationship concluded in 1993, Barrett continued to conduct research on global Christianity through the World Evangelization Research Center, which he had founded in 1965, and its successor, the Center for the Study of Global Christianity, according to the Gordon-Conwell obituary.

David Garrison, the International Mission Board's global strategist and author of the book, *Church Planting Movements: How God Is Redeeming a Lost World*, worked closely with Barrett to present to Southern Baptists the challenge of reaching the world's unreached peoples. Together they developed the

new missionary role that came to be known as "strategy coordinator."

"More than any other man, David Barrett showed us what the whole world looked like through the lens of the Great Commission," Garrison said. "He showed us how God viewed the world, and particularly the unfinished task. David Barrett defined for us, for all of

us, the boundaries of the ends of the earth, what he called 'World A.' Once we saw the tragic plight of more than a billion unreached, unengaged souls, we

set out for them with a passion. When David Barrett came to the Foreign Mission Board as a consultant in 1985, less than 3 percent of our mission force was deployed to this last frontier. Today, as a result of Barrett's prophetic push, more than 80 percent of the people groups our missionaries serve among are unreached."

"He had a genius quality and was one of the most remarkable people I ever worked with," said Parks. "David had such humility and was so self-effacing. I felt like he never did seek any recognition, never did consider himself to be as remarkable as we felt he was."

Jim Haney, the International Mission Board's director of global research, said Barrett played a key role in helping evangelicals understand the missions challenge before them and mobilize workers into the cause of taking the Gospel to those who have never heard.

"Today, 81 percent of the people groups engaged by IMB missionaries around the world are considered 'unreached,'" Haney said. "This percentage has continued to climb in our lifetime as our organization has prioritized those people groups that lack the resources to reach themselves.

"David Barrett's foundational work set these people groups before us, and it is because of him and those who served with him

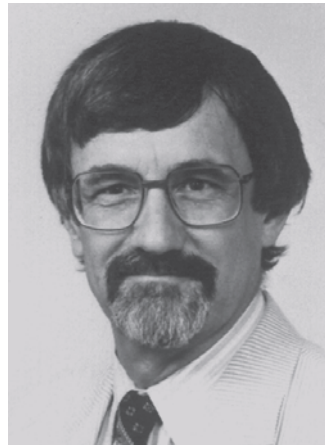
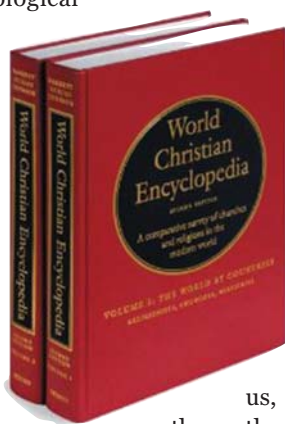


PHOTO CREDIT: Courtesy of Baptist Press

David Barrett, Columbia PhD '65, was the founding editor of the World Christian Encyclopedia.



that our understanding of the harvest field has unfolded while mobilizing millions,” Haney added. “Though never complete or perfect, research provides a framework for evaluating progress and suggesting new models of understanding. Certainly, this is the case with Dr. Barrett’s contributions.”

Justin Long, who worked with Barrett

on the World Christian Encyclopedia, remembered his mentor as “incredibly, audaciously bold in standing for the unreached.”

“He would say some of the most outlandish things. He would often sign his letters, ‘Yours for the 1.2 billion unevangelized,’” Long recalled. “He would insist on

the scandal of the Church not reaching those who had never heard.... He had an extraordinary mind – the Encyclopedia was virtually in his head – and an incredible boldness. I am sad to hear of his passing, but I know his life was lived to the fullest, passionately, seeking out God’s will for the nations. I hope to do the same.” ■

SOCIAL JUSTICE

By Eileen Scott, Senior Writer

LEFT, RIGHT, AND CHRIST

Columbia Alumna Has a Passion for Social Justice

COLUMBIA As another presidential election season begins, attention inevitably turns toward faith and politics. However, for author and social activist Lisa Sharon Harper, Columbia MA '06, faith in the public square isn't a matter of espousing party platforms; it comes down to the core commandments to love God and love one's neighbor.

According to Harper, politics is really about policies and those policies, she said, should be viewed as to how they will affect “the least of these.”

“We don't have the ability not to engage,” said the New York City resident. “Lack of engagement is a vote, and our vote has the ability to curse or to bless our neighbor. We need to take responsibility for our vote.”

As the director of mobilization for Sojourners (www.sojournal.net), Harper works to spark engagement among a wide sector of the Church body. Her job, she said, is to articulate, to churches and the media, biblical goals of social justice as they relate to legislation, in order to influence Congress and affect change.

In a new book she co-authored with Republican D.C. Innes, Harper, who is a Democrat, addresses a variety of social justice issues, most of which she believes are metastasized from one central social disease—poverty.

The book, *Left, Right & Christ: Evangelical Faith in Politics*, gives each writer equal “podium” time as they address and essentially debate the most challenging issues of the day.

As a Democrat, Harper seeks to debunk

the myth that only Republicans are evangelical. In the book, she shares her story of coming to Christ during a youth camp and the pressure she felt to thereafter embrace the Republican party as a Christian. She goes on to share her political conversion while attending the Bresee Institute for Urban Missions.

It was at the Institute that Harper began witnessing the unity of the Church body under Christ, not political ideologies.

“Sitting side by side in old wooden pews, both Democrats and Republicans worshipped the same Jesus on Sunday mornings. They called on both of their parties to exercise a prophetic kind of leadership, the kind that protects and cultivates the image of God on earth,” Harper wrote.

She went on to explain that her time at the institute led her to the realization that it was OK to be a Democrat, as her family was. She wrote that she also learned that, “Indiscriminate allegiance to any political party is idolatry and to practice idolatry is

to become an enemy of God.”

In the book, Harper presents her insights on health care, abortion, immigration, war, and the environment. She considers each matter of social justice from the perspective of the marginalized



Lisa Sharon Harper, Columbia MA '06, shares her views on faith and politics in *Left, Right & Christ: Evangelical Faith in Politics*.



and the under-represented. Harper has an affinity for the policies that impact lives because, as she explains, the policies of the nation's past had direct impact upon her family.

The grandchild of a Native American, Harper learned of her ancestors' tribulations as they traveled the “Trail of Tears” from the southeast to Oklahoma. As an African American, she was also impacted by her father's service as a member of the

New York City chapter of the Congress of Racial Equality.

“Public policies shaped the course of family life on every limb of my family tree,”

“Policies either helped my family flourish or limited its liberty to the point of oppression. As a result, I grew up with a strong sense of the private value of public political engagement.”

—Lisa Sharon Harper, Columbia MA '06

writes Harper. “Policies either helped my family flourish or limited its liberty to the point of oppression. As a result, I grew up with a strong sense of the private value of public political engagement.”

Even the issue of abortion has left an intensely personal footprint upon Harper’s family. In a piece for the *Huffington Post*, Harper wrote about the day

when she learned of her own mother’s abortion.

Harper’s mother confessed that she was given an abortion while in the hospital to save her life. Harper, who was a

young Christian, dispassionately looked her mother in the eye and said, “They should have saved the baby.”

It’s taken years for Harper and her mother to heal from that encounter. Today, Harper remains pro-life, but views her mother with more compassion. She also sees abortion as a product of poverty, with many lower income women not having the economic means to choose life.

The book reveals that Harper and Innes stand together as Christians, but part ways on solutions to some of society’s greatest challenges. For Harper, however, knowing the right path seems clear.

“We the people will be called to account for the effect of our public policies on the least of these in our society,” she writes. “Did we bless or did we curse? Blessing or cursing; that is our choice.” ■

By Eileen Scott, Senior Writer

IMAGO DEI

Dartmouth Alum Seeks to Eradicate Trafficking, Gender-Based Violence

DARTMOUTH Emily Neilson Jones leads the Imago Dei Fund, a non-profit whose name is Latin for “the image of God.” The Dartmouth alumna said she has a lofty vision to bring dignity and equitable treatment to abused and vulnerable women around the world, all of whom are created in the likeness of God.

Imago Dei, founded two years ago, is especially active in partnering with like-minded organizations to free women from the bonds of slavery.

“We have found ourselves drawn to work toward the eradication of human trafficking and gender-based violence,” said Jones, Dartmouth ’91. “This year, as I have traveled around the globe...what is most on my mind, as I reflect on these travels, is the wounded, but beautiful face of Eve.”

The women Jones has met include those of strength and empowerment, those who bear the scars of neglect and poverty, and

those trapped in the nightmare of human trafficking.

“Women have come a long way, but still suffer a scale of physical, sexual, and



Emily Neilson Jones, Dartmouth '91, is the founder of the Imago Dei Fund, which is seeking to empower women around the world and eliminate human trafficking.

psychological violence worldwide that is mind-numbing—a pandemic humanitarian crisis that crosses every social and economic class, every religion, race, and ethnicity,” said Jones.

Jones and Imago Dei are seeking to “promote change around the world, not only on the program level to ‘rescue,’ but also to challenge the thought patterns that have created such a violent world.”

“Ideas matter. Belief systems which assign and limit women to ‘roles’ create a gender-tiered society which aids and abets domination over women, rather than the partnership and mutuality for which we were created.”

According to the Women’s Funding Network, 70 percent of the poorest of the poor worldwide are female. Statistics also reveal that roughly 4 million women and girls are bought and sold worldwide for the purposes of forced prostitution, slavery, or forced marriage. According to the Polaris Project, an organization dedicated to abolishing human slavery, human trafficking is a \$32 billion industry worldwide.

Additionally, in some countries, up to one third of adolescent girls report that their first sexual experience was forced (World Health Organization). At least one out of every three women in the world has been raped, beaten, coerced into sex, or otherwise violently abused in her lifetime (UN Development Fund for Women). An estimated one in five women will be a victim of rape or attempted rape in her lifetime (UN Millennium Project).

It is this oppressed and abused segment of women that Jones works to emancipate through her work with Imago Dei. The Boston-based, grant-making institution invests in organizations that work on the ground level to promote human dignity, freedom, and equality. IDF concentrates

its efforts into three areas defined as Care of Souls, Justice and Mercy, and Care of Creation.

“To date, we have engaged mostly in anti-trafficking efforts in Cambodia

“Women have come a long way, but still suffer a scale of physical, sexual, and psychological violence worldwide that is mind-numbing—a pandemic humanitarian crisis that crosses every social and economic class, every religion, race, and ethnicity.”

