

THE IVY LEAGUE CHRISTIAN OBSERVER

CHASTITY CENTER PETITION REJECTED AT PRINCETON



Love and Fidelity Network
Executive Director Cassandra Hough,
Princeton '07, and Anscombe Society
Vow to Keep Campaign Going
Page 13

Sharing on the Steps at Columbia
Page 5

Prayer Movement Unites
Cornell Christians
Page 6

Female Student Competes for
Mr. Yale Title
Page 9

Retreat Helps Brown Students
Get in Tune with God
Page 39

Veteran Campus Leaders Launch
New Ministry at Dartmouth
Page 40

Harvard MBA Oath Promotes
Integrity
Page 27

Christian Union Launches Lifelong
Discipleship Media
Page 22

Social Networking Impact Examined
at Penn
Page 43

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



Advancing the
Kingdom of Jesus Christ
in the Ivy League

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

John Jay was one of the great architects of American liberty.... I have no doubt that the John Jay Institute will help many of our most gifted young people more fully to understand and appreciate 'the blessings of liberty' bequeathed to us by America's founding fathers."

*Samuel P. Cassano, J.D., LL.M.
President/Chairman*

THE JOHN JAY INSTITUTE FOR FAITH, SOCIETY AND LAW

announces its

2010 Fellowships

The John Jay Institute for Faith, Society and Law is committed to developing the next generation of principled public leaders.

Explore a graduate-level theological, political, and legal curriculum designed for law, government, and divinity students with world-class faculty and visiting lecturers. Fellowships begin with a semester in residence in Colorado Springs, followed by a 12-week placement in a public policy related field in Washington, D.C., various state capitals, or international political centers. Commissioned Fellows join an elite professional fraternity already serving the nation.

We encourage applications from college graduates who seek to pursue their respective callings in the public square.

Application deadline for the Fall 2010 term: March 5, 2010

For more information, visit www.johnjayinstitute.org or call (719) 471-8900.



2 North Cascade Avenue, Suite 1100
Colorado Springs, Colorado 80903
719-209-1629 • www.johnjayinstitute.org





A FACULTY WITH THE CREDENTIALS TO ENHANCE YOURS

At Regent University, you'll study under distinguished scholars and practitioners, men and women who don't just teach their areas of expertise but are actually shaping the way their fields are taught throughout the country. Our students are guided by a nationally recognized faculty that includes Dean Jeffrey Brauch, former U.S. Attorney General John Ashcroft and former U.S. Chief of Naval Operations Adm. Vern Clark (ret.). You'll find their influence building a tradition of academic excellence throughout the university, producing graduates from CEOs and Teachers of the Year to judges and award-winning screenwriters. Join the next generation of powerful, principled Christian leaders at the university that is actively preparing them.

Call 800.373.5504

www.regent.edu



Associate's • Bachelor's
Master's • Doctoral

Business • Communication • Divinity
Education • Government • Law
Leadership • Psychology

Online | On Campus

Ranked 2nd Nationally Online*

Jeffrey A. Brauch, J.D.
Dean, Regent University School of Law
and author of *A Higher Law: Readings
on the Influence of Christian Thought
on Anglo-American Law*



CHRISTIAN LEADERSHIP TO CHANGE THE WORLD

*Source: 2009 OEDb Online College Rankings. www.oedb.org/rankings. The School of Law is accredited by the American Bar Association (ABA). Regent University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award associates, baccalaureate, masters, and doctoral degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033-4097 or call 404.879.4500 for questions about the accreditation of Regent University. Regent University is certified by the State Council of Higher Education for Virginia to operate campuses within the Commonwealth of Virginia. Regent University admits students without discrimination on the basis of race, color, disability, gender, religion, or national or ethnic origin. LAW0969/00

240 NASSAU STREET
PRINCETON, NEW JERSEY 08542

ILCOEditor@Christian-Union.org

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

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

Editor-in-Chief

Matt Bennett, Cornell BS '88, MBA '89

Managing Editor

Tom Campisi, College of New Jersey '88

Senior Writer

Eileen Scott, Mount St. Mary '87

Field Reporters

Elyse Lee, Cornell '08

Layne Zhao, Dartmouth '09

Charity Hung, Cornell '09

Kevin Plybon, Columbia '11

Brandon Duck, Columbia, MS (Candidate)

Photo Editor

Pam Traeger

Letters to the Editor

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



By God's power and the help of other ministries, the mission of Christian Union is to change the world by bringing sweeping spiritual transformation to the Ivy League universities, thereby developing and mobilizing godly Christian leadership for all sectors of society. Matt Bennett (Cornell BS '88, MBA '89) founded the ministry with friends in 2002 in Princeton, New Jersey. To learn more about the ministry, 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 of the Ivy League universities about the spiritual activity on the campuses. 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.

INSIDE

ON CAMPUS

Sharing on the Steps. 5
Students Boldly Testify at Columbia

An Early Morning Prayer Movement. 6
Cornell Christians Unite to Seek God

Full Measure 8
A cappella Concert Glorifies God

Mr. Yale Contestant Is a Ms. 9
College's Council Quickly Backs Down after Initially Denying Entry

Basting, Baking, Bonding. 10
Agape Christian Fellowship Hosts Annual Thanksgiving Banquet

Cocoa and Cheer Bring Warmth to Cornell Campus. 11
Ministries Unite to Spread Christmas Joy to Students, Community

'The First Step on a Steep Slope' 12
Pro-Life Speaker Debunks Arguments for Physician-Assisted Suicide

VIRTUOUS REFORM

A Double Standard, A Lower Standard. . 13
Petition for Chastity

Center Denied at Princeton...Yet, Pornographic Film Director Is Given Spotlight

Ignorance Is Not Bliss. 15
Experts Tell Students Casual Sex Increases Risk for Physical, Emotional Harm

Leading a 'True Love Revolution' 17
Harvard Organization Upholds Traditional Values under Fire



INTELLECTUAL ENGAGEMENT

- Worldviews Collide** 19
*Harvard College Faith and Action Hosts
Film Screening*
- Stumbling in the Darkness?** 20
*Study: Relativism Is Leaving Emerging Adults
Lost, Confused*
- The Year of Living Like Jesus** 21
Agnostic's Book Inspires Christian Faith
- Equipping the Saints** 22
*Christian Union Launches Lifelong Discipleship
Media*
- Yale Alumnus Is Probable Author of *Serenity
Prayer*** 23
*New Discovery Strengthens Case for Reinhold
Niebuhr*
- 'A Christmas with the Stars'** 25
Presentation Depicts God's Majestic Presence

LEADERSHIP

- Enough Is Enough** 26
Christian Leaders Sign Manhattan Declaration
- Putting the Greater Good above the
Bottom Line** 27
Harvard MBA Oath Promotes Integrity
- Disseminating Christian Ideas in
New York City** 29
*Ivy Alumni Among 'Distinguished Visitors' at
The King's College*
- New Yorkers Seek a Tipping Point** 30
*George Gallup, Tim Keller Exhort Leaders to
Press On*
- From Privilege to Purpose** 31
*Staffers Encourage Students to Consider Ministry
Options*

ABOUT MINISTRY

- Getting in Tune with God** 39
*Retreat Encourages Students to Re-evaluate
Priorities*
- Integrating Faith, Reason, and Vocation** 40
*Veteran Campus Leaders Launch Ministry at
Dartmouth*
- A Prescription for Spiritual Health** 42
*Expert Addresses Medical Evangelism
with Students, Staff*
- Understanding the Net Generation** 43
*Social Networking Sites Blur Boundaries,
Creates Confusion in Young People*

IN PERSON

- Musical Grace** 33
Student Says Creative Process Is a 'Gift from God'
- An 'Island of Hope and Confidence'** 34
*Priest Helps New Yorkers See God's Grace in the
Busyness*
- 'Loving God with All of Your Mind'** 35
*Collins Chosen to Lead National Institutes of
Health*
- Awakening the Ivy League** 36
*Evangelist Chris White Preaches at Yale,
Columbia, and Beyond*
- Harvard Alumnus Leads Homeless Church** . . 37
*San Francisco Congregation Faithfully Supports
Missions*

DEPARTMENTS

- News-in-Brief** 45
- The Mission and Vision of Christian Union** . . 52
- Prayer for the Ivy League** 54
- Ivy League Prayer Needs** 55

**SIGN UP
TODAY!**
PRAY WITH US DURING
THE 2009-2010 ACADEMIC YEAR



PRAYER FOR THE *Ivy League*



Each year, thousands of students pass through the halls of Ivy League institutions and move out into the world to take positions of leadership in our society. Unfortunately, the vast majority of them, over 90%, have had no regular Christian influence in their lives during these critical college years.

At Christian Union, we are prayerfully seeking God for the transformation of all 8 Ivy League campuses. Hebrews 11:1 says that faith "is the substance of things hoped for, the evidence of things not seen (KJV)." As we expectantly look through the eyes of faith, we see an Ivy League that is radically different than today's version. We see an Ivy League that reflects the presence and Lordship of Jesus Christ. We see an Ivy League that has returned to its roots and sends out Christian men and women who will change the world.

Today, it is our divine opportunity to bring change to the universities we hold so dear. **Prayer for the Ivy League** is mobilizing 600 alumni, family, friends and supporters to partner with us in daily prayer for the students and staff of these schools. Each week you'll receive prayer requests, updates, and devotionals gathered by us from the students and ministries on these campuses. You can have an impact today from where you're sitting. Join us, won't you?

To join Prayer for the Ivy League, you may sign up online at www.christian-union.org/prayer, send an email to prayer@christian-union.org, or write to:

Prayer for the Ivy League, Christian Union, 240 Nassau Street, Princeton, NJ 08542.

BROWN • COLUMBIA • CORNELL • DARTMOUTH • HARVARD • PENN • PRINCETON • YALE

SHARING ON THE STEPS

Students Boldly Testify at Columbia



Columbia students walking through Low Plaza heard about the transforming power of Jesus Christ this fall, as their Christian peers boldly gave testimonies during the Sharing on the Steps evangelism event.

For the third year in a row, students from various Columbia ministries stood on the steps broadcasting their testimonies via microphone in an open-air environment. According to Denise Chen (Yale '95), a volunteer with InterVarsity at Columbia (www.columbia.edu/cu/ivcf), approximately ten students gave their testimonies during the event, which lasted more than two hours. Columbia's Christian a cappella group, Jubilation, also performed and shared stories of faith.

"This is so different from what they hear in the classroom," Chen said. "This is a platform where people can speak openly and be heard and where the Gospel is presented reasonably and rationally."

Prior to the event, some student participants worked with Ashley Byrd, of InterVarsity at Columbia, on methods for evangelism. The students wrote and edited their personal journeys before sharing them publicly.

Although speaking publicly can be daunting, Byrd said the openness of the plaza was a non-threatening environment for students to share their Christian faith with their non-Christian friends.

"When Denise first asked me to speak, my initial gut reaction was 'heck, no,'" said Jessica Lui '09, who spoke at last year's event. Lui, an intern with Campus Crusade for

Christ (www.columbiastudentsforchrist.com), then realized that Sharing on the Steps was a really cool opportunity to reach people I wouldn't talk to. It's non-confrontational. It's just out there for the campus to hear."

And at least one student was listening to Lui's testimony, which told of bringing her feelings for her father into her spirituality. According to Lui, after she finished speaking a young woman came up to her crying, saying how much the testimony had resonated with her.



Columbia's Low Plaza was the site for Sharing on the Steps, an open-air evangelism event held this fall.

Other conversations with students were also ignited by Lui's courage in speaking out on the steps. Lab partners and classmates that she had only known from class subsequently engaged her in conversation about her faith.

"It made me a lot bolder and made me more intentional with the relationships I already have," Lui said. "I knew I had classmates, but the extent of the relationship was academics. But since then, I think I've been more

intentional about opportunities to share the Gospel."

Chen says Sharing on the Steps opened the door for the Christian students to explain their faith.

It's an opportunity, she says, "to be able to share freely about how a relationship with Jesus can change our whole orientation and our whole lives."

Although Chen works full-time on Wall Street, she makes time to volunteer with InterVarsity because of her own experience with evangelism at Yale.

"I think back to when I was in college. It was really people reaching out to me with the Gospel that made me realize there are people who have a relationship with God."

"There is this urgency you feel, believing that God has promises for these places. I just think about the many thousands in the community at Columbia and imagine how we have a responsibility to them."

Chen doesn't want students to come back to Columbia and say, "Why didn't you tell me about Christianity?"

Additionally, Chen recognizes the impact the Ivy League universities have upon the culture and desires to see the campuses return to their Christian founding.

"There is this urgency you feel, believing that God has promises for these places," said Chen. "I just think about the many thousands in the community at Columbia and imagine how we have a responsibility to them."

However, some in the community don't see it that way. According to Byrd, while the Columbia administration granted permission for Sharing on the Steps, he has received feedback from the chaplain's office that the student

government was not "excited" about the event. Mostly, Byrd said the concerns have to do with the testimonies being broadcasted through speakers. Passersby don't have a choice about listening, he explained, "There's no way to filter out the message." But, he said, that won't keep them from holding the event again next year.

And that's good news for Chen, who says it's important to keep reminding people of God's promises for Columbia, and not to let the past be forgotten. "When God's Word goes out, when scripture goes out, you don't know what kind of effect that can have on campus," she said.

By Eileen Scott, Senior Writer

AN EARLY MORNING PRAYER MOVEMENT

Cornell Christians Unite to Seek God



Each weekday from 8:00 to 8:30 a.m., at a time when most college students are either getting ready for class or still asleep, a group of wide-eyed Cornell University freshmen gather to read Scripture and pray.

"It was an incredible feeling to wake up relatively early in the morning and join fellow brothers and sisters in communion with God," said Hye Soo Rho '14, who started the prayer meetings. "It really began [this semester] with 'CU at the Quad,' which united Christians all throughout the campus to pray for the school and the nation. I thought it would be cool if I could gather the freshmen to do something similar on a more consistent basis."

After much encouragement from some upperclassmen and a conversation with William Poon '13 about his experiences attending daily morning prayer meetings throughout high school, Rho set up a time and place for the meetings.

At first only a few students attended the gatherings; but eventually between four and six students started to participate regularly, representing a

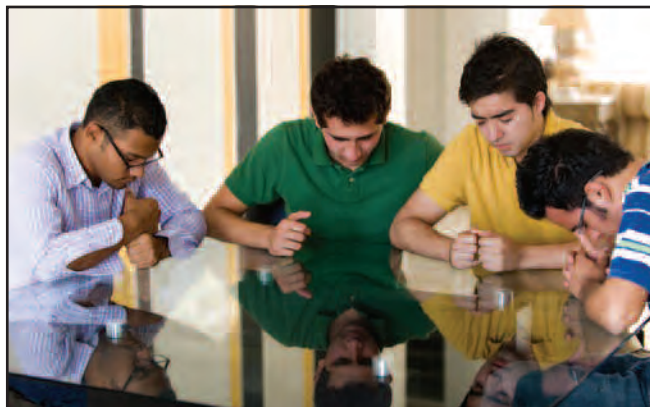
variety of Christian ministries such as Chinese Bible Study, the Korean Church at Cornell (www.kccem.org/outreach.php), Campus Crusade for Christ (www.cornellcru.com), and InterVarsity's Grace Christian Fellowship (<http://gracechristianfellowship.blogspot.com>).

"Sometimes we read from a certain book in the Bible that we have been going through such as Galatians, Titus, and Ephesians, and then we share about which verses God has spoken to us the most," said Olivia Lee '13. "Additionally, we share prayer requests, have a brief time of worship, and after, most of us eat breakfast together."

As more people attended the meetings, upperclassmen also began to check it out.

"The first time I went was one of the most refreshing days of my semester," senior Joshua Lequieu. "Here were young men and women from all sorts of ministries seeking God and growing in the knowledge of Him. It was inspiring, really."

"The prayer meeting showed me that God is working here at Cornell, and He is transforming lives and drawing people to Himself. I am quite grateful. Just going to



The "Eight at 8" morning prayer series was one of many prayer events held at Cornell during the fall semester.

“The prayer meeting showed me that God is working here at Cornell, and He is transforming lives and drawing people to Himself.”

their prayer meeting a few times really flipped my semester around and has stirred in me a big change for the better especially in my view of prayer. Praise God, eh?”

As study week and finals brought the semester to a close, Rho noted that even more freshmen came to the daily prayer meetings. “One might imagine finals week to be a week when God is shifted aside for studies, but I decided to schedule the meetings at 11 a.m. instead so that more people could come out. Meetings that would cap at seven or eight people became meetings of up to thirty brothers and sisters from ministries all throughout campus,” he said.

These prayer meetings have clearly encouraged bonding between the campus ministries, forming relationships that otherwise might not have been made as students came together in the name of Christ.

“The freshman morning prayer meetings have really encouraged me, and God has been doing some awesome things!” added Olivia Lee. “It’s so amazing to see how it doesn’t matter what church or ministry we are part of—what matters is that we are brothers and sisters in Christ and share a common passion and love for our Savior, Jesus Christ. I think it’s really easy to get stuck in your own ‘fellowship bubble’ and not interact with other Christians, so this is a great way to fellowship with other believers.”

As finals drew to an end and winter break approached, Rho said, “I have been encouraged by the prayer meetings deeply—particularly the devotion of my fellow brothers and sisters. We might only see each other thirty minutes a day, but they’re really the brothers and sisters I see most consistently throughout the week. They have become precious to me. It’s amazing to know that there’s a group of people where your friendships with them are built upon meeting God with them thirty minutes a day, five days a week.”

“Eight at 8” was another morning prayer event held at Cornell during the fall semester. From November 14-21, Kristie Lee ’10 of Grace Christian Fellowship organized eight prayer meetings at 8 a.m. Every morning, before classes started, students gathered at Anabel Taylor Hall for a time of prayer. The initiative began with about 12 students

attending but grew to an average of 20 students per day as the week went on.

Kristie Lee, prayer director for Grace Christian Fellowship, started the “Eight at 8” prayer movement when God placed a great burden on her heart to develop a healthy prayer program within her student ministry.

Though the original goal was to unite students from Grace Christian Fellowship in prayer, students from Cornell Christian Fellowship, Campus Crusade for Christ, and Navigators also attended. An especially encouraging aspect of the prayer sessions was the significant number of underclassmen who were committed to come and even lead.

A prayer movement such as this, which clearly demonstrates students’ giving up precious hours of sleep, is one example of what it means to be a Christian on Ivy League campuses. With such an emphasis on academic perfection and intense career ambition, the idea of prioritizing the Lord and trusting in Him with all things is counter-cultural. Kristie Lee said it is often difficult for students to commit to extracurricular activities not directly related to their studies. This prayer movement was a light at Cornell because it was a testimony that prayer and God’s presence are clear priorities to these committed students.

“I think oftentimes, especially on Ivy League campuses where academia is highly prevalent, faith can dwindle, or our understanding of God’s immense abilities is somewhat diminished,” she said. “This prayer movement was refreshing for me and all the students who participated—not only because we were consistently praying together but also because God was answering our prayers as the week went on.”

Admitting she felt like she would have to “pull teeth” to get people to come to prayer meetings, Kristie Lee said she was surprised that the students who attended were even more excited for morning prayer than she was. Each person who attended had a different reason for going: to challenge themselves to develop good spiritual discipline, to meet with Jesus in a community setting, or even to experience a prayer meeting for the first time.

The senior is planning a 24/7 prayer movement for spring 2010.

By Elyse Lee Whang ’08 and Charity Hung ’09

FULL MEASURE

A cappella Concert Glorifies God

P
PENN

This December, the sweet sounds of the Gospel ministered to more than 200 concert attendees as the a cappella group Full Measure performed for an audience from the greater Philadelphia area and beyond. The vocal ensemble, comprised of students at the University of Pennsylvania, gave all glory for the evening's success to God.

"The concert was an incredible success," said Brian Kim '10, musical director and a four-year veteran of Full Measure. "God constructed this concert from the ground up. We wanted to reach out beyond the campus borders. God graced us with a large audience, and He even called people from as far as New Jersey, New York, Washington D.C., and Maryland. Most importantly, we wanted to worship and glorify God in our singing and in our skit."

The concert, which was sponsored by a Christian Union grant, was marked by the release of the group's latest CD.

Christine Li '12 thanked Full Measure for an "awesome" concert. "The arranging, singing, and acting really showed their energy and joy in worshipping God, which was incredibly inspiring and encouraging," she said.

"The praise song was amazing!" commented former member Raymond John '08. "Hearing everyone sing together was truly a blessing."

Full Measure (www.dolphin.upenn.edu/fullm), or FM, was founded in the spring of 1991 to bring a Christian message into the burgeoning a cappella scene on the Penn cam-

pus. The name "Full Measure" is derived from Ephesians 3:16-19 ("...that you may be filled to the measure of all the fullness of God."). As a religious organization, the ensemble is not funded by the university but raises its own support.

"We work to glorify God in all that we do—not just in our actual performances, but also in our rehearsals, our fellowship, and even during our FM all-nighters," reads the group's purpose statement. "This means learning our music on time, observing the attendance policy, being productive and focused during rehearsals, etc.; to work hard and to work joyfully, for God's glory."

And according to Kim, the work is very rewarding.

"The joys are immense," said Kim. "First and foremost is the time that I get to spend with each and every member, praising an amazing God who has continuously provided for this group. We have met financial difficulties, spiritual ups and downs, as well as emotional and physical exhaustions. But as a ministry, we grew into accountable brothers and sisters in Christ."

"I also enjoy all the practices that we have together because of the great time of fellowship. We love to joke and laugh, eat, pray, sing, and worship God together. Full Measure has been a great ministry for my own personal growth with God; and, despite the coming-and-going of members, we continue to be a very close group and have thus come to refer to ourselves as 'FMily.'"

By Rachel Mari, Contributing Writer



The a cappella gospel group Full Measure performed for more than 200 members of the Greater Philadelphia community in December.

MR. YALE CONTESTANT IS A MS.

College's Council Quickly Backs Down after Initially Denying Entry

Y
YALE

In the Book of Genesis, the Bible says, “God created man in his own image, in the image of God he created him; male and female he created them (1:27).” But what has been obvious since creation, has become cloudy as of late to some, both in society and in the academy.

Take the recent controversy regarding the decision by Jen Ivers '10 to enter the Mr. Yale competition in February. Ivers reportedly says she wasn't trying to make a political statement as a female competing in a male venue. This isn't about equal rights for women; this is about a woman who rejects the relevancy of gender altogether.

According to a *Yale Daily News* article, “Ivers said she identifies as neither male nor female, and she said she does not identify as transgender. Ivers said gender is a non-issue in her life and should not hold any influence in the pageant.”

Further, the paper states, “Ivers prefers men's clothing and knew since she was young that she was attracted to women. When she was 8 years old, Ivers said, she stumbled across the word *lesbian* in a magazine, and upon further investigation, she said, she realized the label fit.”

When Ivers was first nominated, the Yale College Council originally disqualified her due to gender. However, it only took one day for council members to profusely apologize for the “miscommunication.”

“I thought they were being a bit foolish and they didn't realize the implications of that decision,” Ivers told the *Yale Daily News*. “It made me feel like I wasn't cool enough to be in Mr. Yale.”

The paper further reported that “Ivers said that had she been banned from the competition, [it] would have inspired student anger toward the Yale College Council. From both a feminist and transgender perspective, she said, it would have been discriminatory not to let her compete.”

In other words, it appears that if the Yale College Council had held to the tradition of the pageant, there would have been “implications” and consequences from the feminist and transgender communities, although Ivers previously ad-

mitted she doesn't identify as either.

So, come February, Ivers will compete in the show, but for some, she appears to already have won.

“She's unlikely to lose, in a world where transgression of gender norms is very much in style, and where people have a pleasantly democratic confidence in their ability to send a message with their vote,” wrote Kevin Gallagher '11 in his column for the *Yale Daily News*.

Gallagher, a Christian, says that choosing Ivers as Mr. Yale fits the trend on campus to adhere to political correctness that attempts to display a perceived “enlightenment” and “sophistication.”

Rachel Schiff '10, for example, told the *Yale Daily News* that Ivers' competing is “significant in assisting us to stretch our minds around preconceived notions of gender and gender identity and pushing us to reconceptualize what we know about the gender binary. It reminds you that masculinity isn't just contained in a man's body.”

But in this stretching of minds, the purposeful creation of men and women gets lost. Determined not to subjugate themselves in any way, feminists and gender-confused youth seem more inclined to erase any lines of gender demarcation, thereby eradicating

any ties to their sacred masculine and feminine selves.

Gallagher believes that it's difficult for a Christian to articulate an argument against the so-called enlightened sophisticates who pervade the campus culture with a gender neutralizing agenda.

“It does make you wonder what problems in society make something so obvious so unclear,” he said. “Christians would say the world is fallen. But the argument of original sin is a difficult argument to make [in the academy].”

Gallagher said the Anscombe Society—a Princeton University student organization that affirms the importance of the family, marriage, and a proper understanding of the role of sex and sexuality—was a good model for changing hearts and minds.

“They haven't won the debate at Princeton, but made it



Despite being a woman, Jen Ivers '10 plans to compete in the Mr. Yale Competition this February.

clear that the opposition isn't just Bible thumping," he said.

Additionally, respected scholars like Gordon-Conwell Professor Catherine Clark Kroeger continue to make the case for the sacredness of being men and women.

In her article, "Does Belief in Women's Equality Lead to an Acceptance of Homosexual Practice?" Kroeger writes, "Male and female are indeed different and need each other

to reflect the image of God and to bring one another fulfillment. The message of the Bible is not that of separatism or exclusivism on the part of either gender, but rather it presents a unifying principle in Christ. This principle allows for no subjugation or degradation of one gender by the other. Animosity is subsumed in the unifying power of God's grace."

By Eileen Scott, Senior Writer

BASTING, BAKING, BONDING

Agape Christian Fellowship Hosts Annual Thanksgiving Banquet

D On Saturday, November 21, Agape Christian Fellowship brought the spirit of Thanksgiving to the Dartmouth community.

The annual Agape Christian Fellowship Thanksgiving Banquet, coordinated and prepared by students and partially funded by a Christian Union grant, offers an environment where Christians can share the message of Jesus Christ with non-believers through service and fellowship, according to Rebecca Wu '11. The event, attended by over 100 students, included prayer, speakers, and videos that proclaimed the Good News.

Alexander Kim '10 participated in this year's event after being on the receiving end a few years ago.

"The first time I went to the Agape Thanksgiving Banquet, I couldn't help but notice and appreciate the effort everyone was putting into the event. [They] gave us a chance to put aside the stresses of the fall term and think about what we had to be thankful for, and showed how thankful they were for the things they had been blessed with," he said.

Subsequently, Kim has chosen to prepare the banquet so others can feel that same sense of caring and love: "I've been a part of the cooking team with a few good friends, sort of as a way to pay it for-

ward. We've put together the menu from scratch, stretched our budget while shopping, and cooked for hours the day of the event, among other things. It's a lot of work, but worth it."

It's also a lot of fun, says Heidi Tan, '11 who served on the dessert team. "It was a great time of baking and bonding," she said. This is the third year the Singapore native has participated in the banquet, admitting she had never celebrated Thanksgiving before coming to college. As a result, Tan says, "I feel Thanksgiving celebrations are always even more exciting and meaningful for me. I also always enjoy serving in Agape and working alongside other members."

Tan says she was encouraged to see an increased number of freshmen participate. She was also encouraged by the responses from those who attended. In particular, she said that one friend she invited hadn't been able to attend

previous Agape events. "However, during the dinner she said she would join us next term, which is really exciting," she said.

And encouraging participation in Agape and interest in learning more about the Gospel is the centerpiece of what the event was all about.

"I think this event is definitely important as it presents an incredible opportunity for outreach," Tan said. "People



Agape Christian Fellowship hosted more than 100 students during its annual Thanksgiving Banquet

who do not usually attend or are unwilling to come to a regular meeting are a lot more open to coming. Events such as these also allow for a large number of the people to work and play together, and are really conducive for developing current friendships and creating new connections.”

And for members like Kim, those friendships and con-

nections have grown over the years, providing one more reason for giving thanks. “For me, the Agape Thanksgiving Banquet has been a great way to celebrate the things we are all thankful for with my Dartmouth family,” he said.

By Eileen Scott, Senior Writer

COCOA AND CHEER BRING WARMTH TO CORNELL CAMPUS

Ministries Unite to Spread Christmas Joy to Students, Community



Campus on a Hill hosted “Cups ‘n Carols” on the final day of fall classes in an effort to remind the campus of the real reason for Christmas. On December 5, amidst the chaos of the end of the academic term, Campus on a Hill blessed their fellow students in the midst of the cold weather by singing Christmas carols and handing out about 500 cups of hot chocolate. Almost every Christian ministry at Cornell was represented at the event.

An activity like this is especially needed at a place like Cornell, where students often complain about the stress of finals, presentations, and long research papers and where there is not much room left in their busy schedules for celebration. Cups ‘n Carols was a good opportunity to show the campus why Christmas is indeed cause for joy. Hope in Christ can be celebrated no matter how busy or stressed one gets during finals season.

Campus on a Hill (<http://rso.cornell.edu/campusonahill>), an umbrella organization, is a “collaborative effort between students, fellowship staff, local churches, and other ministries.”

Christians who participated in Cups ‘n Carols said they were encouraged to see so many students and members of

the community stop, listen, and smile as the students sang. Some even sang along or asked to join the chorus. The students who handed out hot chocolate were able to engage passersby in conversation, sharing about the ministry and why they were so enthusiastic about Christmas.

Cups ‘n Carols also encouraged the participants, who felt it was a wonderful way to show love to their campus and share their beliefs. Some participants said how wonderful it was to see the Christian campus ministries come

together to celebrate and serve the community as one body. Many appeared surprised and pleased by the diversity and unity of the Christian participants. The students came together not just from different ministries on campus, but also from different nations and backgrounds. Despite their differences, they are united through their service to Christ the King—they are His

children, His church. Campus on a Hill’s prayer is that many who passed by Cups ‘n Carols would understand that it was neither performance nor entertainment, but an act of worship.

By Elyse Lee Whang '08 and Angelina Brown '11



Angelina Brown, Cornell '11

“Cups ‘n Carols” at Cornell provided much-needed holiday cheer for weary students.

‘THE FIRST STEP ON A STEEP SLOPE’

Pro-Life Speaker Debunks Arguments for Physician-Assisted Suicide



Decriminalizing physician-assisted suicide represents an unwise and dangerous public policy, according to John Keown, professor in Christian Ethics at Georgetown University.

Keown addressed the moral and ethical issues of the practice when he spoke on October 9 in Lewis Library as part of Respect Life Week 2009, which was hosted by Princeton Pro-Life. The English author and scholar completed a doctorate of philosophy at the University of Oxford and previously taught medical ethics and law at the University of Cambridge.

Legalizing assisted suicide is “profoundly dangerous for the sick, elderly, and disadvantaged,” Keown warned students, staff, and visitors. The arguments for such a practice “do not withstand scrutiny. It is merely the first step on a steep slope.”

Of particular concern is the concept that “some people’s lives are not worth living,” said Keown, who joined the Bar of England and Wales in 1986. Instead, emphasis needs to be placed on providing better palliative care for patients with terminal conditions.

Keown spent much of his lecture debunking a series of popular arguments in favor of physician-assisted suicide.

Among them, Keown noted that patient choice should not trump other moral and ethical considerations. “If respect for choice is the key for relaxing the law, why should we deny [physician-assisted suicide] to anyone, whether suffering or not,” Keown said. “It’s a front for a real hidden cause—the thought that some patients would be better off dead.”

Of key importance, Keown noted that many terminally ill patients are suffering from clinical depression. With treatment, suicidal thoughts can subside.

Likewise, Keown addressed the widespread belief that as-

sisted suicide is a compassionate practice. “We put animals out of their misery—why not humans?” Keown asked rhetorically. “The duty to patients is not to end suffering at any cost.”

Terminally ill patients do not lose their “inherent dignity or worth,” Keown said.

Instead, medical providers should provide patients who have advanced conditions with adequate palliative care. “It is really utterly unacceptable that patients should die in pain,” Keown said.

As well, Keown said reviews of practices in the Nether-

lands suggest a breakdown of some regulations and oversight. Likewise, he questioned the moral and practical soundness of Oregon’s act, allowing physician-assisted suicide with medical consent and other requirements. “There’s nothing to stop the patient from shopping for doctors,” he said.

Oregon’s Death with Dignity Act allows terminally ill residents to end their lives through the self-administration of lethal medications. Among its requirements, a patient must make a written request to an attending physician in the presence of two witnesses, and the attending physician and a consulting physician must confirm the diagnosis and prognosis.

On a related note, Keown questioned whether, ultimately, managed healthcare systems face a financial conflict of interest

as physicians encounter requests for lethal medications. Likewise, at times, some family members may not act in consideration of a patient’s best interest or wishes.

With the potential for such abuse, Keown warned that physician-assisted suicide is morally and practically problematic. Instead, medical providers need to focus on improving end-of-life care and conditions.

By Catherine Elvy, Staff Writer



Georgetown University Professor John Keown spoke against the arguments for assisted suicide during Respect Life Week 2009.

“The arguments for physician-assisted suicide do not withstand scrutiny.”

A DOUBLE STANDARD A LOWER STANDARD

*Petition for Chastity Center Denied at Princeton...
Yet, Pornographic Film Director Is Given Spotlight*

Anscombe Society Founder Cassandra Hough, Princeton '07, and other alumni and students believe a chastity center would add much-needed balance to a university that sponsors a LGBT Center and a "Sex Jeopardy" game for freshmen.



Cassandra Hough

P
PRINCETON

Despite another rejection from top administrators at Princeton University, student leaders with The Anscombe Society plan to continue their campaign for a university-sponsored chastity center.

"There's a lot of momentum on the issue," said Brandon McGinley '10, president of The Anscombe Society. "We succeeded in making this something people talked about on campus. Now, we need to make this something that people are talking about off campus."

The Anscombe Society is a student-run organization dedicated to affirming the importance of family, marriage, and a proper understanding for the role of sex and sexuality. For the second time, Princeton administrators have dismissed its petition to establish a Center for Abstinence and Chastity. As a result, Anscombe supporters say they are troubled by what they perceive as a double standard at the university. Namely, how Princeton promotes a variety of sexually liberal programs, and offers an impressive support network and generous resources for "homosexual" and "transgender" students.