—Emily Neilson Jones, Dartmouth '91

where we have partnered with three other foundations to strategically invest in organizations that are working together to combat sex trafficking,” said Jones.

Among the U.S.-based organizations that Imago Dei has invested in are Shared Hope International, founded and lead by former Congresswoman Linda Smith, and the Polaris Project, co-founded by Katherine Chon, Brown '02.

“Some of the most interesting, capable social activists that I have met this past year are women—women who are working in their area of giftedness, empowered by a unique sense of personal call to work toward the betterment of humanity,” said Jones. “As the co-founder of IDF, I have enjoyed partnering with inspired change-agents, mostly women, working in their local contexts to create a better world for all humans to thrive and fulfill their God-given potential as image bearers of God.” ■

By Catherine Elvy, Staff Writer

SPEAKING UP, VOWING SILENCE

Pro-Life Events Take Various Expressions at Princeton, Yale

I Respect for life means valuing all humans, regardless of race, ethnicity, condition, age, and stage of development.

Robert George emphasized those points when the noted Princeton University professor served as one of the key speakers for the Respect Life Sunday service sponsored by Princeton Pro-Life (www.princeton.edu/~prolife/). The service was a highlight of the organization's annual awareness week in October.

“We have not always lived up to it in our institutions and political practices, but we have never failed to regret it when we did not live up to it,” said George, Harvard Law '81.

George provided some historical perspective on the beliefs he said are at the core of abortion practices and beliefs. George told students the concept of “lives unworthy of life,” though notably embraced with cruel enthusiasm by the Nazis, was not invented by their party

leaders. Rather, such concepts derived from sophisticated, urbane, “progressive” thinkers, many of whom were prominent intellectual leaders in Germany during the Weimar period of democracy, well before the Adolf Hitler and his Nazi Party arose to power.

The Nazis' eugenics ideology justified their barbaric efforts to “improve” the gene pool and practice racial hygiene, George said.

Today, the premises of eugenics appear “wrapped in the language of compassion, autonomy, and choice. It's the same basic idea, dressed in different clothing,” George said.

Such philosophies stand in “diametrical opposition to the principles of the profound, inherent, and equal dignity of every member of the human family,” George said.

Rather, belief in the worth of each individual is incompatible with the desire to “withdraw the protection of the law from



At the Annual Respect Life Sunday Service, noted theologian Russell Moore said Christians are called to care for widows, orphans, and the unborn.



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the unborn, handicapped newborn, or frail elderly," George said.

Also during the Respect Life Sunday service, a noted theologian reminded students that Christianity is part of a religious tradition called to care for widows and orphans.

"Orphans include both the born and unborn," said Russell Moore, a dean at Southern Baptist Theological Seminary. "Widows include all women who are vulnerable to economic and other forms of predation. When we care about life, we care about women and unborn children."

Princeton Pro-Life's annual Respect Life Week included a film screening, talk by the founders of a Jewish crisis-pregnancy center, and a prayer vigil.

"The week was a complete success," said Michael Skiles '12, president of Princeton Pro-Life.

Yale Students took a partial or complete vow of silence to help bring awareness to the millions of abortions that have taken place since the legalization of abortion in 1973.

"We invigorated our supporters quite a bit. We definitely drew out new people at the events, and we also got some people who weren't necessarily pro-life thinking about the message."

Students said they were especially touched by the 40 or so students and community members who gathered for the annual candlelight service near Frist Campus Center.

Natalie Scholl, Princeton '13, called the event a "very powerful, very intense period of recollection and focus."

At Yale University, 10 students from Choose Life at Yale (<http://chooselifeat.yale.squarespace.com>) also helped highlight the nature of the widespread practice of abortion in the United States. Yale students took a partial or complete vow of silence to help bring awareness to the millions of abortions that have taken place since the legalization of abortion in 1973.

During the national Pro-Life Day of Silent Solidarity, students signified their

silence by wearing either red duct tape across their mouths or a red armband with the word "life" written on it. Participants also carried small cards with facts about abortion.

Organizer Courtney McEachon '15 said she took part in similar events while in high school and arranged Yale's inaugural participation. Even as a veteran of previous campaigns, McEachon said she was nervous about confrontation on campus.

"Being a freshman on campus, I am still navigating unfamiliar territory, especially in regard to voicing my opinion," she said. "The most frequent response I received in the countenances of those I passed was surprise."

Next year, McEachon wants to advertise the event to better explain the vows of silence taken by members of her organization.

Eduardo Andino '13, a co-founder of Undergraduates for a Better Yale College (www.betteryale.org), said most students on campus simply gave him perplexed looks: "What was most interesting was how much more curious faculty and staff were than the students."

President Isabel Marin, Yale '12, called the event a useful trial run. "We are trying to expand the repertoire of what we do on campus," she said.

At Princeton, George remains optimistic about what he labeled as growing support of pro-life causes among students.

"I find, as a professor, there is a greater openness to pro-life arguments and greater enthusiasm for the pro-life cause than ever before in my 26 years of academia," he said.

"These are students who really know how to make arguments and are not afraid to make those arguments even in an environment that is, in many ways, hostile to the pro-life position." ■

REACHING BEYOND THE YARD

Harvard Students Serve with Boston Project Ministries

H Students with Harvard College Faith and Action—a leadership development ministry resourced and supported by Christian Union—are reaching out to Harvard’s neighbors and striving to make a positive impact upon urban and lower-income communities.

In November, students with the social action team of Harvard College Faith and Action (HCFA) conducted surveys for the Millennium 10 Initiative, a community-planning outreach that will help define the future of the greater Codman Square and Four Corners neighborhoods of Boston. The Millennium 10 Initiative (M10) is facilitated by The Boston Project (www.tbpm.org), an urban renewal ministry. M10 seeks to identify key issues impacting the local communities and develop an action agenda that will help residents achieve economic mobility.

Ujunwa Anakwenze '13 helped lead the efforts among HCFA's social action team, which dubbed the effort, "Beyond the Yard."

"It alludes to the fact that we would be traveling beyond Harvard Yard," she said.

Anakwenze and a small group of HCFA students rode 45 minutes by subway to the Codman Square and Four Corners communities to knock on doors and ask residents to complete surveys. Both Codman Square and Four Corners are predominantly low-income, African-American neighborhoods. They are also generally perceived as violent neighborhoods.

And yet, Anakwenze was not afraid to walk through the streets and knock on random doors, partly because she spent a portion of her summer living there as part of a local missions trip.

"I'm not easily frightened," said Anakwenze. "I have a heart for the neighborhood and working with the community. When it comes down to it, we were

ringing doorbells just like the ones in my neighborhood. It's just that the people behind the doors had less money and endured the effects of living in a poor neighborhood."



Ujunwa Anakwenze '13 led members of Harvard College Faith and Action's Social Action Team when the leadership development ministry assisted Boston Project Ministries during the fall semester.

Anakwenze said serving beyond fear is part of Christian service. "I think that whenever we are going out into the community to serve and we're doing it with the right motivations, there is no reason to fear," she explained.

The junior had no fear of asking resi-

dents of the neighborhoods to share their views about the community.

Some people didn't answer their doors, while some couldn't respond because they didn't speak English. Others called out from behind closed doors that they weren't interested. But some residents took the time to respond and help to address the challenges their communities face.

Interestingly, Anakwenze said that some people didn't even know how to identify the problems. One woman she surveyed deferred to her for the answers. "Do you think this is a problem?" she asked.

Despite the challenges, apathy, and rejection by some, Anakwenze remained steadfast in her commitment to the project and the fruit it will bear.

"When I saw the work The Boston Project was doing and how committed they are to seeking God and his will in what they are doing, I wanted to participate," she said.

As a leader with the social action team of HCFA, Anakwenze also wants to help encourage members to come together as a ministry and help meet needs within the community.

"It's my desire for our organization to be committed to serving and doing so in a way that is meaningful and meeting needs," she said. "We aren't exempt from serving Boston's communities just because we are Harvard students. We are all human beings, all created in the image of God. If there is a need outside of campus, then we go outside of campus." ■

GOOD MEDICINE

Dartmouth Professor Presents Findings on Religion and Psychiatry

Dartmouth religion isn't just beneficial for the soul, claims Dartmouth psychiatry professor Rob Whitley, it's good for the mind and good for the body.

According to Whitley, there have been nearly 100 studies done on religion and wellness and they have consistently indicated that the more religious a person is, the better the health outcomes.

One reason for the correlation between religion and health, says Whitley, is that "most religions impart a moral code of living that involves sexual behavior, drinking in moderation, etc." Additionally, the professor stated that psychological studies show that mental health is also improved by an active faith life.

"It gives a sense of meaning and teaches that suffering is part of the human condition," said Whitley, citing the Old Testament story of Job. He also noted faith in God can help people transcend that suffering and provide social support and community, which are important to mental wellness.

However, Whitley cautions that those who claim to be spiritual but not religious don't reap the same benefits because they lack institutional and communal substance.

"You can just light a candle and say you're spiritual," noted Whitley. "Spirituality is religion lite—it's inadequate."

In studies of people working through addiction and those suffering from schizophrenia, subjects who reported having a personal relationship with God found it helpful in recovery and navigating the challenges of mental illness. "There was a feeling that God was present, guiding the person," Whitley said.

The professor also noted the significant role prayer, scripture reading, and community play in aiding mental health. But, again, he stressed, it was knowing God

that was paramount.

"Having a personal relationship with God was almost like having a helper around constantly, the way someone in love would talk about a wife," said Whitley.



According to Dartmouth Psychiatry Professor Rob Whitley, people of faith are more prone to experience positive health outcomes.

Despite the correlation between religion and mental well-being, Whitley, a self-described Christian, admits that there is still a chasm between faith and some mental health professionals. He ex-

plained that the rift goes back many years when psychiatry was not perceived to be a legitimate science. To help gain credibil-

ity and appeal, psychiatrists distanced themselves and their work from religion and the humanities. While that distance exists today, it's a duality with which Whitley disagrees.

"When a patient comes to you with addiction, you try to find out their strengths and what gives them meaning and then work with the patient to help them achieve their goals," said Whitley. Mental health professionals should incorporate a discussion of religion into that approach, he said. In therapy sessions where patients are encouraged to talk about everything from personal finance to sex, Whitley said he doesn't understand why religion should be off limits. In fact, he said, pastors and priests can also be part of the healing process.