The university established a Lesbian, Gay, Bisexual and Transgender Center in 2005, and the organization moved into newly constructed offices in the Frist Campus Center in 2006. The center features a sparkling library, lounge and workspace.

Along those lines, Anscombe supporters say a chastity center is necessary because programming from LGBT is unbalanced and contrary to the values of traditionally-minded students. As an example, they point to recent appearances at Princeton by Tristan Taormino, an author, pornographic film director and self-styled "anal sexpert."

In November, the LGBT and Women's centers sponsored a luncheon by Taormino entitled "Queer Sexualities,"

and the LGBT promoted a evening appearance by Taormino entitled "Beyond Monogamy: The Case for Open Relationships" that was sponsored by a separate organization.

During Taormino's visit to Princeton, she told students "there are lots of people who have decided they don't want to be monogamous. Cheaters actually do one honest thing. They acknowledge that they have desires that can be met by other people... There are a lot of myths associated with monogamy—one of those myths is that we are meant to be monogamous."

Taormino also discussed the "benefits" as well as the practical and emotional challenges associated with non-monogamous relationships, and she highlighted her research into a variety of sexual ideologies and practices. "The first time you get to see people having sex in front of you, it's cool," Taormino said. "The 500th time, it's still cool."

As such, Anscombe founder Cassandra Hough said Princeton is not providing abstinent students with the "that type of support and a balanced message." A chastity center would "allow a very honest and fair conversation to take place," said Hough, Princeton '07. "A center is able to provide far more than a club can."

The issue received nationwide exposure in November when Focus on the Family's *CitizenLink* published an article on the denial on its Web site and aired related segments on *Family News in Focus*. The news program is broadcast on more than 700 radio stations across the United States.

"We just need to keep informing parents and alumni and helping them know the facts," McGinley said.

Christian Union Founder and President Matt Bennett, Cornell '88, MBA '89, said ministry leaders are highly concerned about the message Princeton is sending to students

and alumni through its denial of the center and maintenance of programs that favor sexually libertine ideas.

“Denying the establishment of a center that supports students who affirm the importance of the family, marriage, and integrity for the role of sex and sexuality, while providing encouragement and support for people who take a different view on matters of sex and relationships, is clearly a double-standard,” said Bennett.

The Christian Union is urging concerned alumni, staff and community members to contact Princeton administrators with their “respectful and thoughtful arguments” about the value of a chastity center.

Anscombe backers say students who want to pursue a chaste lifestyle and, ultimately, a monogamous marriage, need similar support, resources and recognition from the university. More than 225 students, staff and others signed the petition in support of a chastity center.

“The reality is that if you are a student trying to lead a chaste life at Princeton, you’re going to have bigger challenges than being an active homosexual,” said Robert George, Harvard Law ’81, an informal adviser to Anscombe and noted jurisprudence professor.

Hough also said a variety of university programs educate students in “sexual liberationist ideals, where anything goes as long as there is consent.” In a piece for the *Glenn Beck Newsletter*, Hough noted that Princeton’s so-called Sex Jeopardy game offers the view that “any sexual behavior (even promiscuous and deviant behavior) is morally innocent and even good so long as precautions are taken to avoid undesired consequences.”

Likewise, Hough said the notion that marital abstinence is healthy is “entirely foreign” at universities.

In an e-mail response to Anscombe leaders, Princeton President Shirley Tilghman attempted to dismiss the alienation that abstinent students feel as cause for the university to create a center.

“You argue for such a center on the grounds that abstinent students feel ‘stigmatized, marginalized and alienated’ when they publicly reject the dominant ‘hook-up culture’ of the campus,” Tilghman wrote. “Each student must make

his or her own decision about how public to be about one’s sexual mores, and that decision should be informed by some understanding that others will not necessarily agree with your position.”

“I understand that it is sometimes difficult to stand up for what you believe when you are in the minority, but the fact that students are greeted with opposing points of view when you do so is not sufficient grounds for the university to establish a center.”

Tilghman also dismissed the argument that Princeton should establish a chastity center on the basis of fairness, given the level of backing for the LGBT and women’s centers.

According to the president, Princeton created such centers because women as well as homosexual and transgendered students face discrimination that “was (and still is, in some instances) enshrined in law. In other words, the discrimination is able to draw upon the full force of the state. LGBT individuals and women are denied fundamental civil rights in many countries around the world, and even in some states with the U.S.A. The same cannot be said for chaste students, which makes the analogy inappropriate...”

As well, Tilghman also dismissed the fairness argument from the students, saying it “implies that the Women’s and LGBT centers are there to support a non-chaste or non-abstinent lifestyle, which is not the case, and would be considered offensive to both centers.”

Tilghman’s point weakens considerably, however, when viewed in light of the LGBT Center’s promotion of Taormino, who unashamedly spoke of deviant sexual practices in November.

George and others say chaste students are missing a level of support provided to homosexual and transgender students. In addition to the LGBT and Women’s centers, Princeton operates the Carl A. Fields Center for Equality and Cultural Understanding and the Kathryn W. and Shelby Cullom Davis ’30 International Center. Tilghman also rejected a proposal for a chastity center in the 2008-2009 academic year.

University-sponsored centers benefit from designated



Princeton Professor Robert George, Harvard Law '81, said chaste students should not be marginalized.

staff; office and gathering space; resources and literature; funding for events; and recognition. “It shows that the university takes the view that the people with these types of needs should not be marginalized,” George said. “These centers sponsor and co-sponsor events that raise the intellectual discussion that these centers are concerned with in the form of speakers, conferences, debates...”

On its Web site, LGBT leaders credited Tilghman for her advocacy in establishing their center. “President Tilghman felt strongly that there should be an LGBT center on the Princeton campus comparable to the Fields Center, Women’s Center, and International Center. She recognized the need for increased support and resources for the LGBT campus community.”

Indeed, the LGBT Center hosts an extensive variety of lectures, forums, lunch discussions, performances and other events.

As such, university centers carry a level of backing not given to student clubs such as The Anscombe Society. “The university is not providing the students who seek to lead chaste lives a budget on par with LGBT students. It is not symbolically conveying the type of legitimacy given to the goals of the LGBT and Women’s centers,” said George.

“Legitimacy doesn’t mean agreement with, but it does mean the students need to be supported.”

As well, George said Princeton should be a trendsetter in establishing a chastity center as it was when students launched The Anscombe Society as a club in 2005. Hough now serves as executive director of The Love and Fidelity Network, a Princeton, New Jersey-based organization that provides training to collegiate chastity clubs in the arguments that defend sexual integrity, traditional marriage and family values.

“Princeton, in recent years, has not waited for other uni-

versities to set the standards, but has set the standards itself,” George said.

As for the issue of funding a chastity center, George said he is confident alumni would commit to covering the staffing and operations budget. “I cannot

imagine there would be any trouble raising money,” George said. “Alumni would be very generous.”

Indeed, Tilghman did not cite financial issues in her denial of a chastity center.

“The university has a strong commitment to meeting the needs of its students. That is reflected in the funding of these [existing] centers,” George said. “I applaud that. I might have my own ideas about how to best meet the needs of students.”

Even if administrators do not share the moral convictions of students who are confronting cultural promiscuity, chastity center supporters say Princeton officials should offer assistance as sexual activity carries emotional and physical risks.

“I would argue that promoting a more prudent approach to intimacy is a good ideal more generally for the university,” said John Londregan, politics professor and informal adviser to Anscombe.

“We ought to try to be a good influence on students while they’re here,” said Londregan, Princeton ’88. “Even people who don’t embrace the center’s message can benefit by it.”

Ultimately, Anscombe supporters say they plan to continue to wage their efforts to see a chastity center come to reality. “Sometimes, even very good ideas take a long time to be recognized,” George said. “The students have tried to best com-

municate their needs to President Tilghman. I’m hoping she’ll think about it a bit more, and the value of the idea will become clear to her.”

By Catherine Elvy, Staff Writer

“Princeton, in recent years, has not waited for other universities to set the standards, but has set the standards itself.”



The Anscombe Society, The Collegiate Cultural Foundation, and The Witherspoon Institute co-sponsored a conference entitled *Sexuality, Integrity, and the University* at Princeton this fall.

IGNORANCE IS NOT BLISS

Experts Tell Students Casual Sex Increases Risk for Physical, Emotional Harm

P
PRINCETON

It is easier to prevent than treat the far-reaching medical and emotional damages associated with casual sexual contact among college students.

That was one of the key messages from three physicians who spoke during a panel discussion at Princeton University on medical perspectives of the collegiate hookup culture. The session was part of a series of events the Anscombe Society sponsored between October 12 and 16 to offer arguments for the establishment of a university-sponsored Center for Abstinence and Chastity.

The physicians warned that most students are ignorant of the extensive physiological and psychological risks associated with sexual activity, even with the use of prophylactic devices.

“Each new partner is a new risk of disease,” said Ruth Jacobs, an infectious disease specialist in Rockville, Maryland. “It’s kind of a dangerous gamble.”

A study from the Center for Disease Control found that 30,000 deaths in the United States in 1998 were attributable to infections from sexually transmitted diseases, mostly from acquired immunodeficiency syndrome (AIDS), but also from cervical cancer tied to the human papillomavirus. The organization reported that the incidences for these diseases were three times the average rate in other developed countries.

Of key importance, Jacobs said many college students are under the false assumption they are free from the risks of sexually transmitted diseases if they use prophylactic devices. Jacobs warned that such devices “don’t work as well as you think.”

Data gathered during a 2001 National Institute of Health conference on condom usage suggested the devices offer only 85 percent protection against HIV in vaginal sex.

As for other diseases, condoms only offer about 25 percent protection against herpes, 50 percent protection against

chlamydia and 50 percent protection against gonorrhea, according to data Jacobs cited from the conference. Chlamydia impairs fertility by blocking the fallopian tubes.

As well, there is insufficient evidence on protection from sexually transmitted disease during oral and anal sex, according to materials Jacobs gathered from the conference.

Of similar concern, interviews conducted by the Center for Disease Control in 2008 suggested that 50 percent of individuals with HIV did not tell their sexual partner about their diagnosis, Jacobs said.

In addition to probing the physical risks, psychiatrist Miriam Grossman warned the students listening to the panel discussion that young women, especially,

face serious emotional consequences from casual sex. They possess “biological sensitivities” that make them emotionally and physically vulnerable.

In particular, 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.

The prevalence of sexually transmitted diseases, including HPV, represents an “epidemic among people who are really bright, educated, and have a really bright future,” said Jennifer Shuford, director of Applied Science at the Medical Institute.

Medical professionals have an obligation to advise their patients on the widespread – and somewhat underplayed – risks associated with sexually transmitted diseases, said Shuford, Harvard SM ’07.

“In order to achieve the greatest health, refrain from sexual activity until [in] a lifelong relationship,” said Shuford.

continues on page 17



The Human Papilloma Virus (HPV) is just one of the medical consequences of the “hookup” culture.

“Sexuality gets right to the core of our personhood. We need to bring culture back to reality. We need to restore our culture and our lives.”

continued from page 16

In November, The Anscombe Society, The Collegiate Cultural Foundation, and The Witherspoon Institute co-sponsored a conference entitled Sexuality, Integrity, and the University at Princeton. More than 220 students from about 50 colleges attended the weekend conference, which focused on issues related to marriage, family and sexual integrity.

The Love and Fidelity Network, which provides training to collegiate chastity clubs, organized the event. Director Cassandra Hough,

Princeton '07, started Anscombe at Princeton in 2005.

Among the sessions, a panel probed the role faith plays in culture and sexuality. Panelist Hamza Yusuf, founder of

the Zaytuna Institute, warned students that “marginal” or fringe segments of culture, particularly related to morality and sexuality, have moved to the center via communications and entertainment media.

“The vulgarization of culture is very troubling,” Yusuf said. “Nonetheless, there are many people who want to see real moral entertainment.”

Along those lines, Janet Hoil Madigan, a former politics professor, told students that “sexuality gets right to the core of our personhood. We need to bring culture back to reality. We need to restore our culture and our lives.”

Restoring sexual integrity in culture involves “building your own pockets of resistance. We are called to be a light to others,” said Madigan, who home educates her five children in Lawrenceville, New Jersey.

Likewise, Ashley Crouch, assistant program director at the Love and Fidelity Network, thanked students for helping to reshape matters of sexual integrity in culture. “It is possible to make an impact on society,” said Crouch.

By Catherine Elvy, Staff Writer

“The vulgarization of culture is very troubling.”



Janet Hoil Madigan, a former politics professor, was one of the conference speakers at Sexuality, Integrity, and the University.

LEADING A ‘TRUE LOVE REVOLUTION’

Harvard Organization Upholds Traditional Values under Fire



When True Love Revolution was founded at Harvard nearly three years ago to promote chastity and abstinence as a healthy alternative to promiscuous sex, it was met with some challenge and controversy. But this fall, when the organization broadened its platform to include the advocacy of the institution of marriage, the special role of the family, sexual integrity, and true feminism, that was too much for some on campus to take.

As a result of the change in platform, True Love Revolution’s co-president Rachel Wagley ’11 has been the recipient of “hateful and hurtful” e-mails and Facebook entries and foul language from some with opposing views. Wagley said she first wanted to be involved in True Love Revolution (www.hcs.harvard.edu/tlr) because she felt strongly about socially conservative issues. “I thought it was an in-

teresting forum to have a discussion about those issues on campus,” she said.

Unfortunately, there is no discussion about conservative values on campus. The so-called dialogue is more of a monologue on “inclusivity” and “diversity” on the part of the administration. Ironically, the biggest backlash has come from Harvard’s feminist organization, Radcliff Union of Students, which professes to be “the mechanism through which all female undergraduates at Harvard may have their voices heard.”

Yet, when Wagley and True Love Revolution (TLR) voiced their opinions on what it means to be a true feminist, the response from Radcliff Union of Students, the very organization poised to represent “all” women, was less than sisterly. Wagley went to one of the Radcliffe meetings because she knew the TLR platform would be discussed. “The

girls were so mad and angry,” Wagley said. “One girl said to me, ‘My blood is curdling.’” She also received personal “angry” and “nasty” e-mails from various individual campus organizations.

After the meeting, however, Wagley did receive e-mails from two of the most upset feminist students who said that while they disagree with her views, they respected her for having the courage to attend the meeting and express them.

But the interest and feedback hasn’t only been from Wagley’s peers. *The Boston Herald* wrote a piece about Wagley, which prompted other organizations to visit the TLR site. Since then, she says, news organizations like FoxNews have asked for interviews, and even talk show host Jay Leno made a joke about the organization during his new comedy show.

When the persecution became a bit overwhelming, Wagley took to heart the words of a campus minister, who told her to remember empathy and humility. And those two words have become her mantra as she navigates the negative reaction to her cause.

Despite an absence of support from the Harvard community, Wagley said Princeton’s Anscombe Society (www.princeton.edu/anscombe) and the Love and Fidelity Network (www.loveandfidelity.org) have been supportive of the TLR platform.

However, at Harvard, even some of Wagley’s Christian peers have backed away from the controversy. Some questioned the reasoning behind changing TLR’s platform and saw it as divisive, Wagley says. “There’s this general tendency to not take up issues that could be divisive.”

But what is so divisive about traditional marriage and family values? According to Wagley, it goes against the liberal “inclusive” posture of the academy. “There’s this tone that on the Harvard campus, people don’t want to go into the traditional values sphere,” Wagley said.

Nick Nowalk, a Christian Union ministry fellow at Harvard, believes the “hesitancy” Wagley describes may be the result of holding diverging views and lack of knowledge.

“I think students are open to discussion, and that the average Christian student generally falls into what I would call a ‘syncretistic’ category. That is, they have assimilated some of their beliefs from Christianity, some from the dominant secular culture around them, and often hold them together either in tension or blatant contradiction with one another. Or they have just never even thought of the need to reconcile them. That holds true for gender roles and sexuality as any other reality,” he said.

In a sense, that tension is embodied by organizations like TLR, in that while not a faith-based organization, Wagley does recognize that the issues come from what she calls “religious virtues” and she believes they are important for everyone, regardless of faith, and that they are worth sharing.

“I’ve had people ask, ‘why, as a Christian, would you be so divisive?’” says Wagley. “My answer is Truth. As a Christian, I really believe in TLR. I don’t see it as a political organization. Its purpose is to promote the best life and the dignity of the human and the worth beyond what society has set.”

By Eileen Scott, Senior Writer

**Unfortunately,
there is no discussion about
conservative values on campus.
The so-called dialogue is more of a monologue
on “inclusivity” and “diversity”
on the part of the administration.**



Rachel Wagley '11, co-president of True Love Revolution at Harvard, has been belittled by some women on campus for her commitment to traditional marriage and feminism.

WORLDVIEWS COLLIDE

Harvard College Faith and Action Hosts Film Screening



Harvard College Faith and Action seeks to develop Christian leaders to transform the culture. In keeping with that mission, the ministry recently sponsored a screening of the documentary *Collision: Christopher Hitchens vs. Douglas Wilson* at Harvard University. The November 13 screening provided a forum for believers and non-believers to engage in conversation and reflection about faith and culture.

Harvard College Faith and Action (HCFA), which received recognition as a student organization last spring, is associated with the Christian Union.

“[We] were excited to have the opportunity to create an event that could engender conversation on Harvard’s campus about Christianity, the existence of God, and other spiritual issues,” said Kenny Whitescarver, Harvard ’13.