In addition to the historical dichotomy of religion and psychiatry, Whitley also cited the fear and misunderstanding associated with the so-called "separation of church and state" in this country. Clinics that receive public funding shut out the faith component in deference to political correctness. Subsequently, chaplains are prohibited from working within some of these facilities.

According to Whitley, it will take "visionary leadership" to help bridge the gap between religion and psychiatry. As an educator, he believes it is important to encourage students to think carefully about the issues and have open minds. Whitley recently presented a lecture at Dartmouth entitled, "Religion and Psychiatry: Friends or Foes?" He discussed his findings on faith and mental wellness.

And through lectures like this and research that is conclusive, Whitley contin-

According to Whitley, it will take "visionary leadership" to help bridge the gap between religion and psychiatry.

ues to make a case for the role faith can play in achieving holistic health—in mind, body, and spirit. ■

A PHILOSOPHICAL, PSYCHOLOGICAL, AND THEOLOGICAL APPROACH

Princeton Alumnus Leads Ground-Breaking Study of Character

P Princeton PRINCETON Evangelist D.L. Moody once said, “Character is what man does in the dark.”

Princeton alumnus Christian Miller is heading up a Wake Forest University-based project that seeks to shed light upon some of the mystery regarding character and the traits that often come to define the mettle of a person.

“Character development ultimately is a cooperative between us, and God, and the Holy Spirit.”

—Christian Miller, Princeton '99

Funded by the Templeton Foundation, The Character Project is a three-year venture which seeks to foster innovative advances in the study of character. The mission is being accomplished through a two-part effort: financially awarding scholars from around the world who submit compelling ideas of how to study the subject; and with seminars, conferences, and essay competitions.

Miller's expertise is in contemporary meta-ethics and psychology, with a focus on character and social psychology. In October, he was a keynote speaker at The Foundations of Morality conference at Wuhan University in China. Miller, Princeton '99, is completing his first book, *Moral Character: Philosophy and Psychology*.

Taking a philosophical, psychological, and theological approach to character, the project focuses attention in an arena of study where some researchers have determined that the innate guiding force of behavior doesn't even exist.

Miller defines character as a collection of traits that lead us to think, feel, and act in certain ways. Since the days of Aristotle and Plato, the world's thinkers have pondered and studied the nature of these

traits, but modern research has caused some to conclude that human response and behavior is based upon mere reaction to environment and stimuli, rather than an interior ethical compass.

Based upon his own work as a philosopher and his beliefs as a Christian, Miller has come to the conclusion that the elements of character are unscientifically defined as a “mixed bag.”

“There are good features to our characters and also negative aspects,” Miller said, explaining that it's a mistake to assume that all people are good or that they are all bad. “We are not one or the other. We have characters that are striving to be better, but

still have a long way to go.”

Miller believes humans are created in the image of God and that God gives humans the capacity to reason and the desire to become better people. At the same time, says Miller, “This is a fallen world. There are all kinds of temptations. Sin is prevalent.” And that sin, says Miller, impacts character.

Overcoming sin and building a strong moral foundation can't be done by sheer will, Miller said. “We aren't going to do it left to our own devices. Character development ultimately is a cooperative between us, and God, and the Holy Spirit.”

Character is such an integral part of the human experience that it has warranted continued study and exploration for centuries and is of paramount importance to human flourishing, according to Miller.

“It's central to all of thinking about ethics and morality,” he said. “It's essential to moral education, to political discussions, and to the well being of society. We want people to be honest with each other. It has ramifications for our lives.”

St. Augustine said, “In order to discover the character of people, we have only to observe what they love.”

Miller said Augustine's take on charac-

ter expresses the “very profound difference between how we act on the surface and how we are on the inside.” At times, Miller points out, people will display a level of love and charity, but in actuality, it may be rooted in selfish gain or self-aggrandizement.

“Sin is always going to hold us back,” he said, explaining that the Holy Spirit can help humans overcome any selfish desire



Christian Miller, Princeton '99, is working to foster advances in the study of character.

to be and do good. “It is the source of transformation of the heart and sanctification and purification that can take place over time.”

And it is that transformation, or lack of it, that in the end also helps to define one's character. As Aristotle said centuries ago, “I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is over self.” ■

INTUITION AND GOD

Harvard Study Examines Link



A recent study conducted by Harvard researchers indicates that people who tend to go with their gut are often inclined to go with God.

The study, entitled *Divine Intuition: Cognitive Style Influences Belief in God*, was conducted by Harvard Ph.D. Candidate Amitai Shenhav, Harvard Department of Psychology Professor Joshua Greene, and Harvard lecturer and research scientist David G. Rand, Cornell

University, in a study using Cognitive Reflection Testing to conclude that people with a more intuitive cognitive style have a higher likelihood of believing in God than those with a reflective style.

The Cognitive Reflection Testing included math problems that were easily solvable, but which had intuitively compelling incorrect answers. That meant participants tended to give an incorrect answer based on their gut response rather than critically reflecting upon the prob-

lem and coming up with a correct answer.

thought more critically were less inclined to believe. Further, the team stated, "While other researchers have contended that the variance of belief in God can be attributed to social factors rather than psychological tendencies, the CRT results linking intuition to belief in God remained constant despite education level, income, political orientation, or demographic variables."

Citing a 2007 survey by the Pew Forum on Religion and Public Life, the Harvard researchers explained that 92% of Americans believe in God, and 71% state they do so with "absolute certainty."

Therefore, their work is an attempt to gain a better understanding of what goes into such belief.

"Science attempts to explain mysterious things in terms of things that are more basic and more general," said Professor Greene in an article for the *Harvard Gazette*. "That's what we're doing here: How do the general operating characteristics of one's mind affect one's thinking about mysterious things like God?"

At the same time, Shenhav cautions against making judgments based upon the research. It does not indicate that intuition or reason is better, he noted. Nor does it conclude that believers are not critical thinkers or that atheists lack intuitive behavior.

"This is just giving insight toward what might be leading people toward stronger belief," said Shenhav, noting the subject requires additional study.

In the meantime, Shenhav and his colleagues believe their work has helped to shed light upon the mystery of faith, and they hope to continue exploring the connection between the mind and God.

As they summarize in their report, "The present results are noteworthy because they help explain a profoundly important and elusive social phenomenon in terms of more basic cognitive tendencies, ones with observable effects across a wide range of psychological domains." ■



PHOTO CREDIT: Jon Chase/Harvard Staff Photographer

A recent study by Harvard researchers David Rand (left), Amitai Shenhav (center), and Professor Joshua Greene (right) indicated that people who rely on intuition also tend to believe in God.

University, in a study conducted by Harvard researchers indicates that people who tend to go with their gut are often inclined to go with God.

According to Shenhav, scientists have suggested for some time that belief in God is intuitive and innate to the human mind.

"We weren't taking a stab in the dark," said Shenhav. "We were stepping off from other research suggesting that belief in God is natural to us as humans."

And from that platform, the Harvard team proceeded with its own investiga-

tion using Cognitive Reflection Testing to conclude that people with a more intuitive cognitive style have a higher likelihood of believing in God than those with a reflective style.

The Cognitive Reflection Testing included math problems that were easily solvable, but which had intuitively compelling incorrect answers. That meant participants tended to give an incorrect answer based on their gut response rather than critically reflecting upon the prob-

lem and coming up with a correct answer. An example cited in the study is that participants were given the math problem: "A bat and a ball cost \$1.10 in total. The bat costs \$1 more than the ball. How much does the ball cost?" The intuitive answer is 10 cents. The correct answer, however, is five cents.

THE RELEVANCE OF THE OLD TESTAMENT

Brown Alumnus Showcases Modern Biblical Applications

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BROWN

Many of God's key guidelines for individuals and society are outlined in the Old Testament.

That was the message from Scott Yi when the Brown alumnus presented a six-part series showcasing how the Old Testament is relevant to believers today. Yi '05, who attends Gordon-Conwell Theological Seminary, delivered the installments to students at College Hill for Christ (www.collegehillforchrist.com) in the fall semester. A Christian Union grant helped underwrite the series.

"By studying the story of God's people, we can see our story. We see that the text applies to us today," Yi said. "The whole Bible, from beginning to end, can be used in our day-to-day lifestyles."

Yi, who is specializing in urban ministry in his divinity studies at Gordon-Conwell's Boston campus, said the Old Testament can speak to the social ills of the day. In particular, he told students from the Cru (Campus Crusade for Christ) outreach at Brown University that the Old Testament highlights God's guidelines for providing sustenance for the poor, releasing individuals from debt, and freeing slaves from ownership.

Modern readers may find the regulations of the Old Testament "dry and hard to get through," said Yi. "But Jesus didn't come to abolish the law but to give life. The Old Testament is rich on giving us guidelines."

Yi noted that Old Testament laws reflect "what God cares about. God desires there to be no more poor in the land. The law shows us God's concern for fairness, equality, and justice – the spirit behind the law."

For example, in Leviticus 23:22, God told the Israelites not to reap from the

edges of their fields or to gather the gleanings from their harvest. Rather, they were to "leave them for the poor and the alien."

The Old Testament also deals with the twin themes of the distinct importance of holiness and a pronounced caution against idolatry. "We have our own idols in our own culture," Yi said.

Likewise, the account of Christ is interwoven throughout the Old Testament, including in the passages where God

left because he felt called to pursue ministry.

"It was a very tough decision. I was very convicted that it was God's will in my life to be in ministry," he said. "I don't think medicine has the ability to transform hearts and lives the way Jesus can."

The decision was especially tough for Yi's parents, who emigrated from the Republic of Korea, and Yi wrestled between the conflicting desires to honor his parents and dedicate his life to ministry. "It was the hardest decision of my life," said Yi.

After graduating from seminary in 2013, the Ohio native may pursue pastoral roles or a doctorate in religious studies.

Since being involved with Cru as an undergraduate, Yi has maintained a heart for reaching college students.

"Only in campus ministry can you experiment and try 100 different things for Jesus," said Yi, who has volunteered with College Hill for Christ since graduation. He also is a five-year resident of Christian Union's Judson Center at Brown.

In particular, offering an ongoing series has allowed both Yi and Brown students more time to "really live inside the text" and better retain the material.

Indeed, Katelyn Thanas, a staffer with College Hill for Christ, said Yi did "a great job at illustrating the culture, context, and background of the Old Testament texts and giving a framework to understand the biblical truths laid out in them. He's helping to make the Old Testament relatable and understandable in our modern culture."

As well, Yi said students have taken away the message that the God of the Old Testament is "not a God of wrath, but of love. God's plan and God's love are bigger than we could imagine." ■



Scott Yi, Brown '05, presented a series to College Hill for Christ that examined how the Old Testament is relevant today.

promised Abraham that kings would come through his line of descendants and all nations would be blessed through him.

Yi called his recent series on the Old Testament a challenging, ambitious project. "Not only are the students learning, I'm learning how God really does call us to be holy like him and how God really does have a great plan for our lives," Yi said.

As for Yi, that plan shifted dramatically while attending Brown's Alpert Medical School. After his second year of graduate studies, the second-generation American

SEEKING GOD IN UNISON

Ivy Leaders Gather for 24-Hour Prayer Conference



Spiritual outpourings are birthed in fervent, sustained prayer.

That was one of the themes of the Ivy League Leadership Prayer Conference when more than two dozen campus ministers and pastors recently gathered to pray for revival across the nation's top tier of universities.

The participants assembled on December 4 and 5 at the Trinity Conference Center in West Cornwall, Connecticut, to pray for 24 hours for the Ivy League campuses and to hear updates on the spiritual climate of those universities.

As well, the participants heard talks on the conditions for answered prayer and the need for perseverance in prayer, and they discussed God's call upon their individual ministries.

Conference leaders also highlighted the nature of how prayer paves the way for revival, a point that served to inspire most participants, including newcomer Jim Black.

"Renewal and revival have been tied to prayer all over the globe," said Black, ministry director for the Christian Union's new leadership development ministry at Columbia University and a former pastor.

"We were reminded and encouraged of the power of prayer."

Conference organizer Chris Matthews echoed those comments, highlighting how the Christian

Union has witnessed tangible, fruitful results from its commitment to sustained prayer.

In particular, ministry fellows have noted an exponential increase in student growth and participation in the organization's outreaches on the heels of regular, intense prayer by both staffers and undergraduates, said Matthews, Christian Union's ministry director at Yale.

Christian Union ministry fellows pray corporately two hours per day, and say the commitment plays a major role in an abundant harvest each semester. Some even like to compare the impact of daily intercession to manning a sailboat—where the

wind of the Holy Spirit leads and guides—versus the toil and effort needed to direct a rowboat.

In addition, conference participants said they were inspired hearing updates from their counterparts across the Ivy League, and their corporate prayers helped build camaraderie. The ministry leaders spent considerable time praying for one another as well as for specific campus outreaches and activities.

"I was encouraged by the stories

of what God is doing on the other Ivy League campuses," said Dan Knapke, di-

rector of the Christian Union's undergraduate ministry at Princeton University. "Prayer with other leaders can do

"I was challenged to pray more frequently and came away with a greater sense of God's power."

—Nic Brenner, Cornell Cru

nothing but build friendship, trust, and collaboration."

Participants also benefited from "very rich and stimulating" conversations, Knapke said. "We challenged each other to find ways to radically increase our attention and commitment to prayer and to seeking God for extended periods of time."

Nic Brenner, a staffer with Cornell Cru, agreed.

"I was challenged to pray more frequently and came away with a greater sense of God's power," he said. "I was encouraged by hearing great reports from the Ivies. I loved just being able to see and hang out with other leaders."

As well, the retreat provided an opportunity for ministry leaders to enjoy the picturesque surroundings of the Trinity Conference Center, which is nestled in the foothills of the Berkshire Mountains. The Christian Union covered costs of lodging, programming, and meals for the event.

Overall, leaders said they were encouraged by the results of the conference.

"The interest and receptivity of the people to embrace the seeking-God lifestyle seemed to be greater this year," Knapke said.



Dan Knapke, director of Christian Union's undergraduate ministry at Princeton, was one of many attendees at the Ivy League Leadership Prayer Conference in December.

'ALMIGHTY GOD PRESSED ON OUR HEARTS'

Penn Retreat Attendees Experience Outpouring, Focus on Evangelism

P Some 65 students from the University of Pennsylvania experienced a dramatic movement of the Holy Spirit during a fall retreat in the Pocono Mountains.

The undergraduates, part of Penn Students for Christ (phillycru.org/campuses/penn), trekked to Spruce Lake Christian Retreat from October 14 to 16 for their annual autumn getaway. A highlight of the retreat occurred on Saturday night when staffers said they were overwhelmed by a powerful manifestation of the presence of God.

"The Holy Spirit kind of moved in the whole place. It wasn't like any other meeting I had ever been in," said Andy Young, a leader with Penn Students for Christ, a Cru (Campus Crusade for Christ) outreach at Penn. "Our students were just overcome with God's glory."

Longtime staffer Jeff Martin, who served as the guest speaker for the retreat, echoed those comments.

"We were worshipping God with self-abandonment. It was the most Christ-centered time I've ever been in," said Martin, a regional leader based in Philadelphia. "Some people were crying and confessing, and there was spontaneous singing. There was a heavy, but beautiful, presence of Christ."

Carolyn Moneymaker '12 described the outpouring as a powerful answer to the prayers of the group's worship team.

"I've been around Christian communities since birth and never in my life have I experienced and encountered the Lord's presence quite like that night," said Moneymaker.

"I was physically brought to my knees, along with my fellow worship band member, as we had the complete awe-inspiring majesty of the Almighty God pressed onto our hearts through the power of his spirit," she said.

"We loved you so much that we were delighted to share with you not only the gospel of God, but our lives as well, because you had become so dear to us."

—1 Thessalonians 2:8

As well, Martin highlighted for students the importance of being rooted in biblical principles and the ways truth should impact believers personally, corporately, and publicly.

During his sessions, Martin shared about the "need to embrace truth and discern lies that we believe." He warned students that evil is always looking for victims to deceive and destroy.

"We act on falsehood all of the time," he said. "That creates a lot of confusion, especially for non-believers."

In addition, staffers highlighted their new initiative to encourage evangelism.

The campaign, called Community 2:8, is based on 1 Thessalonians 2:8. In the passage, the Apostle Paul wrote, "We loved you so much that we were delighted to share with you not only the gospel of God, but our lives as well, because you had become so dear to us."

"That passage seems an apt description of what effective evangelism might look like in a culture that longs for community and

desperately needs the Gospel," Young said.

Also during the retreat, the students took breaks for recreational activities, including hiking and a version of flag football called "scrumble." As well, they held a talent show on Friday night and offered an open microphone for improvisations and impersonations.

Overall, the students returned to Penn with new passion for their faith and for sharing Christ's Gospel with their classmates.

"You could just feel a sense that God was moving in a lot of people's hearts," Young said. ■



Penn Students for Christ experienced a powerful time of worship during their fall retreat.



Penn Students for Christ enjoy a break from studies and a chance for fellowship during a retreat in the Pocono Mountains.

'THE RADICAL MESSAGE OF GRACE'

Cru Retreat Draws Capacity Crowd

C Seventy-six students from Cornell University participated in Cru's fall retreat for colleges in Upstate New York.

The participants in Cornell Cru (www.cornellcru.com) ventured to Long Point Camp and Conference Center from September 30 to October 2 for their annual autumn getaway.

J.W. Betts, a staffer with Cornell Cru (Campus Crusade for Christ), said he especially was pleased that 35 new students attended the event and his campus ministry experienced one of its highest turnouts for a retreat. Altogether, more than 250 students attended the retreat in Penn Yan, New York, on the western side of scenic Seneca Lake.

"That was a real big praise," Betts said. "We were maxing out the facilities. We had people on air mattresses."

William Poon, Cornell '13, agreed.

"The talks by Pastor Drew Hyun were great. He really helped to challenge us in thinking about our faith and how does the Gospel breathe through our very lives every day," Poon said.

In addition to inspirational teaching, the students were encouraged to take advantage of time set aside throughout the weekend for one-on-one or individual prayer.

Along those lines, staffers offered students opportunities to receive prayer following Hyun's messages.

"Students just came up, and we were able to pray with them and share with them," Betts said. "They shared significant battles with sin, confessions, and problems with parents, including parents getting divorced. That night was huge."

The students relished the opportunities

because of the growing size of the ministry. "The trip was really an amazing experience for Cru. It really helped to close the gap in our ministry because it's so large," said Poon, a community group leader.

"The people were able to interact with each other and chat about more than just their name and major," Poon said. "It also helped people to own a bit of the vision and to know that they really are a part of the mission to reach the campus."

Because of inclement weather, the students spent extra time fellowshiping and worshipping, rather than participating in recreational activities.

"The weather was pretty bad; it rained the whole time," Betts said. "We were gathering up in circles, praying and worshipping God."

However, the students did manage to execute a game of touch football, organize competitive games with a red yoga ball, and participate in trust-building exercises.

Some students sequestered themselves in a study hall during breaks. "In order to recruit, one of the things we've found necessary is to provide a study hall room," Betts said. "It was all Cornell students."

Overall, students and ministers alike were touched by their time at the retreat, which was partially underwritten by a Christian Union grant.

"I was deeply encouraged by all the students and staff I met upstate. There seems to be a movement of passionate, thoughtful Christians emerging, and I couldn't help but be jealous for the ways God will empower this generation of students to change the world," Hyun said. "Plus, it was a really, really fun time."

Poon, a biology and society major, echoed those comments.

"I really enjoyed getting away from campus for a couple of days, to have almost no distractions about school work and refocus myself on the Lord and where he wants me this semester," he said.

"The place was beautiful, despite the continual rain we got. The food was great, and the fellowship times were amazing. I would definitely encourage students to go every year." ■



Students from Cornell Cru at their fall retreat in Upstate New York.

Teaching messages from Drew Hyun provided some of the highlights of the weekend.

"The central theme was that the radical message of grace in the Gospel means that I am fully loved, fully accepted, with nothing to hide, nothing to prove, and nothing to fear," Hyun said.

A former senior associate pastor of New Life Fellowship in Elmhurst, New York, Hyun is a 2005 graduate of Gordon-Conwell Theological Seminary in Massachusetts.

Likewise, ministry leaders also told students the Gospel allows for believers to have grace for mistakes. "For high-achieving, perfectionist types, this is quite liberating to hear," Hyun said.

for individual and corporate prayer.

"I really enjoyed the reflection time after each of the talks," Poon said. "I really haven't been able to find time to spend an hour with the Lord without truly checking my watch every other minute because I would have something else I had to attend to."

In addition, the Cornell students also welcomed opportunities for fellowship, especially with freshmen.