Fellow freshman Joanne Wong said, “The screening was a comfortable and low-pressure way of inviting people into a conversation about the role of Christianity in the world as well as the origins and consequences of our actions.”

The documentary chronicles the travels of atheist and author Christopher Hitchens and Christian author and evangelical theologian Douglas Wilson as they debate the question “Is Christianity Good for the World?”

The two first began debating through correspondence that was subsequently published in *Christianity Today*. Their written retorts were later developed into a book by the same name. And while their worldviews collide, the film also reveals an essence of mutual respect on the part of Hitchens and Wilson toward each other as individuals.

In particular, Hitchens notes that he heard arguments from Wilson that he had not heard before. And although Hitchens refuses to accept Wilson’s genuine expressions of the truth, he takes him seriously because he senses Wilson truly believes what he speaks. Wilson addresses Hitchens’ atheistic arguments point-by-point and comfortably and confidently presents the Christian faith.

“Both sides were notably prepared for their arguments, and as Wilson said in the film, these debates are not some-

thing you can cram for,” said Wong. “I do think the Christian case was well presented. Wilson was consistent, coherent, and playful in his rebuttals, which made the whole thing seem almost effortless.”

While dealing with the serious matters of faith and salvation, the two exchange banter and humor, which makes the film entertaining as well as edifying.

“What struck me most about it was the joy that Douglas Wilson always seemed to have throughout his debates. Though he, without a doubt, took the issue of morality and God very seriously, he was very light-hearted in his interviews and came across as a likable guy in general,” said Wong.

Although presented in a comfortable manner, the film’s message has serious implications for society. As a member of the HCFA outreach ministry, Wong says Harvard is ripe for a forum like the one *Collision* provides.

“Harvard is arguably the epitome of ‘liberal’ college campuses across America. There is no shortage of intellectuals here who have belligerent attitudes toward Christianity and what it represents,” she said. “Some perceive that the Christian faith and sound reasoning are mutually exclusive. In the midst of the ‘Good without God’ campaign in major cities like New York City, it is important for the Harvard community to see this film because it literally

puts anti-theism and Christianity in dialogue with each other... [It] shows that Christians can be quite smart as well, thank you very much.”

According to Nick Nowalk, a Christian Union ministry fellow at Harvard, *Collision* is a “straightforward movie” that provides a forum for great conversations. “Hitchens is such a character, it leads to good discussion,” he said. In fact, a significant number of the students Nowalk spoke with after the screening claimed to be either explicitly atheist or agnostic.

“It did prompt discussion,” said Wong. “I witnessed a few lengthy and profound conversations around the room afterward.”

Those discussions didn’t end with the screening, however. The roughly ninety audience members were given the oppor-



“Harvard is arguably the epitome of ‘liberal’ college campuses across America. There is no shortage of intellectuals here who have belligerent attitudes toward Christianity and what it represents.”

tunity to indicate their interest in participating in follow-up discussions and learning more about HCFA. About twenty students returned the written interest surveys and most were interested in follow-up discussions, said Don Weiss, Christian Union’s director of undergraduate ministry at Harvard.

The movie prompted thought and proved relevant to Christian students as well, particularly for Wong.

“I’m taking a moral reasoning class right now about the-

ism and morality. There are a lot of challenging questions about whether God is relevant in our moral quest, so this event was a natural extension for me,” she said. “The Christian case is rock solid, because God is the Truth; and as the Truth and Good News are revealed to us, we strive to make them known to the world.”

By Eileen Scott, Senior Writer

STUMBLING IN THE DARKNESS?

Study: Relativism Is Leaving Emerging Adults Lost, Confused

In his recent book, *Souls in Transition*, Christian Smith reveals the findings of a longitudinal study of 18- to 23-year-olds that reflects the religious beliefs of today’s “emerging adults.” The book is a follow up to his previous book, *Soul Searching*, where the same young people were surveyed as teens.

Smith, Harvard Ph.D. ’90, concludes that emerging adults don’t really hold concrete religious or moral beliefs, in part, because of the influence of a diverse and relative culture. In other words, if the 1960s saw the dawning of the Age of Aquarius, the early millennium sees the blinding daylight of the Age of Relativism.

Generally speaking, *Souls in Transition* introduces emerging adults as rather individualistic, relativistic, indecisive young people who prefer feeling their way through moral dilemmas rather than thinking them through. They prefer personal relationships to community involvement and feel powerless to affect change within the culture, particularly when it comes to politics.

Smith says what surprised him most about the study was how “amorphous and confused” this generation is. “I wasn’t aware how much they feel lost,

undirected,” he said. Furthermore, they seem to lack a sense of what’s good in the world and how to define truth.

With all the “options” offered by relativism and diversity, emerging adults seem stymied as to how to make definitive choices about the fundamental issues of truth and righteousness. “This generation has been taught to be accepting, not judgmental, and to value diversity,” says Smith.

Yet in the end, privatization is affirmed over diversity. Smith writes, “Almost none of the emerging adults have a vision of a common good.” And that, he says, is a problem for society.

“There isn’t anything shared or common that is normative or moral,” Smith said. “They view a common good would force people into things.” And that wouldn’t *feel* good, to a generation that Smith says has “replaced ‘I think’ with ‘I feel that’.”

Regarding morality, Smith writes, “The vast majority are moral intuitionists—that is, they believe that they know what is right and wrong by attending to the subjective feelings or intuitions that they sense within themselves when they find themselves in various situations or facing ethical questions.”

For example, one young respondent



Christian Smith, Harvard Ph.D. ’90, reveals the religious trends of today’s emerging adults in his latest book, *Souls in Transition*.

had trouble putting his finger on the moral “it” factor when explaining right and wrong. When asked how he discerns between the two, he responded, “Intuition, sort of. I use judgment with everything like, it just kinda comes naturally. I can’t think of anything that really actively influences me to decide what’s right or wrong, or good or bad...”

The majority of respondents don’t have strong religious affiliations, preferring a more à la carte approach to faith and religious beliefs. Young adults prefer to pick and choose from the religious offerings and to follow a path they set for themselves based upon what feels best and offends the least.

As one respondent put it, “I enjoy a good sermon, a good speaker, I enjoy drinking the coffee.” But when it comes to what the respondent believes, he answered, “I mean, I have my beliefs in my head. But I don’t enjoy the whole religious scene. I’m not really into it like some people are. I have my beliefs, I believe that’s the way it is, and the way it should be, and I go to church every once in a while. But it’s kind of low-key.”

Smith recently discussed his findings with Greg Epstein, a humanist chaplain at Harvard, on National Public Radio’s *On Point* with host Tom Ashbrook, Yale ’77.

While Epstein explained humanism as “being good

without God” and “caring for one another,” Smith’s work reveals that young believers who adhere to their faith’s beliefs tend to do better in the long run than their peers who are disengaged from faith. They are more articulate, more generous, more involved in their communities, and less likely to participate in high-risk activities.

Interestingly, while Epstein and others within the academy continue to promote diversity and relativism, Smith concludes that new data suggests the academy is not decreasing the religiosity of students. In part, he credits campus ministries.

“One factor seems to be a growing influence of campus-based religious and parachurch groups that provide alternative plausibility structures for sustaining religious faith and practice in college,” writes Smith.

Despite this seeming bright spot, Smith considers the cultural implications as this generation rises to positions of leadership a “dismal scenario.”

“We studied kids looking to be bioethicists who, by their own admission, don’t believe there are moral truths,” Smith says. “I hope that as they grow older they will expand their outlook and get firmer footing and some of them move in a good direction.”

By Eileen Scott, Senior Writer

THE YEAR OF LIVING LIKE JESUS

Agnostic’s Book Inspires Christian Faith

B When A.J. Jacobs, Brown ’90, wrote *The Year of Living Biblically*, the Jewish agnostic from New York didn’t imagine that his literal exploration of the Scriptures would inspire Christians to live out their own faith.

“I didn’t foresee it at all,” says Jacobs. “I’m honored and flattered. It makes me commit the biblical sin of pride.”

His book had a huge impact on Pastor Ed Dobson, author of *The Year of Living Like Jesus*. Dobson, the author of Bible commentaries and other books, spent 12 months trying his best to live out Jewish customs and practices and live as his Lord and Savior did.

Jacobs wrote the foreword to Dobson’s latest book noting, “Both Ed and I are strong believers in the phrase, ‘to understand someone, try to walk a mile in their shoes.’ Or their sandals, I suppose. To understand Jesus better, Ed

tried to eat like Jesus, talk like Jesus, think like Jesus, and hang out with sinners like Jesus.”

That latter part got Dobson into some controversy with some fellow Christians, who looked down on his time spent sharing the Gospel at bars while sharing a beer with patrons. But for Dobson, it was just part of living like Jesus.

“Jesus was accused of being a glutton and a drunkard,” writes Dobson, “and you can’t be accused of that unless you eat food and drink wine. Jesus often attended parties with people who were offensive to the religious establishment.”

Dobson also offended some Christians when he voted for Barack Obama, Columbia ’83 and Harvard Law ’91. It was the first time the conservative Christian voted Democrat.

In a written online response to Cornerstone University in Grand Rapids, Michigan, where he serves as vice presi-

dent for spiritual formation, Dobson wrote that despite his pro-abortion position, Obama was the candidate who best emulated Christ's commands: "For me, being pro-life includes not only the protection of the unborn, but also how we treat people who are already born. I felt that Mr. Obama was closer to the essence of Jesus' teachings—compassion for the poor and the oppressed, being a peacemaker, loving your enemies, and other issues. I have also said, though it never was printed, that I have little faith in politicians of either party. The real work of reducing abortions and extending love and compassion to the poor and oppressed should be done by those of us who are devoted followers of Jesus."

In response to Jacob's book, Park Street Church in Boston initiated its month of "Living Levitically" campaign. According to Pastor Daniel Harrell, he and his fellow "Levites" also learned more about their faith. Harrell quotes one participant as stating: "There is a connection between closeness to God's Law and closeness to God himself. I have heard many in our group tell how much they have learned about God, how much more they fear him, and how much

closer they feel to him."

Despite his commitment to living biblically for a year and the lessons learned, and despite the faith he inspired in others, Jacobs calls himself a "reverent agnostic."

"I love many of Jesus' teachings, including those about forgiveness," he said. "There is a theme of forgiveness in the Old Testament, but I think it's fair to say that it's more explicit in the New Testament, and I learned from that."

"I don't know whether or not there is a God," he says, "but I believe in the importance of sacredness in our life. Prayer can be sacred, the Sabbath can be sacred, time with our families can be sacred—and I put great importance on that."

And, while Dobson expresses his disappointment that Jacobs did not find God at the end of his biblical year, he has hope that God's work is not yet done. He writes, "It's clear from the book

that he [Jacobs] took a major step toward God—and God promises that if we take a major step toward him, he will take a major step toward us."

By Eileen Scott, Senior Writer



EQUIPPING THE SAINTS

Christian Union Launches Lifelong Discipleship Media



To help satisfy the appetite among Christian leaders across the country for in-depth teaching resources, the Christian Union (www.christianunion.org) recently launched a new ministry entitled Lifelong Discipleship Media (www.lifelongdiscipleship.com).

"There are many dynamic Christian leaders who need strengthening to make an impact for Christ on the larger culture," said Christian Union Founder and President Matt Bennett, Cornell '88, MBA, '89. "This resource is designed to help meet that need."

Christian Union, which focuses on developing Christian leaders to transform culture, debuted Lifelong Discipleship in November with a Web site that highlights the ministry's inaugural teaching series.

Courses from the ministry contain twelve 30-minute lectures, available in video and audio formats. Each course includes a study guide with detailed notes and study questions for individual sessions.

In the first course, evangelical theologian Thomas Schreiner explores the Apostle Paul's influential epistle to the Romans. Schreiner, a renowned New Testament scholar at The Southern Baptist Theological Seminary, traces Paul's profound but foundational insights throughout the 16 chapters of Romans.

Noted Christian legal expert Michael Schutt will serve as the featured speaker in the second series, which will explore issues involving faith and the law. Schutt directs the Institute for Christian Legal Studies



(www.clsnet.org), a cooperative ministry of Regent University School of Law and the Christian Legal Society.

Ultimately, courses will cover topics including biblical studies, theology, church history, evangelism, apologetics, and Christian living. Lifelong Discipleship plans to offer a wide range of Christian education courses for use in personal, small group, and Sunday school sessions.

The educational ministry is modeled after The Teaching Company, a Chantilly, Virginia-based organization that offers more than 200 video or audio courses to lifelong learners. The organization uses engaging professors to probe a variety of academic, religious, and business arenas.

Founder Thomas Rollins launched the company in recognition of the “extraordinary power of a great lecture.” While studying law at Harvard University, the 1982 alumnus was inspired after watching a video series of lectures from a foremost authority on federal rules of evidence. Rollins earned an “A” and later served as a chief counsel for the U.S. Senate Committee on Labor and Human Resources.

Likewise, leaders with Lifelong Discipleship seek to recruit experts in key fields, who also are excellent teachers, to offer Christian scholarship.

While the Christian community contains many outstanding communicators, Bennett said he has noted a desire among Christian professionals for “in-depth resources.”

A key goal of the materials is to “help Christians serve as leaders to make an impact in their surrounding culture,” said Bennett.

Dr. Chuck Hetzler, the Christian Union’s teaching fellow, agreed. “If people are going to be leaders in their churches, they need to be equipped with biblical knowledge,” he said. “We need to help people succeed in their callings as Christians.”

Along those lines, Jesus told His followers to “love the Lord your God with all your heart and with all your soul and with all your mind,” Hetzler said of the directive in Matthew 22:37. “It’s important to use academics to grow.”

By Catherine Elvy, Staff Writer

YALE ALUMNUS IS PROBABLE AUTHOR OF SERENITY PRAYER

New Discovery Strengthens Case for Reinhold Niebuhr



Renowned theologian and author Reinhold Niebuhr, Yale ’14 B.Div., ’15MA, has long been considered the author of the famed *Serenity Prayer*, which has been the rock of Twelve Step programs such as Alcoholics Anonymous and has been uttered by millions during times of hardship and testing.

Yet in 2008, Yale Law Librarian Fred Shapiro, author of the *Yale Book of Quotations*, questioned Niebuhr as the author. In the July/August issue of *Yale Alumni Magazine*, Shapiro wrote, “The formula of the Serenity Prayer, it is now clear, was circulating before 1936, or at least five years before Niebuhr’s family has said he composed it and used it. This evidence is by no means conclusive. It is entirely possible that Niebuhr composed the prayer much earlier

than he himself later remembered. But it also appears possible, indeed plausible, that the great theologian was unconsciously inspired by an idea from elsewhere.”

However, a recent *New York Times* article revealed that Stephen Goranson, a librarian at Duke University, discovered information that has made Shapiro rethink his negations.

“This month [Goranson] found a Christian student newsletter written in 1937 that cites Niebuhr as the prayer’s author,” states the *New York Times*. That newsletter was, reportedly, *The Intercollegian and Far Horizons*, and had the prayer written as “Father, give us courage to change what must be altered, serenity to accept what cannot be helped, and the insight to know the one from the other.”

In response, Shapiro posted a response on the news blog

“Niebuhr was an extremely important and courageous figure. He was a great theologian and his ideas are more relevant today than ever.”

of the *Yale Alumni Magazine*: “The Goranson discovery significantly strengthens the case for Reinhold Niebuhr as the originator of *The Serenity Prayer*... The current state of the evidence makes it very reasonable to regard Niebuhr as the probable originator, and, barring further discoveries, I will list *The Serenity Prayer* under Niebuhr’s name in my next edition of the *Yale Book of Quotations*.”

Despite the new information, Shapiro re-emphasized that the new findings are not the final word in the debate over Niebuhr’s authorship. “I believe it is not definitively established, but the case for Niebuhr having originated it is significantly strengthened by this new discovery,” he said.

However, Shapiro also said that Niebuhr’s impact on the culture and individual lives goes far beyond a single prayer.

“Regardless of *The Serenity Prayer*, Niebuhr was an extremely important and courageous figure. He was a great theologian and his ideas are more relevant today than ever,” he said.



Despite some controversy, Reinhold Niebuhr, Yale '14 B.Div., '15 MA, will be featured in the next issue of the *Yale Book of Quotations* as the author of *The Serenity Prayer*.

As a philosopher, Niebuhr espoused Christian Realism which blends social, political and religious ideals. He spoke openly against communism, against what he termed the “un-Christlike attitude of Christians” regarding people of Jewish faith, and he wrote several articles to sound the alarm against the treatment of Jews by the Nazis.

Considered one of the greatest American intellectuals, Niebuhr continues to impact culture today. President Barack Obama, Columbia '83 and Harvard Law '91, has called Niebuhr his favorite philosopher.

And yet, it is the simple prayer of serenity for which he may best known by so many. The prayer has even been compared in popularity to the Lord’s Prayer and the prayer of St. Francis of Assisi. According to Shapiro’s article, “At least in the English-and German-

speaking worlds, this is undoubtedly the most famous prayer originated in modern times, probably the only prayer ever to rival the Lord’s Prayer in popularity.”

According to the AA Web site, www.aaahistory.com, the prayer first came to be associated with the program when a member who lived in New York City found the prayer in a *New York Herald Tribune* obituary.

“Everyone in A.A.’s burgeoning office on Manhattan’s Vesey Street was struck by the power and wisdom contained in the prayer’s thoughts,” the Web site states. It was subsequently reprinted and distributed with Niebuhr’s permission.