"One of the most exciting things about the fall semester is the number of freshmen guys, real quality guys," Betts said. "We've really been praying a lot for them. The retreat was an opportunity for them to bond."

Poon described the bonding as critical

GOING DEEPER

Retreat Attendees Encouraged to Develop Spiritual Roots

B More than 40 students from Brown University and a handful of New England colleges were encouraged to be enthusiastic followers – rather than just fans – of Christ during a fall retreat in New Hampshire.

The students, including participants in College Hill for Christ (www.collegehillforchrist.com), travelled to Monadnock Bible Conference Center from September 30 to October 2 for the Cru (Campus Crusade for Christ) fall retreat for campuses in Southern New England.

The theme of the retreat was “down and out,” referring to the growth patterns of healthy trees. For a tree to grow taller and expand its branches, it must develop an extensive root system to absorb water and nutrients. Healthy trees have thriving, expanding root systems.

Along those lines, Bret Ogburn, a regional director with Cru, told students to experience a deeper walk with Christ and to develop fruit that will help them to be more influential in sharing the Gospel.

“To grow deeper with Jesus, you have to follow him,” said Ogburn, who served as guest speaker. “You cannot just observe from afar.”

Likewise, Christians need to be planted in a community, and that can be tough for believers in the Ivy League. “No one grows in isolation,” Ogburn said. “Often for our students in the Ivy League, the default is toward isolation. We’re not built like that. Trees grow in groves.”

Ultimately, the fruit of spiritual growth is passion for sharing Christ’s Gospel with

“Often, for our students in the Ivy League, the default is toward isolation. We’re not built like that. Trees grow in groves.”

—Bret Ogburn

non-believers. Ogburn encouraged students to engage in sincere conversations with friends and classmates about their faith and to be prepared to share three-minute versions of their individual testimonies.

Ogburn’s messages inspired both stu-

dents and staffers with College Hill for Christ, Cru’s outreach at Brown.

“We need to go deeper with the Lord,” said Jarrod Lynn (Brown ’05, ’07 MS), a staffer with College Hill. “A product of that is to go out and reach people.”

Katelyn Thanas, a staffer with College Hill, agreed.

Ogburn relates to the “stage of life that

reflect.”

Ryan Handoko ’13, a student leader with College Hill, echoed those comments.

“The trip was particularly relaxing and refreshing for me,” he said. “In particular, my one-on-one time with God, in morning reflection and prayer, cleared my mind for the many tasks and commit-



Students from College Hill for Christ take a break from studies during a fall conference.

college students are in, and he has lots of practical advice for living out the Gospel on campus,” Thanas said. “He shared principles with us about living in grace, walking in the power of the Holy Spirit, and reaching out to classmates and friends on campus.”

Other highlights of the weekend included the time the students spent in prayer and spiritual enrichment.

ments of college ministry and of academics.”

In addition, the students participated in men’s and women’s break-out study sessions.

“The time with the women was really enjoyable and encouraging, in particular talking about relationships from a biblical perspective and how we’re created uniquely as women in the image of God,” Thanas said.

As well, recreational activities for the weekend included hiking, air hockey, ping-pong, pool, and board games. In addition, students made S’mores over a bonfire.

“There were lots of opportunities for community building and fun, despite the rain over the weekend,” said Thanas.

Ultimately, the students were given a much-coveted chance to lower their so-called “rpm” levels. The retreat allowed them to “slow down enough to hear from the Lord,” Ogburn said. “He almost always shows up in a great way.” ■

CHRISTIAN UNION

Legacy Continues to Blossom

Legacy, a Christian leadership ministry development for African-American students and students of African descent, enjoyed a stellar fall semester. In addition to its weekly Truth Thursday lecture series and

various outreaches, Legacy offers in-depth Bible Courses. With the addition of Ministry Fellow Kimberly Bolden, Legacy—a ministry resourced and supported by Christian Union—hosted four women's courses and four men's courses in the fall semester. The ministry was launched in spring 2010.

Christian Union Ministry Fellow Quincy Watkins estimates that 40 percent of the African-American and African undergraduates at Princeton are involved with Legacy's weekly meetings or Bible Courses.

Legacy Student Wins Screening Competition

A Princeton student earned a chance to perform with the Princeton University Orchestra after taking first place in a screening competition in December.



Tanyaradzwa Tawengwa '14 performed with the Princeton University Orchestra after winning a competition in December.

Tanyaradzwa Tawengwa '14—a worship leader with Legacy, a Christian leadership development for African-American students and students of African descent—was scheduled to perform “Oh! Had I Jubal's Lyre,” from George Frideric Handel's *Joshua*, on January 14 in Alexander Hall. The

soprano from Zimbabwe is a music major.

Christmas Good Will on Nassau Street

The Christian Union (www.christian-union.org) recently extended holiday greetings to personnel in businesses near its headquarters on Nassau Street.



Wilson Center, the Christian Union's ministry headquarters, distributed candy and Gospel literature to 14 neighboring shops on Nassau Street in Princeton, New Jersey.

literature to 14 neighboring restaurants, shops, and offices. The literature featured versions of the Gospel message in English and Spanish.

The Christian Union also distributes candy to area businesses around other major holidays. “It's just a means of caring for our neighbors,” said Helene Ulrich, Christian Union office manager.

ALL IVY

Socrates in the City, the Book

Author Eric Metaxas, Yale '84, has released a new book, *Socrates in the City: Conversations on the Examined Life*. The work is a compilation of original essays transcribed from the Manhattan-based lecture series of the same name. Metaxas is the host of Socrates In The City, a dialogue on “Life, God, and other small topics.”

The book includes insights, reflections, and commentary by notable cultural leaders and intellectuals, including Dr. Francis Collins, Yale PhD '74; Charles Colson, Brown '63; and Dinesh D'Souza, Dartmouth '83. In

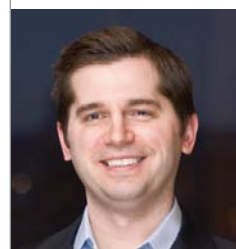


Eric Metaxas, Yale '84, is the host of the *Socrates in the City* lecture series in New York City.

2010, Metaxas wrote the *New York Times* bestseller *Bonhoeffer: Pastor, Martyr, Prophet, Spy*.

Nock Is MacArthur Foundation Fellow

Matthew Nock, a clinical psychologist and professor of psychology at Harvard, was named as a 2011 MacArthur Fellow for his work in the fields of suicide and self-injury in adolescents and adults. According to the foundation, Nock, Yale '03 PhD, has made significant breakthroughs associated with the very



Nicolas Guevara

Harvard Professor Matthew Nock, Yale '03 Ph.D., was named a 2011 MacArthur Fellow for his work in the fields of suicide and self-injury.

basic question of why people harm themselves. The MacArthur Fellows Program awards five-year fellowships to recipients they select as showing “exceptional merit and promise of continued creative work.” According to the American Foundation for Suicide

Prevention, suicide is the third leading cause of death among those 15-24 years old.

Humanist Prof Gains Accolades

Harvard Research Associate Rebecca Goldstein, a humanist, has been receiving a lot of notoriety lately. The American Humanist Association named Goldstein the 2011 Humanist of the Year. Additionally, *The Christian Science Monitor* named her latest book, *Arguments for the Existence of God: A Work of Fiction*, as the best novel of 2010. Goldstein brought her humanist beliefs to Yale last spring when she delivered the Tanner Lectures on Human Values.

Harvard Research Associate Rebecca Goldstein was named the 2011 Humanist of the Year.



BROWN

Cru Launches Chinese Bible Study

Cru at Brown University (www.collegehillforchrist.com) recently launched a new initiative to reach out to international students. The Chinese Bible Study is designed to inspire students to seek God and to come to know him in a more



Cru recently formed The Chinese Bible Study at Brown.

personal way. Study topics include The Character of God, God's Relationship with Man, and The Reason for Evil in the World. A grant from Christian Union helped underwrite the outreach.

De-stressing Organic Chemistry Students

College Hill for Christ (www.collegehillforchrist.com) held an organic chemistry de-stressing outreach this fall. The outreach, which was held just prior to mid-term exams, involved passing out goodie bags to students who often become overwhelmed by the demanding academic rigors of the organic chemistry curriculum. According to the College Hill for Christ staffers, the ministry wanted to reach out to these "stressed students and share with them God's love and plan for their lives, in a personal, intimate way."

The bags consisted of treats, information slips, prayer request forms, and a scripture that reassured the students that God has plans for each one of them, regardless of the results of their exams. A Christian Union grant helped fund the outreach efforts.



College Hill for Christ at Brown delivered goodie bags for students in the Organic Chemistry program as part of a "de-stressing" outreach prior to mid-term exams.

God, Darwin, and the Drama of Life

Dr. John Haught was the featured speaker at the annual lecture presented by the Brown-RISD Catholic Community (catholic.brown.edu). Haught is the senior fellow of science and religion at Woodstock Theological Center at Georgetown University, and specializes in systematic theology and the intersec-



Dr. John Haught, a Georgetown University Science and Religion Fellow, was a lecturer for the Brown-RISD Catholic Community in the fall semester.

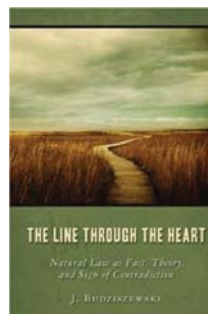
tion of science and religion. He spoke about "Making Sense of Evolution: God, Darwin, and the Drama of Life." Haught has authored a book by the same name, and has also written *God and the New Atheism: A Critical Response to Dawkins, Harris, and Hitchens*.

COLUMBIA

Texas Prof Speaks about Natural Law

J. Budziszewski, a professor of government and philosophy at the University of Texas at Austin, discussed principles of natural law with students from Columbia

J. Budziszewski, a University of Texas professor and author, discussed principles of natural law with students in the Columbia Catholic Ministry.



Catholic Ministry (www.columbia.edu/cu) in October. A researcher in natural law and moral self-deception, Budziszewski, Yale PhD '81, specializes in relations among ethical theory, political theory, and Christian theology. He is also the author of *The Revenge of Conscience: Politics and the Fall of Man* and *The Line through the Heart: Natural Law as Fact, Theory, and Sign of Contradiction*.

Gospel Choir Performs in Christmas Fundraiser

The Columbia University Gospel Choir (www.columbia.edu/cu/gospel/) joined musical ensembles from New York University and others for an evening of Christmas music and celebration to benefit food pantries in New York City. The event took place December 3 at NYU. Organizations benefiting from the concert include The Bowery Mission, Father's Heart, and Love Kitchen.