Additionally, the editors of *World Almanac* determined the prayer to be among the most memorable quotes by Americans in the last 100 years, and also accepted Niebuhr as the author.

So what makes *The Serenity Prayer* so memorable? Its powerful effect on people, says Shapiro.

“Millions of people have found it to speak to them very powerfully and have said it has saved their lives,” he said. “It speaks of courage, serenity, and wisdom and it has been extremely successful in reaching a lot of people in large part due to Alcoholics Anonymous.”

By Eileen Scott, Senior Writer

The Serenity Prayer

*God grant me the serenity
to accept the things I cannot change;
courage to change the things I can;
and wisdom to know the difference.
Living one day at a time;
Enjoying one moment at a time;
Accepting hardships as the pathway to peace;
Taking, as He did, this sinful world
as it is, not as I would have it;
Trusting that He will make all things right
if I surrender to His Will;
That I may be reasonably happy in this life
and supremely happy with Him
Forever in the next.
Amen.*

—Reinhold Niebuhr

‘A CHRISTMAS WITH THE STARS’

Presentation Depicts God’s Majestic Presence



During Christmas, one can look around and see the beauty of the season through the decorations, the Nativity scenes, and new fallen snow. But to get a sense of the true meaning of Christmas, Andy Reese, Cornell ’71, prefers to look up.

Reese, a church elder and a professional engineer, has produced a DVD called *A Christmas with the Stars* about the Magi and the Star of Bethlehem. The visually vibrant presentation depicts the richness and awe of the universe and God’s writings among the stars.

“God has two purposes for the heavens, to show his glory and to tell his story,” Reese said. “When we look deeply into the heavens, we are in awe of God’s immense majesty. We are humbled by our seeming insignificance, and yet we are amazed that God seems to consider us precious.”

God also intends for people to look at the patterns in the heavens, says Reese, an amateur astronomer who really began exploring the journey of the Magi after receiving a telescope from his fellow church members for his 50th birthday.

Reese uses *A Christmas with the Stars* to “illustrate the heavens for God’s story and glory.”

“That God would choose to come as a child is the greatest example of miniaturization ever,” Reese says. “That should tell us something of the love of God, his immense majesty and immense love.”

There is a wow factor in looking at God’s story and glory in the heavens, Reese says, and he cites Psalm 8: “When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him?”

“In other words,” Reese says, “David goes ‘wow.’ If we could get people to the wow, there is the meaning.”

And getting people to that wow is what *A Christmas with the Stars* is about. The presentation, which can be downloaded or ordered as a DVD from www.achristmaswiththestars.org,

is a compelling and fascinating look at the heavens through the eyes of a Christian.

By using scripture superimposed over extraordinary pictures, Reese explains that the universe has more galaxies than it’s ever had people. And, he says, if Abraham had actually tried counting the stars, it would have taken him 12,700 years just to count those in the Milky Way.

Reese takes viewers on the journey of the Magi to Bethlehem from an astronomer’s eye and explains how he believes the planets and astronomical factors aligned to create the heavenly sign that guided the Magi to the Christ child.

And, Reese reminds viewers, if God can work so wondrously in the heavens and on earth, he can also work within the circumstances of their own lives.

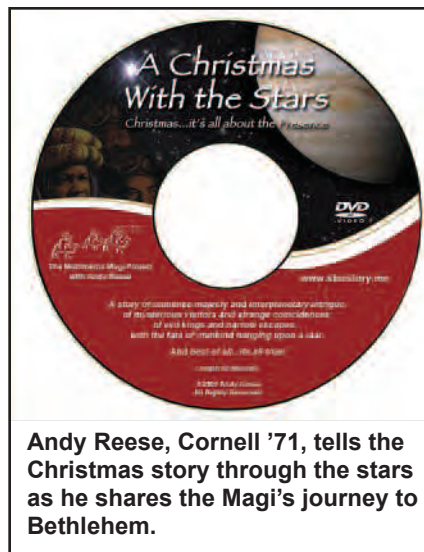
“Jesus is the star of this story,” he tells viewers, “But I want you to think about your own story. You are the star of your story.” He reminds viewers that there was a time when they didn’t know the Lord, but that if they look back, they can identify the factors that went into play to bring them to the point of surren-

der and acceptance of the Lord. Just as all events worked together to bring the Magi to the manger.

Like a Christmas pageant, Reese says, we all have parts to play in our lives and in the lives of others: “You might be Mary and carry Christ to someone. You might be Joseph and just fill in all the background and make the money for it to happen. You might be the Wise Men. There are people all around you who have ongoing stories and God leaves his fingerprints for you to go ‘ah ha,’ and if you open your eyes, you will see you are a star in the story of all the lives around.”

But in the end, through all the wonder of the heavens and the earth, Reese says Christmas is “first and foremost about the majesty of God. It is first and foremost about a decision God made to love us.”

As it states on one of the opening slides of *A Christmas with the Stars*, “Christmas—it’s all about the presence.”



Andy Reese, Cornell '71, tells the Christmas story through the stars as he shares the Magi's journey to Bethlehem.

ENOUGH IS ENOUGH

Christian Leaders Sign Manhattan Declaration

B Three Ivy League alumni have penned a historic declaration that calls on believers to adhere to their convictions and informs civil authorities that the signers will not abandon their Christian consciences.

The Manhattan Declaration, unveiled at a November press conference in Washington, D.C., affirms the sanctity of human life, marriage as the exclusive union of one man and one woman, and religious liberty and freedom of conscience.

Chuck Colson, Brown '53; Robert George, Harvard Law '81; and Timothy George, Harvard Ph.D. '79 and M.Div. '75, are the authors of the 4,700-word document, which was signed by several prominent leaders of the Orthodox, Roman Catholic, and Evangelical churches. Colson is an author/speaker and the founder of Prison Fellowship; Robert George is a professor at Princeton University; and Timothy George is founding dean of Beeson Divinity School and executive editor for *Christianity Today*.

Other notable Ivy League alumni among the 150-plus original signers include Dinesh D'Souza, Dartmouth '83; Richard Land, Princeton '69; and Marvin Olasky, Yale '71.

Through December, nearly 300,000 Christians had signed the Manhattan Declaration. Colson, in an interview with Dr. James Dobson (one of the original signers) of *Focus on the Family*, said believers must "take a stand for Christ."

"I'm praying fervently that it will wake up people in the church, that it will separate true believers from folks who are just along for the ride," he said. "Sign it—put your name on the line. Pledge with us as we have pledged to one another that we will never compromise our faith no matter what circumstance we are under."

At a time when physicians must choose between their consciences and their professional requirements to perform

abortions, and when a non-profit like Catholic Charities in Massachusetts must fold because it refuses to compromise its beliefs, the declaration and its signers say it's time to defend life, stand firm upon the Gospel, and live in courage despite the cost.

"We must be willing to defend, even at risk and cost to ourselves and our institutions, the lives of our brothers and sisters at every stage of development and in every condition," the declaration states.

"I've spent the past 35 years in the bowels of society in our prisons and I've seen the importance of the dignity of human life because every one of those inmates...is made in the image of God," said Colson.

At the November news conference, Robert George said he "hopes and prays" it doesn't come to civil disobedience, but evoking Dr. Martin Luther King, he says Christians should be prepared to make the sacrifice.

Additionally, on the *Focus on Family* radio program, Robert George said, "The martyrs, from the earliest days of Christianity up to the present, have been called on to pay the

ultimate price rather than to deny the Lord or to do what is evil in his sight. This comes with the package. Christianity was never offered as a cheap deal. It's costly; you have to be prepared to give it all. It comes with the territory. It's what it means to be a Christian."

So what promoted this rallying cry to Christian fortitude? According to George, it was a government body that seems to be accelerating policies that promote individual freedom over life, and an increasing encroachment upon the religious liberties of those who differ with the current views on abortion and same-sex marriage.

"We see this as an urgent issue right now because we see the assault on these principles around the country intensifying," he said.

In addition, Colson told listeners of his "Two Minute



Princeton Professor Robbie George, Harvard Law '81(center), Chuck Colson, Brown '53 (far left), and Timothy George, Harvard M.Div. '79, (not pictured) wrote the Manhattan Declaration.

“I’m praying fervently that it will wake up people in the church, that it will separate true believers from folks who are just along for the ride.”

Warning” broadcast that, “Once you break down the intermediate structures of society by diminishing the role of the church or local government...particularly the church and family, when those are broken down, what you have is tyranny. The destruction of civil society has always been the prelude to a totalitarian government. Americans today, and Christians in particular, need to fight not just for religious liberty, but to preserve the organs of civil society.”

And if, indeed, the pen is mightier than the sword, the Manhattan Declaration may be the first salvo across the

bow of that fight for true life and liberty, as it states, “We pledge to each other, and to our fellow believers, that no power on earth, be it cultural or political, will intimidate us into silence or acquiescence. It is our duty to proclaim the Gospel of our Lord and Savior Jesus Christ in its fullness, both in season and out of season. May God help us not to fail in that duty.”

To read and/or sign the Manhattan Document, visit www.ManhattanDocument.org.

By Eileen Scott, Senior Writer

PUTTING THE GREATER GOOD ABOVE THE BOTTOM LINE

Harvard MBA Oath Promotes Integrity

H The Harvard Business School Web site states, “Each day at HBS begins with one question: ‘What will *you* do?’” That’s also the question that faces business leaders each day as they weigh the consequences of their choices and determine the basis for their decisions.

To help answer the question from an ethical perspective, a handful of Harvard MBAs from the class of 2009 penned an oath that puts the greater good above the bottom line and integrity before “narrow ambition.”

According to co-founder Max Anderson, Princeton ’01 and Harvard M.B.A. ’09, the Harvard MBA Oath was created as a type of mission statement in a society that is somewhat skeptical of business leaders.

In a blog for *Conversation Starters* at harvardbusiness.org, Anderson wrote, “My classmates and I are aware of the low opinion many people have of MBAs, especially in the wake of the financial crisis. We want to be known as professionals, who look after the best interests of their clients, customers, employ-

ees, and shareholders.”

While the oath focuses on individual responsibility, it shines greater light on the contributions one can and ought to make toward the greater good. Up front, the oath states, “As a manager, my purpose is to serve the greater good by bringing people and resources together to create value that no single individual can create alone.”

Although some may see this selfless approach to business as a new occurrence in the face of the economic downturn, oath co-collaborator Dan Moon (Harvard M.B.A. ’09) says it’s really just getting back to the roots of the original Masters in Business Administration.



2009 Harvard Business School graduates penned the MBA Oath as a pledge to ethics and integrity in business.

According to Moon, Harvard Business School was founded with the intent to train leaders to be socially responsible with the large businesses they were guiding. “There was a recognition that these corporations have impact upon society,” Moon explained.

Although not a Christian-based oath, Moon sees a correlation between his faith and the oath.

“It was no accident that Max brought the idea to our small

“Our goal is to begin a widespread movement of MBAs who aim to lead the interests of the greater good and who have committed to living out the principles articulated in the Oath.”

group,” Moon said, referring to their Bible study. “The small group, for me, was the greatest source of accountability for my Christian walk while at HBS.” In turn, he sees the oath as a source of accountability for business professionals as they walk ethically through the halls of industry.

“As we know, when you try to walk alone and stumble, it’s a lot easier to recover, or avoid the fall if you have people looking out for you and watching you and protecting you from harmful things in your life,” Moon said.

As a medical student at Columbia, Moon has already taken the Hippocratic Oath. That oath, he says, is primarily about the doctor/patient relationship. The MBA oath is different, he says, because it is directed toward larger groups. The relationships are not as intimate. Yet, he says, the MBA oath may arguably make a broader impact.

Moon, who expects to receive his MD in 2010, took time off from his medical studies to pursue his MBA, as he feels the current climate warrants health care professionals to also be proficient in business administration.

The intent of the MBA oath, its originators state, is not to be merely a formality uttered at graduation, or an ideal to

which to aspire. They intend for it to be a movement that will spread to many different schools, impacting and enhancing lives and society for years to come.

“Our goal is to begin a widespread movement of MBAs who aim to lead the interests of the greater good and who have committed to living out the principles articulated in the Oath,” wrote Anderson in his blog.

Further, “If we have in the workplace, classes upon classes who take it, they will recognize each other and keep each other accountable,” said Moon.

And the oath isn’t just for recent graduates, Moon says. Anyone who currently holds an MBA can go to the Web site (MBAoath.org) and sign the document. Additionally, Moon says, the team welcomes input and life experiences from more seasoned business leaders who know firsthand the challenges that face ethical professionals.

In the end, the greater the participation in the oath movement, the closer its ideals come to having a permanent residence on Wall Street.

By Eileen Scott, Senior Writer

THE HARVARD MBA OATH

As a manager, my purpose is to serve the greater good by bringing people and resources together to create value that no single individual can create alone. Therefore I will seek a course that enhances the value my enterprise can create for society over the long term. I recognize my decisions can have far-reaching consequences that affect the well-being of individuals inside and outside my enterprise, today and in the future. As I reconcile the interests of different constituencies, I will face choices that are not easy for me and others.

Therefore I promise:

I will act with utmost integrity and pursue my work in an ethical manner.

I will safeguard the interests of my shareholders, co-workers, customers and the society in which we operate.

I will manage my enterprise in good faith, guarding against decisions and behavior that advance my own narrow ambitions but harm the enterprise and the societies it serves.

I will understand and uphold, both in letter and in spirit, the laws and contracts governing my own conduct and that of my enterprise.

I will take responsibility for my actions, and I will represent the performance and risks of my enterprise accurately and honestly.

I will develop both myself and other managers under my supervision so that the profession continues to grow and contribute to the well-being of society.

I will strive to create sustainable economic, social, and environmental prosperity worldwide.

I will be accountable to my peers and they will be accountable to me for living by this oath.

This oath I make freely, and upon my honor.

DISSEMINATING CHRISTIAN IDEAS IN NEW YORK CITY

Ivy Alumni Among 'Distinguished Visitors' at The King's College

I The King's College wants to become a center for Christian thought in the heart of New York City, says its provost, Marvin Olasky, Yale '71. An integral part of that plan is the college's ongoing Distinguished Visitor Series.

"It's striking that there really isn't anything like this in the city," Olasky said, explaining that while there are some thought-provoking evening events, there aren't many noon venues where people can gather to hear Christians and conservatives in discussion. "There's a vacuum here in Manhattan; our goal is to fill that."

Roughly a hundred years ago, there was a split in the social gospel and many evangelicals left the city. Olasky said evangelicals left with the notion of building a wall to keep out the bad influences of the city. "The idea of keeping out evil was a sub-evangelical idea," said Olasky. "It doesn't work."

Thus, centrally located in the Empire State Building, Olasky says the vision for King's is to be a place for disseminating Christian ideas from a biblical perspective. "We want to bring in people and ask them questions," Olasky said.

Among those invited to speak this fall were two Ivy League alumni, one who spent years in business establishing wealth and eluding the law, and the other, the son of an immigrant who has spent the past several years defending the law.

Mark Whitacre, Cornell Ph.D. '83, told the audience about his journey from the top of the corporate ladder to the depths of prison. His story was chronicled in the fall movie, *The Informant*. Matt Damon played Whitacre, a top executive with Archer Daniels Midland who became an FBI informant in the middle of a price-fixing scandal.

Whitacre served over eight years in prison for embezzling from the company. His voice cracked when speaking of the uncertainty of a prison sentence. Could he remain married; what about his children; how would he work again? "I didn't want to live," he said. "That's when I knew I couldn't handle it on my own."

In the despair, Whitacre made Jesus Christ the Lord of

his life. He read the Bible three times and said he learned the difference between having the Holy Spirit in his heart and just going to church. He served his prison term with "peace and contentment" and noted how "the whole family got better when I brought Christ into my life."

Remarkably, Whitacre had a job the day after he left prison. "I did get a second chance," he said. "I did get redemption."

At the other end of the spectrum was Ted Cruz, Princeton '92 and Harvard Law '95, who is a long-time Christian and the former Texas Solicitor General. He is currently the leading candidate for Texas State Attorney general.

Cruz, whose father was an immigrant from Cuba, successfully argued several cases before the Supreme Court, including one defending the constitutionality of the Texas Ten Commandments monument. He also wrote the Supreme Court brief defending the Pledge of Allegiance.

Cruz's father refers to his son's time at Princeton and Harvard as missionary work, but Cruz adapted to the divergent views presented in the academy by better understanding them. "The best way to learn what you believe is to learn what others believe, and to understand what those who passionately disagree with you believe."

Cruz's time at Harvard Law School is still shaping how he navigates today's political landscape. "I think understanding Harvard Law School is important for understanding our president," he said. Cruz was five years behind President Barack Obama, Columbia '83 and Harvard Law '91. "Obama is very much a creature of Harvard Law School. When we were students, it was safe to say that there were more self-declared communists than there were Republicans in the faculty. Every single idea this president has proposed has been orthodox wisdom in Harvard faculty."

As Obama went on to become the nation's first African-American president, Olasky predicts Cruz will also make it to the Oval Office. When asked by an audience member why he invited Cruz to the campus, Olasky commented on



The King's College Provost Marvin Olasky, Yale '71, hosts an ongoing Distinguished Visitor Series in Manhattan.

Cruz’s principles, his ability to articulate his positions, and his personal story. In the end, Olasky said, “Ted Cruz is a future president of the United States.”