The choir members are Columbia and Barnard students who perform at a variety of local events, including Black Heritage



The Columbia Gospel Choir performed in a Christmas Benefit Concert to aid soup kitchens in New York City.

Month's showcase. Additionally, the choir holds two annual concerts and also participates in school and church events around the Metro New York region.

'Sex and the iWorld'

More than a dozen students with Columbia Catholic Ministry recently attended a lecture by a Saint Anselm College professor that dealt with Christianity and sexuality in a high-tech, fast-paced society.

Professor Dale Kuehne spoke on November 16 in Jerome Green Hall on whether Christian sexual ethics matter to today's students. He explored those issues in his recent book, *Sex and the iWorld: Rethinking Relationship Beyond an Age of Individualism*. During his appearance, Kuehne noted that residents of the Western societies have lost their sense of community and, instead, have become individualistic and isolated.

Professor Dale Kuehne spoke to the Columbia Catholic Ministry about the relevancy of Christian sexual ethics.



CORNELL

Chesterton House Inaugurates Lectureship

Chesterton House, the Christian studies center affiliated with Cornell United Religious Work (curw.cornell.edu), recently commenced its first named lectureship. On October 12, John Sommerville, a University of Florida historian, presented the inaugural Alan T. and Linda M. Beimfohr lecture, entitled



The inaugural lectureship for the Chesterton House was given by historian John Sommerville.

“Secularization, Religion, and the University’s Critics.” Sommerville is a member of the Institute for Advanced Study at Princeton University and a senior fellow at Harvard University’s Center for the Study of World Religions. The lecture was established to honor the Beimfohrs’ commitment to Cornell.

Making a Case For the Resurrection

Cornell Graduate Christian Fellowship (graduatechristianfellowship.wordpress.com), an InterVarsity ministry, recently hosted a roundtable discussion on “The Historical Case for the Resurrection of Christ.” Michael Licona, apologetics



Michael Licona was a speaker and discussion facilitator at the roundtable on “The Historical Case for the Resurrection of Christ.”

coordinator for the North American Mission Board and research professor of New Testament at Southern Evangelical Seminary, was the guest speaker and discussion facilitator.

Graduate Christian Fellowship hosts a roundtable discussion each fall and spring which is open to graduate students, local professionals, professors, and community members. The purpose of the discussion,

underwritten by a Christian Union grant, was to “explore the implications of Christian teachings and practices for all spheres of life.”

Prayer Meetings Unite Faculty, Students

Prayer meetings that bring together students and faculty from the Cornell colleges they represent are being held on a weekly or bi-weekly basis. These gatherings provide an opportunity for faculty and students to pray for each other, for revival, and for those on campus who are not believers. Colleges participating in the prayer meetings include: the Colleges of Architecture, Art, and Planning; Arts and Sciences; Agriculture and Life Sciences; Engineering; Hotel Administration; Human Ecology; and Industrial and Labor Relations.



Students and faculty from various colleges at Cornell University are uniting in prayer.

DARTMOUTH

‘History, Facts, and Faith’

Ryan Bouton, ministry director for Dartmouth’s Christian Impact (www.dartmouthci.org), led a seminar for the Waterman Institute this November entitled, “History, Facts, and Faith: The Reliability of Scripture.” Bouton, Dartmouth ’01, presented evidence that confirms the Bible’s reliability in addition to views of contemporary scholars regarding Christ and Christian belief. The seminar was one in a series presented by the Waterman Institute at Dartmouth. The



Cru Ministry Director Ryan Bouton, Dartmouth ’01, recently led a seminar for the Waterman Institute.

purpose of these offerings is to “facilitate intellectually honest exploration of Christian thought and values.”

Agape Christian Fellowship Gives Thanks



Agape Christian Fellowship took the opportunity to share the Gospel during its Thanksgiving banquet.

Agape Christian Fellowship (<http://dartmouthagape.wordpress.com/>) hosted its annual Thanksgiving Banquet on November 20. The banquet serves as a time of celebration and also as a means to share the Gospel with non-Christians. The event consisted of a full-course dinner prepared by the students, a time of prayer, and a Gospel presentation. A Christian Union grant helped support the event.

Gospel Choir Hits the Road

The Dartmouth College Gospel Choir brought the Christmas spirit to Dartmouth and beyond this December as it performed concerts both on campus and as part of a concert tour in the Chicago area. The 40-member choir performed locally on December 7 and 8 in Rollins Chapel. The choir also embarked on a three-day tour that included performances for churches and schools in the Chicago area and at the Dartmouth Club in the Windy City.



The Dartmouth College Gospel Choir performed locally and in Chicago, Illinois during the Christmas season.

Classic Hymn Is a Hit At Talent Show

For the second consecutive year, Damaris Taylor '12 ministered in song during Harvard's annual Night at the



Damaris Taylor '12 praised God during the annual Harvard's Night at the Apollo Talent Show by performing an a cappella rendition

of "O The Blood of Jesus" with Cherish Connelly '14.

Apollo talent show. A member of Harvard College Faith and Action, a leadership development ministry resourced and supported by Christian Union, Taylor was joined on stage by Cherish Connelly '14. The pair took the opportunity to praise and worship God with an a cappella performance of the classic hymn "O The Blood of Jesus." Connelly also quoted John 3:16 and spoke of God's love for the world. The song was met with cheers and applause throughout the performance and a roar from the crowd upon its conclusion.

Templeton Foundation to Launch Science and Faith Lectures

Two scholars with ties to Harvard University will discuss issues of science and faith in a new lecture series at a Massachusetts college.

In November, Gordon College announced it received a major grant from the



Dr. Jack Templeton, Yale '62, Harvard M.D. '68, serves as chairman of the John Templeton Foundation.

PHOTO: Ed Wheeler

John Templeton Foundation for an annual series to launch in fall 2012. The first speaker will be Walter Thorson, a former research fellow at the National Science Foundation at Harvard. In 2013, the lecturer will be Owen Gingerich, professor emeritus of astronomy at Harvard.

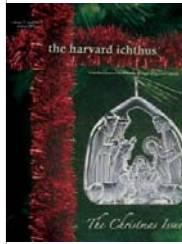
Physician Jack Templeton, Yale '62, Harvard M.D. '68, serves as chairman of

the foundation that supports the philanthropic vision of his late father.

Ichthus Focuses on the Christ in Christmas

In honor of the birth of Jesus Christ, the *Harvard Ichthus* (www.harvardichthus.org) devoted an entire issue to Christmas.

The focus of the publication, which featured poetry, opinion articles, and feature articles, was to examine the meaning of Christmas beyond the worldly trappings of presents



The Harvard Ichthus celebrated Christ's birth by devoting an entire issue to the meaning of Christmas.

and holiday leisure.

According to the Christian journal's staff, the goal was to "promote dialogue within the Christian community at Harvard and beyond, and to encourage non-Christians to take a second look at Christianity."

Roughly 6,000 students received copies of the issue, which was partially supported by a grant from Christian Union (www.christian-union.org).

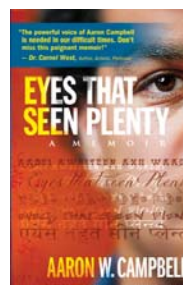
PENN

Alumnus Chronicles Ministry Journey in New Memoir

Rev. Aaron Campbell, Penn '97, recently released his memoir, *Eyes That Seen Plenty*. The book (www.eyesthatseenplenty.com) chronicles Campbell's journey from the bowels of Penn Station to the pulpit of Antioch of Calvary Chapel in Philadelphia and his decision to walk away from a promising medical career.

"The cultural and ethnographic aspects of this journey are gripping enough, but it is the beautiful and inspiring description of the author's spiritual development and finally giving himself to Christ that make this book not only good, but a bless-

Rev. Aaron Campbell, Penn '97, recently published his memoir, *Eyes That Seen Plenty*.



ing," wrote Penn University Chaplain Chaz Howard '00, in a recommendation on the book's jacket.

Penn Organizations Serve Community

More than 120 students at the University of Pennsylvania recently volunteered in West Philadelphia as part of fall service weekend. The CHORDS community partnership program was led by the Office of the Chaplain and Penn's interfaith student leadership organization.

In October, members of 15 religious organizations and a community service fraternity performed service projects at nine locations.

Participating ministries included Penn Catholic Students Association (www.upenn.edu/life-at-penn/religion.php); Penn Students for Christ (www.phillycru.org); and Wharton Christian Fellowship (clubs.wharton.upenn.edu/wcf/).



Students from various Penn campus ministries volunteered in the community as part of a fall service weekend.

Christian Student Dies Running Half Marathon



Michael Hu, a staffer with PennforJesus, remembered Jeffrey Lee as a devout Christian.

A University of Pennsylvania senior, who was active in various Christian organizations, died on November 20 after running the Philadelphia Half Marathon. Jeffrey Lee, a nursing student at Wharton, collapsed at the finish line.

Students with Renewal College Fellowship (www.rcfphilly.wordpress.com), the college ministry of Renewal Presbyterian Church, paused to remember Lee, who was a participant. Michael Hu, a staffer with PennforJesus (www.pennforjesus.com), described Lee as a devoted Christian. "We are comforted to know where he is and are praying for God to use this tragedy to share the testimony of Jeff's faith," he said.

PRINCETON

Ministry Hosts Faculty, Graduate Student Outreaches

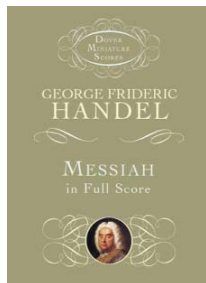
Faculty Commons (www.faculty-commons.com) is conducting a 44-week outreach for Christian faculty and graduate students. The faculty ministry of Campus Crusade for Christ at Princeton will hold ten events from November 2011 through August 2012, in an effort to attract those who are interested in discussing the Gospel or in attending an investigative Bible study. Christian faculty speakers will integrate professional topics with the Gospel to generate discussions. A Christian Union grant is being used to help cover the costs for the events.



Faculty Commons at Princeton, led by Scott and Jan Luley, is holding a series of outreach events to faculty and graduate students on campus.