Collectively, the distinguished visitors hold a variety of backgrounds and perspectives, all of which helped prompt the open discussion and exploration King’s hopes to spark

within the city.

As Olasky points out, “[The apostle] Paul knew that the cities were the birth places of cultural change.”

For information on *The King’s College Distinguished Visitor Series*, visit www.tkc.edu.

By Eileen Scott, Senior Writer

NEW YORKERS SEEK A TIPPING POINT

George Gallup, Tim Keller Exhort Leaders to Press On

I Just a one percent increase in engaged church members will bring a seismic shift to our nation, according to pollster George Gallup, Princeton ’53.

Gallup, the former chairman of the Gallup Poll, was joined by Rev. Tim Keller and author and social entrepreneur Bob Buford as the featured speakers at the New York City Leadership Center’s fundraising dinner October 15 at the Marriott Marquis in Manhattan.

Reinforcing one of the evening’s themes of cultural engagement and leadership development, Gallup cited national figures for volunteerism, noting that only 29 percent of church members could be called “engaged” congregants who actively participate in evangelistic and discipleship endeavors. If that number could be increased by one percent, he said, the impact would revitalize our churches, resulting in 3,500,000 more hours volunteered weekly and 180 million annually.

Gallup, the author of *Surveying the Religious Landscape: Trends in U.S. Beliefs*, suggests a four-pronged approach to making this goal a reality, including prayer, personal invitation, engagement in church life, and discipleship.

“The historical influence of the American Church is indeed threatened,” wrote Gallup in a recent article. “It is vitally important that faith communities BE the Church and commit to engaging existing and prospective members while building disciples of Jesus Christ. In so doing, they will create an environment in which faith can deepen, flourish, and bring forth fruit for our communities and nation.”

“A few can set things afire,” Gallup said. “Imagine if

that number increased by 5 or 10 percent? It’s mind-boggling.”

The limited cultural engagement Gallup spoke of was one of “Five Stubborn Facts” cited by the New York City Leadership Center, a multi-faceted organization launched by Concerts of Prayer Greater New York in 2008. For the last 15 years, Concerts of Prayer has marshaled “The Lord’s Watch,” an ongoing prayer initiative that unites hundreds of churches in Metro New York.

“After more than 20 years of service in the Greater New York area, one constant that I’ve observed is that by changing a leader you also change multiple lives,” said Dr. Mac Pier, the president of the New York City Leadership Center. “When you add to that the opportunity to change thousands of leaders in New York City, the impact can be exponential. Why? Because New York City is the world’s leading global city.”

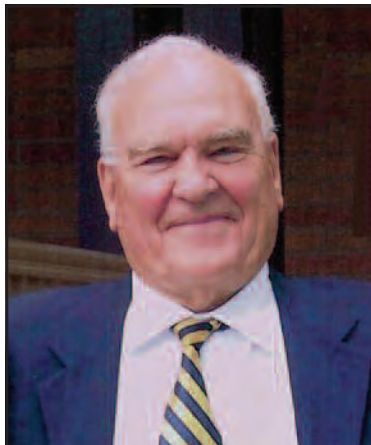
According to the NYC Leadership Center, the other “four stubborn facts” of New York City are the spiritual indifference

of society (lack of Christian impact), inadequate training resources for ministry leaders, youth in crisis, and global poverty and disease.

Speaking on spiritual indifference, Keller also noted what a small percentage change in the number of genuine followers of Christ could do.

“In Manhattan, the evangelical population is growing,” he said. “The city needs people who believe the Gospel.”

The NYC Leadership Center and Keller’s Redeemer Presbyterian Church are partners in a church planting al-



George Gallup, Princeton '53, recently said that an increased commitment to prayer, evangelism, engagement in church life, and discipleship could have far-reaching implications on the culture.

Keller also stressed the need for thriving college ministries in influential schools like New York University and Columbia. He said those universities and others can produce a pipeline of future leaders who can put down roots, work, and minister in the city following graduation.

liance that has not only impacted the Big Apple, but has helped start churches in many cities worldwide.

Keller believes that church planting is, by far, the best way to change the spiritual climate of a region: “Nothing else—not crusades, outreach programs, parachurch ministries, growing mega-churches, congregational consulting, nor church renewal processes—will have the consistent impact of dynamic, extensive church planting. This is an eyebrow raising statement. But to those who have done any study at all, it is not even controversial...”

“Jesus’ essential call was to plant churches. The Apostle Paul’s whole strategy was to plant urban churches.”

Keller also stressed the need for thriving college min-

istries in influential schools like New York University and Columbia. He said those universities and others can produce a pipeline of future leaders who can put down roots, work, and minister in the city following graduation.

The percentage of evangelical Christians in Manhattan (south of 125th Street on the West Side and south of 96th Street on the East Side) has grown from 1 to 3 percent over the last 20 years, Keller said. The best-selling author noted that the “tipping point” could occur when the city reaches 10 percent.

“I may not be around, but I can’t wait to see what the city looks like 30, 40, and 50 years from now,” he said.

By Tom Campisi, Managing Editor

FROM PRIVILEGE TO PURPOSE

Staffers Encourage Students to Consider Ministry Options



Just as Queen Esther had a divine appointment to be used by God to save the Jews, believers in the Ivy League should consider full-time service to reach their respective campuses for Christ.

Participants in this fall’s Ivy League Student Leadership Conference heard that compelling message when they gathered at the Hilton Stamford Hotel & Executive Meeting Center in Stamford, Connecticut. Christian Union hosts and funds the annual conference, which recruits ministry interns for Campus Crusade for Christ (www.ccci.org).

Leaders with Campus Crusade for Christ and Christian Union encouraged the fifty-four students to prayerfully consider options to pursue campus ministry upon graduation and to serve faithfully in present or future roles.

“The question that is in front of us is the question that was in front of Esther,” said Charles Gilmer, Penn ’81, president of The Impact Movement. “Are you willing to risk your privileged position for the purposes of God?”

Gilmer also told the students their individual presence

on an Ivy League campus may be part of a divine appointment and a component of a future calling. “The things that have taken place are not accidents,” said Gilmer, who served as a staffer with Crusade before concentrating on Impact (www.impactmovement.com), Crusade’s sister outreach to African-American students.

Along those lines, Gilmer said he chose to join Crusade over an offer from IBM during an era when Big Blue’s employees were acclimated to a long tradition of lifetime employment.

“The truth is there are no guarantees—only Jesus,” Gilmer said of his decision to pursue ministry and of the mighty IBM’s eventual reversal of its much-heralded job-security policy.

Along related lines, Gilmer told participants that Moses lived a privileged, educated life in the ruling family of the most powerful nation of its era. Despite his being “elite in every way possible,” Moses chose to identify with the Hebrews of his heritage—brutally mistreated slaves under

Egyptian oppression.

“He identified with the pain and suffering of this people,” Gilmer said of Moses’ decision to embrace his brethren and the eventual loss of royal status. “He chose reproach rather than wealth.”

But Moses’ education came into play when he recorded the foundational books of the Old Testament, told Pharaoh that God wanted him to permit the Israelites to celebrate a feast in the wilderness, and eventually led the Hebrews out of Egypt.

“Moses chose not to remain the son of Pharaoh’s daughter,” Gilmer said. “Moses used his education—the best in the world. He used his platform to speak to Pharaoh. He authored the first five books of the Bible. He became a liberator.”

Likewise, Gilmer reminded the students of Christ’s promised return. “Wealth and prestige are but passing shadows,” he said. “The choices you make are going to echo throughout eternity.”

Holly Sheldon, a Crusade staffer of three decades and longtime missionary to East Asia, echoed Gilmer’s sentiment when she encouraged the students to consider ministry opportunities and pointed them to Matthew 6:20.

Jesus told his followers, “... Store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.”

Along those lines, Sheldon told students to avoid simply being focused on tangential living—achieving goalposts of education, career, home and possessions, family and retirement—without being aware of eternal needs around them.

Given population gains, as much as “half of all humanity is alive today,” said Sheldon, referring to the urgency for workers to help share Christ’s Gospel. “God will bless your family for your obedience. The best way you can love

your family is to be wholeheartedly obedient.”

Likewise, Bret Ogburn, regional director for Crusade in the Northeast and a former missionary to South America, challenged the students to consider arduous—but adventurous—ministry assignments.

“Go somewhere really hard. Go somewhere where you need shots. Go somewhere where the State Department says don’t go,” Ogburn said. “What else are you going to do with your life? You can get old, fat, and boring later.”

As well, Ogburn highlighted the critical need for campus ministry workers in the Northeast. Some 2.3 million students are enrolled in colleges in New England and New York, making it the “most important college real estate” in the nation, Ogburn said.

“Come with us and change the world,” he said.

By Catherine Elvy, Staff Writer



Charles Gilmer (Penn '81), president of The Impact Movement, spoke to the students about their roles as leaders both on campus and the world, at the Ivy League Leadership Conference.

**“Wealth and prestige are but passing shadows.
The choices you make are
going to echo throughout eternity.”**

MUSICAL GRACE

Student Says Creative Process Is a 'Gift from God'



Kayte Grace came to Columbia University to study drama, but during her freshman year, she stumbled upon a new calling that reignited an old passion: songwriting. And although she still searches for acting roles, Grace '11 has written and recorded an EP of six original songs for acoustic guitar called *Soaked You In*, a compilation, she says, that “excavates love in all its forms.”

From an early age, Grace was encouraged to love music. Several members of her extended family are musicians, and when the family got together for holidays, they would always sing and play for her. “The idea of doing music for a living is probably more natural for me because I have those kinds of people in my life,” she says.

Grace was in a musical performance group from the time she was very young through much of high school and was also in an acoustic duo. According to her Web site, Grace “stumbled upon a \$50 guitar in a forsaken corner of Linens N’ Things” during her freshman year of college and began drawing on her musical background and college creative writing experience to produce original art.

That experience with creative writing “began as kind of a fluke,” she says. “I took a random creative writing class freshman year and loved it.” Grace has always had a passion for the creative process and loves to listen to musicians or actors talk about how they make their art, so her current major, non-fiction creative writing, is a perfect fit. While she writes most of her songs outside of class, she says that their themes often bleed over into the non-fiction she writes for her major.

For Grace, a member of Intervarsity at Columbia (www.columbia.edu/cu/ivcf), those themes stem directly from a strong faith and identity in Christ. While many of her songs are not explicitly Christian, she hopes that by presenting thoughtful and intentional material, she can “phrase or package something in a way that makes people think differently.” The themes of redemption, social justice, and hope often figure prominently in her songs, and she strives

to create “a sort of connection or mutual human validation that happens when you can recognize your own emotional state in someone else’s work.”

In addition, Grace sees her creativity as a gift from God. “There’s a verse that says ‘every good and perfect gift comes from God’ (James 1:17),” she says, “and I think of music and artistic expression as a blessing, something above and beyond that He gives us.”

Before writing a song, Grace says she often feels as though an experience or idea has entered her mind and needs to be crystallized. She says that something mysterious happens when she “sits down to figure out what’s going on,” and feels “full” to the point of being uncomfortable, until she writes the song and releases the tension.

While many of the songs on *Soaked You In* grapple with ideas of romantic love, Intervarsity has influenced the prevalence of other kinds of love in Grace’s songs, particularly social justice. One song, called *Revolution*, demands a world where God’s justice has transformed the ways the privileged interact with the poor and oppressed; or, as she puts it, where “the man in the rags [says] hello to the man in the suit.”

Grace is currently working on her second production, a still-untitled, full-length album, which she wants to release by the

end of January. Beyond that, her plans are wide open. “I don’t want to be famous,” she says, “I would just really love it if I was able to build an audience over the years and travel and perform in lots of different places.” She hopes eventually to be able to sustain a living through her prolific songwriting (Grace currently churns out a few songs per month). Above all, in searching for truth and justice through her music, Grace seeks the feeling of contentment, goodness, and being blessed that she says comes after writing and playing a new song: “When that happens, I feel like God is talking to me.”

You can hear and buy Kayte Grace’s music on iTunes, MySpace (www.myspace.com/kaytegrace), and at www.kaytegracemusic.com.

By Kevin Plybon, Columbia '11



Kayte Grace, Columbia '11, has written and recorded an EP of six original songs entitled *Soaked You In*.

AN 'ISLAND OF HOPE AND CONFIDENCE'

Priest Helps New Yorkers See God's Grace in the Busyness

Like the city he loves and serves, Father George Rutler, Dartmouth '65, is himself a mosaic. Although from New Jersey, his accent sounds regal, due to time spent in England. A former Anglican priest, Rutler was drawn toward Roman Catholicism by the Saints and Catholics like John Henry Newman. Dressed in the full length, traditional priest's cassock, Rutler gives an air of seriousness, yet he is known among many for his humor.

Former New York Governor Hugh Carey called him "an amazing priest," and Eric Metaxas (Yale '81), the founder of Socrates in the City, referred to him as "a true intellectual."

As for the city in which Rutler preaches, the priest says he sees God in the everyday sunrises and the structures New Yorkers have built, through God's grace.

"In many ways, nothing is more beautiful than the sun rising over Brooklyn Heights," Rutler said. "The people there have done that. They are stewards of God's creation. When you look around the city, you see something people have built."

"It's a rather naïve or romantic vision that one sees God only in untouched nature. All through the Bible, God has people building cities and raising walls. We are stewards of God's creation." And, he says, God has entrusted that creation to us.

Have New Yorkers been good stewards? Yes and no, according to Rutler. "You have the worst and the best in people [in the city]," he says. He saw that firsthand on September 11, 2001—the day he was installed as pastor at Church of Our Savior, and he sees it in today's financial crisis.

"It was morally difficult to absorb it," he said, describ-

ing the "horror" of witnessing the Twin Towers crumble to the ground. Yet, amidst the tragedy, Rutler also witnessed courage and compassion. He knew many of the city's policemen and firefighters, and they asked him for blessing and absolution as they ran toward the danger. "I found that edifying, this heroic attitude on the part of all the people," he said. The New York City Council recognized Rutler for his own assistance at the Trade Center.

Rutler, who has ministered to people who work on Wall Street, has also found good amidst the veil of greed that surrounds the financial market today.

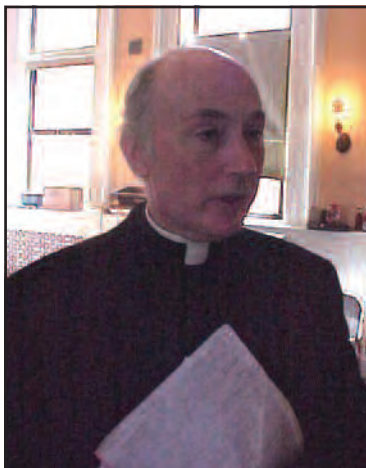
"I saw some very greedy people and some saintly ones," he said. "It doesn't have to do with what one has, but what one does with what one has." However, he believes that unreal expectations, laziness, and greed did breed a "cult of greed." People tried to insulate themselves from reality with money and things, he says.

"We are in a culture crisis; it comes from cult worship...when people lose their faith, culture becomes their faith," he said.

But Rutler stops short of pointing to one group for the financial crisis; rather, he sees the cause within human nature. He estimates he's heard roughly 50,000 confessions as a priest, and "everyone has the same struggle," he says. Maybe they have different circumstances, he explains, but everyone is involved in the same struggles.

And, he says, those struggles aren't only indicative of urban areas: "If you were in the desert, you would have the same problems; you just have more evidences of good and bad in the city."

"The word civilization means ability to live in a city," Rutler says. "The Bible begins in a garden, but ends in a heavenly city. It's only by God's grace that people can work



Father George Rutler, Dartmouth '65, is passionate about ministering in New York City.

**"The Bible begins in a garden, but ends in a heavenly city.
It's only by God's grace that people can
work together in New York City."**

together in New York City.”

And Rutler continues to serve his parish and New York City by helping people recognize that grace and hear God’s Word amidst the busyness and the noise. As former Family Court Judge Robert N. Going wrote in his blog about Rutler and his parish, “New York City is such a paradox. It is crawling with sin, sin of the worst kind, lost souls, drugs

and alcoholism, diminishment and despair.”

“Yet, in the midst of it all, are these islands of hope and confidence, oases of grace and blessings in abundance. It is the surest sign that He wasn’t kidding when He said, ‘I will be with you always.’”

By Eileen Scott, Senior Writer

‘LOVING GOD WITH ALL OF YOUR MIND’

Collins Chosen to Lead National Institutes of Health



It’s not surprising that gifted scientist Francis Collins, Yale Ph.D.’74, would become the director of the National Human Genome Research Institute, leading the team that unlocked the intricacies of DNA. But what did surprise many was when, in the announcement about the Human Genome Project, President Bill Clinton included God in the scientific equation.

“Today we are learning the language in which God created life,” said Clinton. “We are gaining ever more awe for the complexity, the beauty, and the wonder of God’s most divine and sacred gift.”

But for Collins, a self-described evangelical Christian, identifying God in scientific discovery was nothing new.

“Was I, a rigorously trained scientist, taken aback at such a blatantly religious reference by the leader of the free world at a moment such as this?” Collins writes in his book, *The Language of God: A Scientist Presents Evidence for Belief*. “No, not at all. In fact, I had worked closely with the president’s speechwriter in the frantic days just prior to [the] announcement, and had strongly endorsed the inclusion of this paragraph.”