Christmas Vespers Program Held at Princeton

Students from campus ministries at Princeton University united for the annual Christmas Vespers program in December. The program, held in Rockefeller College's Common Room, featured a chanted choral processional, as well as songs including the "And the Glory of the Lord" chorus from Handel's *Messiah* oratorio. Jamie Rankin, of Princeton's German department, directed the choir, and David Buschman, director of Athletes in Action, delivered a sermon.



Christmas was celebrated through song at Princeton during a service of Lessons and Carols, and an excerpt from Handel's *Messiah*.

Participating ministries included Athletes in Action (www.athletesinaction.org); Manna Christian Fellowship (www.princeton.edu/manna); Princeton Evangelical Fellowship (www.princeton.edu/pef); and Princeton Faith and Action (www.pfanda.com) and Legacy.

Former Bush Adviser Speaks at Princeton

A nationally syndicated columnist and former senior policy adviser to President George W. Bush, Yale '68, recently spoke at Princeton University on the topic of "graceful citizenship."

Michael Gerson, who also served as Bush's head speech writer, appeared on



Michael Gerson, a nationally syndicated columnist and former White House senior policy adviser, recently spoke at Princeton University.

November 19 in McCosh Hall. During his lecture, he highlighted the accomplishments and failures of the religious right while emphasizing the need for maintaining political involvement – instead of abandoning the public arena.

Manna Christian Fellowship sponsored Gerson's appearance as part of its public lecture series. The evening included a question-and-answer session moderated by Princeton Professor Robert George, Harvard Law '81.

YALE

Huckabee, Tollefsen Are Buckley Program Lecturers

FOX News personality and one-time presidential candidate Mike Huckabee asserted that "morality is key to governing" when he spoke at Yale University in September. Huckabee, the former governor of Arkansas, told students to acknowledge the link between public morality and healthy politics. The William F. Buckley, Jr. Program organized the lecture, entitled, "Restoring American Values."

In another Buckley lecture, noted philosopher Chris Tollefsen told students that lying is never morally justifiable, even to advance noble causes. Tollefsen

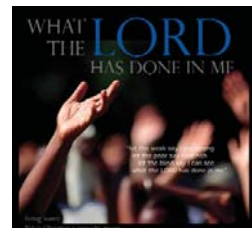
Mike Huckabee discussed the link between public morality and healthy politics during an appearance at Yale University in September.



is a professor at the University of South Carolina and a visiting fellow with Princeton University's James Madison Program in American Ideals and Institutions.

Living Waters Flow in New Haven

Living Water, a Christian a cappella group at Yale, recently released a CD entitled *What the Lord Has Done in Me*. The album includes 16 songs and a booklet containing lyrics, scripture references, and some brief testimonies and reflections on the songs. Formed in 1979, the co-ed singing group performs on campus and in the New Haven, Connecticut area at shelters, churches, schools, and nursing homes. A Christian Union grant helped subsidize the project.

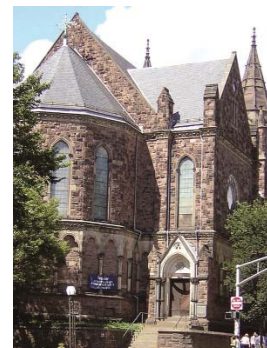


Living Waters, an a cappella group at Yale, recently released a CD.

Institute of Sacred Music Holds Advent Concert

The Yale Camerata, under the direction of Marguerite Brooks, held its annual Advent concert on December 3 in Battell Chapel.

The Yale Institute of Sacred Music commissioned Robert Kyr's *The Annunciation*, which tells the story of the angel Gabriel announcing to the Virgin Mary that she will conceive a child through the Holy Spirit. The concert concluded, in its annual tradition, with the audience joining the choir in vocalizing David Willcocks' arrangement of Goss' *See, Amid the Winter's Snow*.



The Yale Institute of Sacred Music's vocal ensemble held its Advent concert in Battell Chapel.

THE MISSION AND VISION OF THE CHRISTIAN UNION



Following is the mission and vision of Christian Union, printed in each issue of the *Ivy League Christian Observer* to keep new readers informed of the ministry's purpose and passion.

INTRODUCTION

America is unusual in the industrialized world in that it has significant spiritual devotion, but unfortunately lacks Christian vitality among those who are in positions of cultural influence. Many of the most influential people in academia, the arts, business, education, government, media, medicine, and law are decidedly secular in their outlooks. Unfortunately, the Christian community itself is mostly to blame for this sad state of affairs. Over 100 years ago, large segments of the Christian community decided that intellectualism and positions of cultural influence were to be avoided and left those arenas to the secularists. Years later, Christians have lamented that so much of the culture is directed and influenced by those with values contrary to the Gospel of Christ. Of course, this should be no surprise.

WHY THE MINISTRY EXISTS:

Christian Union was founded in 2002 to rectify this imbalance by developing Christian leaders to impact the larger culture. The ministry is strategically focused on a very influential and unreached segment of the U.S. population – the portion that makes much of the decisions that affect the daily lives of all Americans. Christian Union focuses on developing Christian leaders through events and conferences throughout the country, but directs most of its energy toward eight university campuses because of their extraordinary influence. Research has shown that just eight of the 2,500 universities in the country produce 50% of the most influential leaders. It's incredible to consider, but out of 21 million current American college students, a small segment of only 100,000 students on a small number of campuses

will occupy 50% of the most influential leadership roles in the United States. Graduates from these schools will also have extraordinary influence on the international scene.

Currently, these campuses are extremely secular in their outlooks, representing a slow-motion train wreck that has been negatively impacting our country and world for a generation. Astoundingly, 93% of the students on these campuses



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

have no regular Christian influence in their lives. These campuses include Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton, and Yale.

MISSION

Even with the help of local churches and godly national campus ministries, the proportion of Christian involvement and strengthening on these campuses has not changed in 50 years. There is no good reason to expect that America will substantively change spiritually in the next 50 years if these campuses are not dramati-

cally changed in our present day. New approaches and energy need to be poured into making it a priority for the Christian Church to see that the lives of these leaders are strengthened with the Gospel of Jesus Christ. Therefore, the mission of Christian Union is to develop Christian leaders at these colleges in order to dramatically change the direction of the nation.

THREE VALUES OF THE MINISTRY

In its mission, Christian Union has three values of paramount concern. First, the ministry is organizational and engaging in its approach. Several in the organization have M.B.A.s, providing training for the ministry to be strategic and purposeful in its goals and objectives. Every quarter, the ministry compares its progress against goals in a number of key indicators. Jim Collins' monograph, *Good to Great in the Social Sector*, has been a tremendous aid in providing direction for the ministry. This strategic-mindedness of the ministry is also reflected in how students are mentored on campus. They are coached to be dynamic, faithful leaders, making an impact for Christ on their sports teams, academic departments, social clubs, and extra-curricular activities, such as singing groups and theatre.

Secondly, Christian Union works deliberately to engage students, and in order to have a realistic chance of seeing them develop into Christian leaders in a few short years, ministry workers of substantial caliber are needed to mentor and teach the students. Christian Union's ministry workers are called "ministry fellows" and have a strong educational and experienced background. Many have advanced seminary degrees including master of divinity, master of theology, and Ph.D. in New Testament. Others have years of experience in some of the best companies in the world including McKinsey and Co. Years of educational training and life experience give the ministry fellows the depth and ability to mentor students and teach them bibli-

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

Third, and perhaps most importantly, Christian Union emphasizes the importance of seeking God wholeheartedly. What's the point of having a Christian in a position of cultural influence if his devotion to God, faith, and spiritual strength are so weak that his values do not significantly differ from his secularist peers? Daniel of Bible fame serves as an inspiration. He was extremely organized and focused in his outlook, which he had to be as second in command of the most powerful nations in the world in his day: Babylon and Persia. He also was known to be extremely intelligent, which is why he was selected to enter the king's service in the first place, learning the literature of the Chaldeans. Yet, he also had a devotion to God so strong that even under the threat of death, he would not eat food defiled by idols, would not bow down to the golden image of Nebuchadnezzar, and would not cease praying three times per day. After teaching the students to be good leaders organizationally, and developing their intellectual knowledge of the Christian faith, they also need to be taught how to seek God with a whole heart day and night: praying fervently, humbling themselves, reading the Scriptures often, repenting of sins daily, and obeying the Spirit promptly, persevering day in and day out in their love and devotion to the only true God of the universe.

ACTIVITIES

Christian Union fulfills its mission on campus through a variety of strategically conceived activities. These are divided into three categories: 1) partnership ministry, 2) ministry centers, and 3) Christian leadership development programs. The first category of ministry activities is active on all eight campuses, the second on three campuses, and the third on three campuses.

The first category of ministry on campus is the partnership ministry, which consists of Christian Union partnering with other ministries for a variety of Christian-related initiatives on campus. The ministry spends \$200,000 per year helping other ministries on the eight campuses. Approximately 50 projects per year are sponsored, about seven per campus per year. Past projects have included

funding Christian speakers to come to campus, evangelistic outreaches, community service projects, pro-life initiatives, conferences to help ministries recruit interns to join their staffs, and many other initiatives. Though the vast majority of Christian Union's spending goes towards its own programs (see category 3), the ministry is unique in that it devotes so many resources to the furtherance of a faithful Christian presence through other organizations.

Christian Union's second category of ministry on campus is the ministry centers, which are currently in operation at three campuses: Brown, Cornell, and Princeton. These facilities range in size from 3,600 to 5,500 square feet and are for the benefit of the Christian cause on the campus. Every semester, hundreds of small and large events happen in these facilities. These events are sponsored by Christian Union and also by many other ministries, free of charge. The spaces are used for offices, fellowship meals, prayer meetings, organizational meetings, small lectures, receptions, Alpha courses, and in many other ways. Christian Union plans to have ministry centers on the remaining five campuses in the next several years.

The third category of ministry activities on campus, and by far the largest and of the most significance, is Christian Union's Christian Leadership Development Programs (CLDP), which require full-time staff on campus and are present at: Columbia, Dartmouth, Harvard, Princeton, and Yale (other campuses will be added down the line).

The centerpiece of the CLDP consists of Bible Courses containing 8-10 students, each led by a Christian Union ministry fellow. These are very popular and there is often a waiting list for students to join. During the fall semester, Christian Union ministry fellows led a total of 48 Bible Courses on the five targeted campuses: Princeton (32 Bible Courses), Harvard (13), Yale (5), Dartmouth (5), and Columbia (3). Students need to be sponsored in order to be able to join a Bible Course, so there is a great need for more sponsors in order to touch the lives of more students (for information, see www.christian-union.org/sponsorship). Every student sponsored means one more student is receiving the opportunity to develop into a Christian

leader. In addition to the Bible Courses, students benefit from one-on-one mentoring, a weekly Christian leadership development lecture series, various conferences, and service and training opportunities.