In August 2009, however, some were surprised and others concerned when Collins was sworn in as director for the National Institutes of Health.

Justin D. Barnard, associate professor of philosophy and director of the Carl F.H. Henry Institute for Intellectual Discipleship at Union University in Jackson, Tennessee, questions Collins’s respect for human dignity in regard to embryonic stem cell research.

In an article for *Public Discourse*, published by the Witherspoon Institute at Princeton, Barnard points out that recently published National Institutes of Health (NIH) guidelines prohibit NIH funds from being used to derive stem cells from human embryos, but do permit the use of federal tax dollars for research on stem cell lines already derived from human embryos, provided that the embryos have already been destroyed.

Barnard’s concern is that, “In effect, the new guidelines provide an incentive to private research entities to obtain so-called ‘leftover’ embryos from fertility clinics and derive stem cell lines from them in order to obtain NIH research dollars to study the derived lines.”

The debate intensified in early December when, according to Evangelical Press, the U.S. government released 13 new embryonic stem-cell lines for federal funding.

As for the implications for Collins, Barnard writes, “Given his professed faith, one might naturally wonder how Collins

can, in good conscience, oversee a government agency that is effectively outsourcing the destruction of human life...Collins needs to come clean. Either he upholds the dignity of human life or he doesn’t. If he does, and he accepts the nomination to head the NIH, then it seems that he is deeply compromised as a professing evangelical Christian.”

Additionally, atheist and scientist Steven Pinker was quoted as stating, “I have serious misgivings about Francis Collins being appointed director of NIH. It’s not that I think that there should be a religious litmus test for public sci-



The appointment of Francis Collins, Yale Ph.D.’74, as Director of the National Institutes of Health has raised controversy among believers and nonbelievers.

ence administrators, or that being a devout Christian is a disqualification. But in Collins' case, it is not a matter of private belief, but public advocacy."

Pinker goes on to explain that the director of NIH is "a public face of science, someone who commands one of the major bully pulpits for science in the country." And having an unabashed Christian in that post is a problem for Pinker and others who believe faith and science do not mix.

For Collins, however, faith and science are inseparable.

At an event sponsored by the Pew Forum (www.pewforum.org) on *Religion and Science: Conflict or Harmony*, Collins summed up his conversion from atheism to Christianity through Jesus' commandment to "Love the Lord your God with all your heart, with all your soul, and with all your mind."

"With all your mind!" Collins explained. "Boy, that

doesn't sound like faith and reason are disconnected. If you go back to Deuteronomy, which is where this verse is coming from, the quote is, 'With all your heart and all your strength and soul.' But Jesus adds the word 'mind,' which I think we were supposed to notice...so I became a Christian on that basis."

How Collins leads the NIH with firm Christian principles remains to be seen, and may continue to be a source of surprise and controversy. But God's role in Collins's interpretation of the scientific facts remains clear.

"God's domain is in the spiritual world, a realm not possible to explore with the tools and language of science," he wrote. "It must be examined with the heart, the mind, and the soul—and the mind must find a way to embrace both realms."

By Eileen Scott, Senior Writer

AWAKENING THE IVY LEAGUE

Evangelist Chris White Preaches at Yale, Columbia, and Beyond



On July 8, 1741, in the small town of Enfield, Connecticut, Jonathan Edwards preached his famous sermon: "Sinners in the Hands of an Angry God." In the sermon, Edwards pleads with backslidden Christians and unbelievers to give their lives to Christ, and reject the many sins of the world.

Today, Evangelist Chris White preaches God's word at Yale University in New Haven, not too far from Edwards' famous Enfield site. Like Edwards, White pleads with this generation to come to Christ.

White, a 1987 graduate of Yale (A.B. History) has preached God's word on Ivy League campuses and countries throughout the world for the past 36 years. The New York City resident is a regular speaker at Columbia and Yale, assisting in evangelistic outreaches sponsored by campus ministries. He is also an elder at New Testament Missionary Fellowship Church in Manhattan, which meets in Lerner Hall on the Columbia campus and includes alumni from Columbia and Yale.

At Columbia this fall, White gave the evangelistic message during an outreach on Lowe Plaza with the a cappella group Jubila-

tion. At Yale, he helped lead bi-weekly Bible studies from 1971 to 1996 and has preached in many open-air settings on campus.

White believes his "calling" began as a little boy.

"I became a Christian as a teenager, then God shortly began to reveal to me that I was called to take His message to the lost," he said.

White entered Yale in the fall of 1973 and quickly began to befriend others on campus while preaching in between classes on the campus plaza. "I preached, but found myself arguing as well for my faith in Christ," he recalled. It was the arguing that led White to believe that something needed to change: "I began to pray more often for the campus, and my heart produced great love for my fellow students."

White's faith was tested in 1975, when he was unable to afford Yale's tuition and had to leave. "Though it was tough to leave, God had other plans," says White. Indeed he did. During his leave of absence from full-time studies at Yale, White says he received training for his full-time vocation today as an evangelist.

"Most people might have been dejected [and even angry at God], but I used the time



Chris White, Yale '87, has been an evangelist for the last 36 years on the campuses Columbia, Yale, and in places such as South America.

“When you pray for people, God begins to show you His heart for them. This is where true evangelism begins.”

to plant Bible studies on various Ivy League campuses and preach at New York City outreach events in the 70’s and 80’s,” says White. “God also spoke to me about cooperation with all Christian [ministries] as the key to reaching campuses for Him.”

With a fresh vision for campus and a new burden to see the campus Christians work as “one” to share their faith, White re-entered Yale in 1985. He became involved in various campus ministries and even sang in Yale’s famous choral group, Living Water.

White’s ministry to Ivy League campuses continued after graduation when he helped to create evangelistic outreaches at Columbia, in churches throughout New England, and at the Lambs Theater in Times Square (which continues even today).

Yet, no matter how much he was involved in local ministry, White could not shy-away from his growing passion for other nations. According to White, while attending a predominantly Colombian church at Yale, he received a dis-

cerning word from a lifelong missionary to Latin America about praying for the country of Colombia.

“That began what is now 36 years of prayer for revival in Colombia,” he said. It was during his prayer time for Colombia that he developed a “heart” to take Christ’s message of love and forgiveness overseas to the country. “When you pray for people, God begins to show you His heart for them,” he said. “This is where true evangelism begins.”

As White reflects on 36 years ministry as an evangelist, he believes that there is one common denominator that defines people of this generation: they are looking for meaning. “It is the message of the God’s love and His Son’s death on the cross that brings true liberty,” he said. “The many places I have preached, from NYC to Bogota, I have come to realize that it is only Christ that can satisfy the hunger that rests within a human being’s heart.”

Read more about Chris White and his ministry at www.cnwhite.org.

By Brandon Michael Duck, Columbia, SEAS, ‘10

HARVARD ALUMNUS LEADS HOMELESS CHURCH

San Francisco Congregation Faithfully Supports Missions



Editor’s note: this article originally appeared in Pentecostal Evangel, an Assemblies of God publication. Evan Prosser ’64, the senior pastor of The Homeless Church of San Francisco, is a Harvard alumnus. Used with permission.

On the bustling streets of San Francisco you can see them every day, more than 14,000 strong, pushing beaten-up shopping carts full of tattered belongings, groping through dumpsters and back alleys for their daily bread, or standing idly among the busy throng, their vacant gazes and world-weary expressions telling stories of untold heartache, wasted lives, and lost hope.

They are the homeless of the Golden Gate City, part of a burgeoning population of lost souls who wander the streets of countless communities across America. But to Pastors Evan and April Prosser, they are people with faces, names, and hearts that cry out for help and healing. And

they are the heart of the Prossers’ vibrant San Francisco Assemblies of God congregation, appropriately named The Homeless Church.

How God has moved on the members of this non-traditional congregation to partner with a young missionary to take the saving power of Jesus Christ to a land thousands of miles away is a story that is challenging other churches small and large across the nation.

“Homeless people are just like anybody else out there trying to make their way in life,” explains Evan, a Harvard graduate and 1960s hippie who, with his wife April, left the pastorate of a conventional church several years ago to answer God’s call to live and minister among San Francisco’s homeless. “It’s just that these folks have been knocked down one too many times and have stopped getting up to try again.”

But while defeat and discouragement have enchained these people of the street in a desperate cycle of misery, God

is powerfully using the Homeless Church to heal and transform lives every day. “These precious men and women are like diamonds in the rough, waiting to be polished by the power of the Holy Spirit,” says Evan. “When God brought us to San Francisco, He told us, ‘There’s gold in them thar hills!’ And it’s our job to mine it out. God’s going to get value down here.”

In 1994 God’s call led Evan and April to purchase and move into an old school bus, which they now call home. “We felt compelled to cast in our lot with the people God was calling us to minister to,” says Evan. They quickly discovered that the homeless community is composed of people who have come from all walks of life. “One of our very first contacts was a woman who

had worked for NASA,” recalls Evan. “She got caught by alcohol, lost her job, and was out on the street with her young daughter living in a van. I gave her my Bible when we first met her.”

As Evan and April lived and moved among San Francisco’s homeless, they quickly realized the potential for lives transformed by the simple work of the gospel. “We didn’t have any problem seeing beyond the current trouble and issues in the lives of these people” says April. “Right from the start God gave us the eyes of His Spirit to clearly see what He wanted to do with these lives.”

And as one by one lives are being transformed and empowered through the gospel, these same individuals have begun to reach out with the love of Christ to their community—and beyond. That is precisely what happened when missionary LaDawn Rance called Evan and asked for the opportunity to share her heart for the people of the Dominican Republic with his congregation.

As with all A/G missionaries, LaDawn raises her support by appealing directly to pastors and churches. But unknown to LaDawn, the Prossers’ congregation was composed of homeless individuals and families lacking



Rev. Evan Prosser, Harvard '64, left the pastorate of a suburban church in order to launch a homeless church in San Francisco.

enough even for their own needs, let alone extra to give to missions. Recalls Evan, “When LaDawn called me and asked to have a service at our church, I basically told her, ‘I would love to, but our members are homeless and don’t have any money.’”

That did not deter LaDawn, who asked to come anyway, just to share her vision and ask for prayer support. “I knew that no matter what, I wanted to be able to share my heart,” she said. “And even if they couldn’t do anything else, I knew they could help me through prayer.”

LaDawn was one of the very few missionaries who had ever requested to come to the Homeless Church, and Evan invited her to speak at one of the outdoor services. The awesome move

of God that happened at the simple gathering has continued to impact not just the Homeless Church, but other congregations and Christians who have heard the story of unselfish giving to the work of the gospel.

As Evan introduced LaDawn that morning, he did so with some trepidation, realizing that the men and women there had little or no money to give. “But a wonderful thing happened as I was standing there talking with my hands open,” recounts Evan. “People came up and began putting money in my hands. At that point they hadn’t even heard from LaDawn, but the Lord moved and things just broke wide open. We were all very moved.”

That Sunday The Homeless Church received an offering of \$19, and followed up the next Sunday with \$72. “You could just sense that something had begun there in the hearts of the people that God was going to use for His glory,” says Evan.

Many of those attending The Homeless Church earn what little money they have by collecting and selling aluminum cans to local recycling centers. April Prosser encouraged them that if they would commit just a few of those cans each month to LaDawn’s work in the Dominican Re-

“These precious men and women are like diamonds in the rough, waiting to be polished by the power of the Holy Spirit.”

public, God would honor their faithfulness.

And He has. Currently The Homeless Church is collecting an average of \$50 per week for LaDawn’s ministry. Evan explains that it is a step of faith that has stretched him and blessed his congregation with the joy of pouring themselves into the work of God’s Kingdom.

“Every Sunday I remind them of the support they have given LaDawn’s ministry and tell them how what they are doing is lighting a fire in the hearts of others to support God’s work throughout the world,” he says. “Then I hold out my hand, and they come up and start putting in money—a few coins, maybe a dollar, and sometimes \$5 or even \$10. It’s a sacred moment of worship that I know deeply touches the heart of the Father.”

The response is beyond the comprehension of many. Here are individuals with no money or means of support, struggling and living by faith each day for every mouthful they eat. Yet they give what they have with joy and a sense of expectancy at what God will do with their gifts. “They see this as an opportunity to give back to God, who has done so much for them,” explains Evan. “I was trying for years to get people to tithe on even the little they have, and that wasn’t very successful. But this just began to happen,

and I’m surprised, blessed, and moved every Sunday.”

For LaDawn Rance, being supported monthly by a congregation of homeless people has been a humbling and moving experience. “I feel challenged and honored to be somebody that these people believe in, and somebody they want to partner with to be Kingdom-builders, even though they don’t have anything themselves,” she says. “It has made me know that God is in charge, and even in the midst of impossible circumstances, He can still touch people’s hearts.”

To Evan, the steps of faith his congregation has taken to be a part of missions offer a huge challenge to conventional churches everywhere. “God’s heart is with missions,” he says. “As a pastor, one of the greatest things I can do is to give my people a chance to be part of the work of the Kingdom.”

The response of the Homeless Church to God’s heart for missions has raised Evan’s level of expectation. “I was asking for cans to crush, and they came up and put five or ten bucks in my hand,” he recalls. “This missions call has got a hold of their hearts, and it has made me realize as a pastor that people want an opportunity to give to God who is already touching their lives. I am absolutely convinced that if churches everywhere would commit to giving to missions, God would bless mightily in ways they can’t even imagine.”

ABOUT • MINISTRY

GETTING IN TUNE WITH GOD

Retreat Encourages Students to Re-evaluate Priorities

B More than 60 students from Brown University and a handful of New England colleges were encouraged to be “in sync” with God’s assignments for their lives during a fall retreat in Connecticut.

The students, including participants in Brown’s Athletes in Action (www.aiaat-brown.com) and College Hill for Christ (www.collegehillforchrist.com), trekked to the town of Ashford for Campus Crusade for Christ’s (www.ccci.org) annual Fall Getaway for colleges in southern New England. Highlighting the retreat were messages delivered by Rev. William Mathis, an associate chaplain at Brown.

“Many students left re-evaluating the

state of their personal relationship with God,” said Lisa Gomi ’10, a student leader in College Hill for Christ. “The messages at the retreat forced students to focus on how their studies, their future plans, and their everyday lives reflect God—and, if not, what to do to remedy that.”

Likewise, Mathis encouraged students to cultivate a “relationship where we are in tune with God and can hear his voice or feel his direction clearly in our lives, which, in turn, inspires us to overcome obstacles for the calling he has for us,” Gomi said.

Mathis, a former attorney, earned a master of divinity from Harvard University in 2002.



Rev. William Mathis, M.Div. Harvard '02, spoke to students at Campus Crusade for Christ's Annual Fall Getaway.

Student leader Phillip Grice also said he was inspired to allow God to play an active role in his academic and personal arenas. “God has put me here, and he has something for me to do—no matter the situation or trial, however mundane it may be,” said Grice, ’10.

Staffers with Crusade noted other highlights of the weekend at the Evangelical Christian Center, which included the time students spent in solitary prayer and enjoying fellowship activities.

“One thing a lot of students love about the fall retreat is they are able to connect with God and get some rest,” said Jarrod Lynn, a staffer with Crusade’s outreaches at Brown. “They get alone time with God. They get to kind of think and reflect.”

Likewise, a highlight of the retreat was “seeing the students connect with one another over the Bible,” said Brodie Herb, staffer with College Hill for Christ. “During our fire on Saturday night, students were gathered in a circle—Bibles open on their laps—and engaged in spirited conversations over doctrine.”

As well, the students took breaks for recreational activities, and they received a lesson in swing dancing from Susie Lynn, a staffer with Crusade at Brown. The Evangelical Christian Center offers indoor swimming, basketball, and volleyball, as well as pool tables, ping-pong tables, and carpet ball. The swing dancing lesson formed the basis for lively discussions among men’s and women’s groups about gender roles and relationships.

“It was really interesting,” said Sthefany Alviar, ’12, a student leader with Brown’s Athletes in Action.

More importantly, Alviar said she felt inspired to expand her efforts to minister to the needs of her basketball teammates at Brown. “I grew a lot that weekend.”

Gomi agreed, adding that many students were touched by Mathis’ encouragement for students to be active in their Christian service. “I, personally, felt that the message came at a great time because many students were stressed with the upcoming midterms,” she said.

By Catherine Elvy, Staff Writer

INTEGRATING FAITH, REASON, AND VOCATION

Veteran Campus Leaders Launch Ministry at Dartmouth

DARTMOUTH After nearly thirty years serving with Campus Crusade for Christ (www.ccci.org), much of it at Dartmouth College, Kent Dahlberg and his wife Denise have launched Integrare, a new ministry that seeks to integrate faith, reason, and vocation within the campus culture.

Pronounced *in-teh-GRAR-ay*, the word is Latin for “to shape or blend into a whole.” And through this new ministry, the Dahlberrgs hope to help students, staff, and faculty at Dartmouth develop a sense of wholeness when it comes to understanding and living out their faith as Christians.

The Dahlberrgs were inspired to impact campus culture while working with students at Brown University during the 1980s. It was then, they say, the national director of Campus Crusade’s faculty ministry imparted a vision for “evangelizing the culture so you can disciple the individual.”

Denise’s experience studying and ministering in Europe reinforced this principle. “When the biblical worldview is stripped out of a culture, it erodes presuppositions affirming God and His reality,” she explains. “As that happens, the Gospel has no solid foundation on which to stand. Its message makes less and less sense to people. Post-modern academia is moving America in the direction of Europe. That, in turn, is making our cultural soil less hospitable to the seed of the Gospel.”