CLDP includes one-on-one mentoring of students so that they can be coached to live for Christ wholeheartedly, understand the depths and implications of their faith in Christ, and make a godly impact in their spheres of activity and influence. By helping students succeed in affecting the culture on campus, Christian Union is preparing them to impact the culture when they graduate.

IMPACT

We are grateful to God for the impact he has had through us on the campuses. I think the best way to convey to you all that has happened, is by sharing a number of quotes from students who have participated in the ministry's various activities:

"The Princeton Faith and Action ski trip was the first time I had an encounter with the living God. That's when I was like, 'wow, this is for real.'"

"Christian Union's Ivy League Congress on Faith and Action really made a very great impact on my life. It helped me to be close to Christ and definitely put a sense of meaning in my life. From now on, I can look forward to being a true Christian."

"Harvard College Faith and Action has provided me with a base of Christian leaders and friends on campus. At Harvard, you meet people with a lot of different perspectives, and if you're not grounded in your beliefs, it's easy to sway. Having people who can answer your questions and who are willing to wrestle through things with you is invaluable."

"The worship and the messages during 802 (Princeton Faith and Action's weekly lecture series) taught me about God, both on an intellectual and a spiritual level."

"PFA has shown me the importance of fellowship and surrounding myself with believers, and to always make time for prayer." ■

ABIDING IN CHRIST

There are few commands in Scripture that come with such rich promises as the command of Christ to his disciples to “Abide in me” (John 15:4). In this chapter of John there are promises that those who abide in Christ will escape judgment, bear *much* fruit, have remarkable power and effectiveness in their prayers, and be filled with the joy of the Lord. The promises are so wide-sweeping that we are tempted to limit them with many qualifications before we accept them by faith. In verse 7, Jesus says, “...ask whatever you wish, and it will be done for you.” Really? Should we really always be praying with absolute confidence that God will give us what we ask? *Maybe the prayer is unworthy; maybe it is not God’s will; maybe we have hidden impure motives...* and on and on we can go. Though the Bible affirms some truth to these hindrances for answered prayer, in the end—when we focus on our qualifications—we rarely pray with confidence that God will answer.

In John 15:4-8, the only qualification for fruitfulness and power in our prayer life is our abiding in Christ. These passages show us that the fruitlessness and ineffective prayers of Christians are always the result of our failure to abide in Him.

So what is it to abide in Christ? It means to remain in Christ. The illustration of the vine helps us visualize this. We depend on our connection to Christ for everything we do or produce in life. The mechanism of that dependence is faith, a deep and confident assurance of His life-giving transformative power in our lives. True faith *always* produces fruitfulness and power in the life of the Christian. Anyone who professes faith in Christ, yet does not see a harvest of righteousness, disciple-making activity, and effective prayers in their lives should question the validity of their faith. Fruitlessness *always* testifies to false faith. So what do we do when we see evidence of false faith in our lives such as a lack of fruitfulness or unanswered prayers?

Jesus’ words lead us to three ways in which our faith connection to Christ is maintained. The first two are found in verse 7: “If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you.” Our abiding is sustained by the abiding of Christ’s Word in us. Our hearts and minds must be filled with the Scriptures. The water of God’s Word is what passes through the vine, and it is the vocabulary of the Holy Spirit as He produces in us Christlike fruit. A Christian who neglects the study of God’s Word is like a branch of the vine that is somehow cut off from the internal water supply. They have no

resource for life regardless how much they strive or pray for it. Secondly, our abiding is sustained by bringing everything to the Lord in our prayers of faith. Prayer is the active expression of our dependence of Christ as the vine. Our prayerlessness concerning any aspect of our lives demonstrates that either consciously or unconsciously we are trusting in ourselves instead of in God. To continue abiding, we must bring everything to God in prayer. This cannot be accomplished in a few moments, but requires much time devoted day and night to prayer.

The third means of our abiding in Christ is found in verse 10: “If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in his love.” We must obey the commandments of God. Disobedience to God’s commands *always* testifies to a heart that is not trusting and abiding in Him. If we truly trust in the goodness of God and his love for us, his commands are transformed from burdensome party-poopers to live-preserving, joy-sustaining instructions from our loving Father. As Christians, we now have the means to obey God’s commands through our life-giving connection to Christ, the knowledge of his Word, and the indwelling presence of God Himself. Our obedience is not only the fruit of our connection to Christ, but is also the source of much of our power through him. As James 5:16 tells us, the prayer of the righteous person has great power.

So through massive intake of God’s Word, constancy in prayer, and obedience to the revealed will of God in his commandments, we can strive to abide in Christ. Our abiding is the basis for our joy, power, and fruitfulness in God’s kingdom, which will find their ultimate purpose in bringing glory to the vinedresser, our Father and our God. ■

Chris Matthews serves as Christian Union’s ministry director at Yale University. Chris spent ten years working in the field of aerospace and computer engineering before attending The Southern Baptist Theological Seminary, where he earned a Master of Divinity in Theology in 2010.



***‘Remain in me, as I also remain in you.
No branch can bear fruit by itself; it must remain in the vine.
Neither can you bear fruit unless you remain in me.’***

— John 15:4

BROWN

- Keep the Presidential Search Committee in prayer as it starts the process of finding the next Brown president. Pray that a God-fearing person will be chosen to lead the university.
- Pray for the Athletes in Action ministry, where students learn how their lives can be impacted by faith in Jesus Christ despite the demands and challenges of sports and college life.
- Pray that Christian Union's Judson Center will continue to be used to bring glory to God through its consistent and growing use as a meeting place for Christian ministries at Brown.

COLUMBIA

- Praise God for the group discussions that have started as a result of the Veritas Forum. Pray especially that the non-believing attendees will be called by the Lord and that they will accept Him as their Saviour.
- Pray for Christian students returning from winter break—that they will be restored and rested by time away from school and they will direct their energy towards friendships, prayer, and ministering on campus.
- Keep the Catholic Undergraduate Ministry in prayer as it ministers to and serves many committed students on campus. Pray for its continued outreach and growth.

CORNELL

- Keep each and every campus ministry worker in prayer as they devote themselves wholeheartedly to the work of the Lord. Pray they will be used by God in a profound way in the lives of many students as they share the Gospel of Jesus Christ. Also pray that their financial needs will be met, and that they remain healthy and strong to do God's work.
- Praise God for the large number of students who are showing interest in Christianity, attending ministry meetings and events and wanting to know more about Jesus Christ and what living for him means.

DARTMOUTH

- Pray for greater unity among the ministries and Dartmouth's Christian faculty members.
- Intercede on behalf of those who regularly use the 24/7 prayer room, which continues to be a safe and quiet place away from campus for students and the Christian community to meet with the Lord.
- Pray for a number of students who have put their trust in Christ during the past semester.
- Keep in prayer students who are fighting against pornography and those who are trying not to become engulfed by the drinking culture.

HARVARD

- Pray that each of the 3,000 copies of the recent *Harvard Ichthus* will have an immense impact on each reader.
- Pray that God would continue to pour out his Spirit on the 135 students who are enrolled in Harvard College Faith and Action Bible courses.
- Pray that God would arrange many opportunities for His gospel to be proclaimed on Harvard's campus—that, in His time, the whole campus will be radically changed as people's hearts and lives are changed by Jesus Christ.

PENN

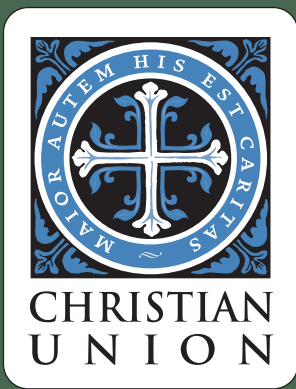
- Members of Penn Students for Christ attended Campus Crusade for Christ's Radiate Conference in Baltimore at the beginning of January. Pray that the conference will have a lasting effect on the students.
- Pray that the Penn Newman Center continues to serve as a place where Catholic students can be inspired and challenged to live out their faith and find peace.
- Praise God for the high turnout (between 95 and 135) for each of the fall weekly meetings held by Penn Students for Christ. Both believers and non-believers heard the Gospel and many were provided with their first Bible.

PRINCETON

- Pray for Manna Christian Fellowship as the ministry participates in a concert to raise money for International Justice Mission, a Christian human rights organization. Pray that their efforts will be a great blessing to others.
- Pray for students struggling with issues such as eating disorders, depression, alcohol and drug addiction, and stress. Pray that ministries will be an oasis to those who are searching for answers.
- Continue to pray for students and ministry staff from Legacy, a ministry to African-American students and students of African descent. Pray that this leadership development ministry would continue to impact Princeton University.

YALE

- Pray that the recent CD released by the Living Water cappella group would serve to spread the Gospel on and off campus.
- The winter issue of *The Logos* was distributed at the beginning of December. Pray that God will use this magazine to spread the Gospel and to stimulate discussions about Christianity.
- Several international students and scholars have given their lives to Christ as a result of taking part in the Alpha Program hosted by the International Church at Yale. Pray that each one of them will continue to be strengthened in their relationship with Jesus Christ.



From the bottom of our hearts, “Thank You!”

Through your generous giving, Christian leaders
are being developed to change culture.



Carolina Beltran, Harvard '13

Hometown: Nevada City, CA

Major: Sociology and Secondary in Psychology

Campus Activities: Aspiring Minority Business Leaders and Entrepreneurs;
Harvard University Women in Business; Harvard Social
Innovation Collaborative; Harvard College Faith and Action

I wrestled for a long time with how best to be obedient to Christ's call to serve; how could I use my God-given gifts and passion to work in the business world? When I joined Harvard College Faith and Action, I found a place to bring this unresolved tension. Under the guidance and mentorship of my Christian Union Bible course Ministry Fellow, Jane Kim, I studied Scripture diligently each week, seeking to apply this mindset: Glorify the Lord in all that you do, "and He will direct your paths."

In the process, the Lord spoke to me, revealing His heart for those I will work among in the business world. There are countless opportunities to bear witness to Christ in these settings. The leadership positions I have as a student today and the Christian instruction I receive from Christian Union are training me to be an example of a godly professional. May God use me to bring glory to himself in the business sector, and to encourage other Christians to live their witness as well!

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