Kent agrees and points to a recurring survey conducted by Dartmouth. Incoming freshmen are asked a wide range of questions, including, “Do you believe in God?” About 85 percent of first-year students indicate “yes.” When that same question is asked as part of an exit survey four years later, the percentage of graduating seniors who affirm belief in God is nearly cut in half, to 43 percent.



Former Campus Crusade staffers Kent and Denise Dahlberg recently launched Integrare, a new ministry at Dartmouth.

“These data show how pivotal the college years are to a person’s belief system,” says Kent. “Today’s academic culture affects a student’s plausibility structures. Over time, the claims of Christ become less plausible to many young people. Obviously, if you decide you no longer believe in God, then core issues in the Gospel like Jesus’ identity and message are reduced to the level of fairy tales.”

Adding to that, he says, “Faith and reason are often viewed as mutually exclusive. Yet, historically in the church, there has been a beautiful marriage between the two.”

Integrare hopes to bring that relationship to the forefront by providing resources and encouragement to staff and students that will elicit thought and conversation regarding how a person lives and works in the academy and beyond.

According to the Dahlbergs, Integrare forms the next phase of their vision to evangelize the culture in order to disciple individuals. “Integrare allows us greater flexibility to move in new directions as opportunities arise at Dartmouth.”

Relationships made throughout the past two decades—at Dartmouth and elsewhere—have, they say, “opened doors to speak into the culture on campus.” For example, they have participated in academic panels, hosting speakers and debates, creating discussion roundtables, and serving on Dartmouth committees related to moral issues and religious life.

Additionally, they have formed extensive relationships with professors, administrators, and students. “We come alongside and encourage them in areas of faith to develop a sense of their particular calling,” says Kent. “We stir them to ask the questions, such as, ‘What does it mean to be a Christian in economics?’ and ‘What does that mean in the

21st century?’” Integrare offers students and faculty opportunities to come together to discuss these issues. “This is the essence of integrating one’s faith into other major areas of day-to-day life,” he says.

Integrare also comes alongside existing campus ministries to impact the campus for Christ.

“Our ministry is not attempting to replicate the excellent work other [organizations] are already doing on campus, in terms of traditional ministry activities,” says Kent. “For example, we don’t host a [large, weekly] meeting or a range of [small] Bible studies. Instead, our objective is to augment those important baseline activities, looking for every opportunity to create dialogue and discussion in the academic arena for the Christian worldview.”

Another component of *Integrare* involves linking Christian alumni to students. “Faith-oriented students are hungering for connection to seasoned Christian men and women who can help guide them as they evaluate, prepare for, and enter various career fields,” says Kent. Alumni, he believes, offer the intellectual depth, career achievement, and practical experience in the real world to fill that need.

Ultimately, the Dahlbergs are quick to point out that no one person or ministry can change a culture. “We labor alongside others who share a similar vision of integration—including faculty, administrators, graduate and undergraduate students, as well as alumni—to bring the Christian worldview from the margins into the center of today’s marketplace of ideas.”

By Eileen Scott, Senior Writer

Incoming freshmen are asked a wide range of questions, including, “Do you believe in God?” About 85 percent of first-year students indicate “yes.” When that same question is asked as part of an exit survey four years later, the percentage of graduating seniors who affirm belief in God is nearly cut in half, to 43 percent.

A PRESCRIPTION FOR SPIRITUAL HEALTH

Expert Addresses Medical Evangelism with Students, Staff

P
PENN

Just as Christ told his followers that they were the “salt of the earth” and the “light of the world,” believers who work as medical providers are ordained to reflect those callings.

That was one of the key messages from Bob Snyder, president and founder of International Health Services in Valley Forge, Pennsylvania, when he spoke to Christian staff and students at the University of Pennsylvania on November 6.

The former emergency physician oversees a medical mission aimed at equipping doctors, dentists, and other healthcare professionals to integrate their faith into their practices.

Snyder’s appearance was co-sponsored by Campus Crusade for Christ’s Faculty Commons branch at Penn (www.ccci.org), Penn Faculty-Staff Christian Forum (www.upenn-fscf.org), and Penn Medical Fellowship.

Evangelism, especially in the medical field, should be founded in prayer, Snyder told the crowd of nearly forty providers and students.

“It always begins with prayer. Your own spiritual vitality is critical,” Snyder said. “If you’re not connected to God, you’re not going to make a difference.”

Snyder urged medical personnel to use wisdom when they encounter opportunities to share their faith. “You need to be salt; but there are all kinds of salt, including sea salt,” Snyder said.

Along those lines, Snyder recommends medical workers share their faith in “small doses” and carefully monitor responses.

When patients are open to discussing faith, providers should proceed with caution and assess individual background and needs. “In medicine, the people who succeed ask the right questions,” Snyder said.

One way to gauge a patient’s relationship with Christ is to ask about family spiritual heritage. Often, patients will

open up during such a conversation.

“Physicians ask personal questions, but doctors are afraid to ask spiritual questions,” Snyder said.

Questions to assess spiritual history can include, “Do you have a faith that helps you in a time like this?” Providers might also ask about membership in a “faith community.”

Follow-up questions can include, “May I give you a

book to read?” As well, providers can offer to connect a patient with a local pastor, hospital chaplain, or someone in a similar situation.

As providers interact with patients, they should remember to approach them with permission, respect, and sensitivity.

Medical providers should be aware that patients can possess emotional, intellectual, and volitional barriers that could make them less open to Christ’s Gospel. Likewise, medical personnel should avoid antagonistic

conversations.

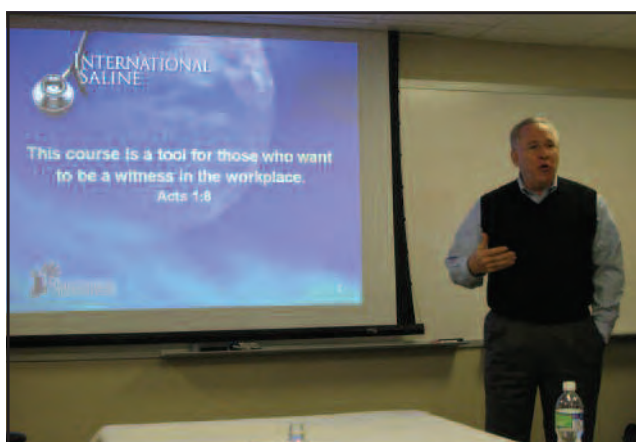
“Confrontational evangelism in the medical environment is unethical,” Snyder said. “There are a whole series of dynamics that you have to be aware of. You need to know what your environment will allow.”

It is especially critical for believers in the medical field to avoid bringing up politics or controversial subjects. “When you’re taking people on a journey, don’t mix anything with Jesus,” Snyder said.

As well, Snyder often refers to himself as a “follower of Jesus” – rather than a Christian – to avoid misperceptions in some settings, especially when he is uncertain about religious backgrounds.

Ultimately, health care providers should not be ashamed of their faith, said Snyder, who referenced Colossians 4:3-6.

The Scripture passage instructs, “And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ... Make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.”



Dr. Bob Snyder speaks to the Penn Community about serving the Lord through the health care profession

David DeHuff, who oversees Crusade's outreach to faculty in Philadelphia, said participants in Snyder's session received confidence to integrate their faith into the academic and medical communities.

"At a place like Penn, there are a lot of believers who want to share their faith and are concerned about lost people around them," DeHuff said. "Christians in these environments want to be faithful to the Lord and to their employer. Bob enables people to live in both worlds and be

faithful."

As for Snyder, the longtime physician is confident that faith has a place in medicine. Snyder told providers and students that a "deep, personal faith" can impact a patient's outcome. "Any faith is better than no faith" when it comes to health outcomes, he said.

Furthermore, "the most powerful medicine on the earth is the Gospel," Snyder said.

By Catherine Elvy, Staff Writer

UNDERSTANDING THE NET GENERATION

Social Networking Sites Blur Boundaries, Creates Confusion in Young People



Students at the University of Pennsylvania are highly motivated and deeply shaped by their immersion in a digital culture.

That was among the key messages from a series entitled "Understanding Today's Student Culture," which was hosted by Penn's Faculty Commons, (www.faculty-commons.com), an outreach of Campus Crusade for Christ to academicians. Faculty Commons held the series in October to give professors and staffers insight into the mindset of the so-called "Net Generation."

Many of the discussions were based on a series of articles in the spring 2009 issue of *The Hedgehog Review* that explored youth culture. The journal, produced by the University of Virginia's Institute for Advanced Studies in Culture, probed teens' use of the Internet, medical treatment of anxiety, and other trends related to adolescence.

At Penn, the lecture series gave faculty "greater compassion for students and even their own children who are of high-school and college age," said David DeHuff, Philadelphia representative for Faculty Commons. "It helped people see this new subculture that students are in is a mixed bag with both some positive features and some negative consequences."

In particular, today's students are in almost "perpetual contact" with their peers via social-networking sites, according to *The Hedgehog Review*. Along those lines, Penn faculty probed the obsession of students with these sites and the resulting spiritual implications. "It becomes absorbing,"

DeHuff said. "Some of these students use Facebook multiple times a day but check their e-mail once a week."

Of specific concern, students are sometimes confused about the boundaries between offline and online behavior. With constantly blurred lines, some students have difficulty understanding and maintaining discretion.

Namely, students "tend to have a hard time putting boundaries around their private lives and relationships. It tends to get publicized. Everything is published," DeHuff said. "Sometimes, others take advantage, exploit, and do damage."

Furthermore, many students need to concentrate on building social skills for "real" relationships and professional interaction. Turning to social-networking sites, "can be a boon" for shy youths, DeHuff said. But, it also can be a crutch.

"It can cut them off from real, embodied, face-to-face relationships and face-to-face dynamics," DeHuff said.

At a practical level, the Internet and wireless communications offer valuable tools. However, today's students "tend to

be less focused because they're multi-tasking through media," DeHuff said. "Quite often, too much of a good thing has adverse reactions."

Consequently, believers need to approach the Internet with spiritual awareness and an important recognition of the "human" element of communication in cyberspace, said Steve Huber, pastor of Liberti church in Philadelphia's Fishtown.

According to Huber, Christians of all ages need to ask



David DeHuff, Philadelphia representative for Faculty Commons (pictured with his wife Janet), said his ministry's recent lecture series gave faculty "greater compassion for students."

“Students tend to have a hard time putting boundaries around their private lives and relationships...Everything is published.”

themselves if they are using the “virtual world” to pursue wrong desires, vent, or complain. “If there is not a Holy Spirit ‘love filter,’ what’s going to happen?” he asked.

Also, believers should ask themselves if their “use of the new media is for others-centered edification or self-centered image control,” Huber said. “Is your use of the new media promoting real relationships or a virtual counterfeit of real relationships?”

As with all communications and activities, Christians should pause to consider their investment of time and effort. “What are you building with your life? Will it endure forever? Does the Lord Jesus rule your online world?” Huber asked.

Huber reminded Penn faculty and staffers that Ephesians 5:15-16 compels believers to make the best use of their time. He also said Christians should use the electronic media in positive ways to influence culture.

In addition to probing the influence of new media on students, participants in Penn’s Faculty Commons explored

external and internal pressures on students to achieve high-performance standards. Some of the stress originates from so-called “helicopter parents” who hover over their college-aged offspring, and some of the pressure can manifest in obsessions and feelings of inadequacy and sadness, according to *The Hedgehog Review*.

The challenges of dealing with performance expectations can be especially tough at Penn. “A lot of students in the Ivy League got here by sort of having the ‘Midas touch.’ Everything they touched turned to gold,” DeHuff said. “They get here and find out that they are ordinary among their classmates.”

Faculty can help freshmen with that adjustment by “just being regular people around them,” DeHuff said. “Faculty members are there to help guide the next generation in their discovery of their calling and what they need to do to be equipped for that calling.”

By Catherine Elvy, Staff Writer

ADVERTISE YOUR SCHOOL, MINISTRY, OR BUSINESS IN:

THE IVY LEAGUE CHRISTIAN OBSERVER



Each quarter, the Ivy League Christian Observer is read by people who care about the spiritual well-being of our future leaders. By advertising with us, you can connect your ministry, business, or school with this special audience.

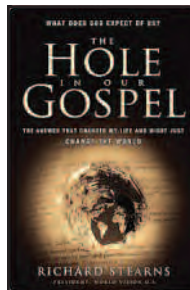


The Ivy League Christian Observer is a publication of Christian Union.

For advertising information, contact Managing Editor Tom Campisi: ILCOEditor@Christian-Union.org.

ALL IVY

World Vision President Poses ‘Hole in Gospel’ Challenge



The Hole in Our Gospel, written by World Vision President Richard Stearns, Cornell '73 and Wharton Business School '75, has been developed into a six-week challenges for churches called “The Hole in Our Gospel Six-Week Quest.”

The Hole in Our Gospel, written by World Vision U.S. President Richard Stearns, Cornell '73 and Wharton School of Business '75, is challenging Christians in a new way through “The Hole in Our Gospel Six-Week Quest.” This campaign challenges churches to engage their congregations in 42 days of action and awareness, based upon Stearns’ question, “What does God expect of us?”

The Quest materials include a DVD with documentary-style interviews with Richard Stearns, as well as a study guide and a companion Web site.

Ministry Distributes Updated Darwin Classic at Top Schools

Living Waters Ministry distributed 170,000 copies of Charles Darwin’s *Origin of the Species* on 100 of the nation’s leading universities in November. The book is a special 150th anniversary edition that includes an introduction by evangelist Ray Comfort.

According to Comfort, the introduction “lists the theories of many hoaxes, exposes the unscientific belief that nothing created everything, points to the incredible structure of DNA, and notes the absence of any undisputed transitional forms.” The introduction also “counters the claim that creationists are ‘anti-science’ by citing numerous scientists who believed that God created the universe.”

Living Waters Ministry distributed 170,000 copies of Charles Darwin’s *Origin of the Species* to students at 100 of the leading universities in the United States. The special 150th Anniversary edition included an introduction by evangelist Ray Comfort.



Princeton Faculty Support Pro-Life Week

More than a dozen faculty members of Princeton University attended a pro-life, pro-family reception October 7 as part of Princeton Pro-Life’s Respect Life Week.

“That’s a lot of professors for an Ivy League university showing up and standing up for pro-life,” Professor Robert George, Harvard Law '81, told the crowd that also included dozens of staff, visiting scholars, students, clergy, and community members.

George offered an update on national issues involving abortion, same-sex marriage, and embryo research. Likewise, students from Princeton Pro-Life (www.princeton.edu/~prolife) and the Anscombe Society (blogs.princeton.edu/anscombe) shared developments.



Princeton Professor Robert George, Harvard Law '81, addressed the crowd at the pro-life, pro-family reception held during Respect Life Week.

BROWN

Scripture Reading, Singing Mark ‘Lessons and Carols’ Celebration

The Annual Service of Lessons and Carols was held at Brown on Sunday, December 6 in Sayles Hall. The event, which celebrates Christmas through the reading of scripture from the Old and New Testaments and the singing of carols, is rooted in a corporate worship service that dates back to 1880. This was the 93rd celebration of the service at Brown.

The university chorus and the university brass performed during the event, as did the university organist.



Sayles Hall was the site of the 93rd Celebration of Lessons and Carols held at Brown during the Christmas season.

Basketball Player Applies Full-Court Press



Brown basketball player Stefany Alviar '12 passes on her faith to fellow teammates through Athletes In Action's outreach to women.

A Brown University basketball player was so touched by her experience with the Athletes in Action (AIA) Ultimate Training Camp that she returned to campus this fall with a determination to minister to her teammates.

Stefany Alviar '12 started an informal support group with a spiritual emphasis for the women's team, and helps lead AIA's outreach to women athletes at Brown. Alviar also serves her team by assisting as a player-coach.

Alviar said she was especially influenced by attending AIA's summer camp in Colorado. "It really opened my eyes and my heart," Alviar said. "This is where God wants me working."

Difficult Questions Discussed at Dinners

Leaders of Brown University's Athletes in Action (www.aiaatbrown.com) spent part of the fall semester equipping students to minister to their teammates through a series of dinner discussions.

Students were treated to dinner on Monday evenings at the Judson House, where they spent time probing topics including suffering, predestination, God's will, and evolution.



Members of Athletes in Action at Brown discuss issues of faith during a Monday night dinner discussion.

"Students come because they have questions and their teammates have questions," said Jarrod Lynn, ministry director and Brown alumnus, '05, *07. "The students get connected over a home-cooked meal."

About fifteen students participated in the fall series. The ministry held its first dinner series in fall 2008.

COLUMBIA

Retreat Focuses on Identity in Christ

Nearly sixty students participated in a fall retreat with Korean Campus Crusade for Christ at Columbia University (www.columbia.edu/cu/kccc). The retreat, held at the Black Creek Sanctuary in



Korean Campus Crusade for Christ held its fall retreat in Vernon, New Jersey.

Vernon, New Jersey, centered on embracing an identity in the Gospel and becoming Christ's ambassadors on campus. The Reverend Kee Won Huh, University of Pennsylvania '98, was the speaker. Ministry leaders noted that the two students who accepted Christ as Savior during the retreat are now participating in Bible studies.

Jubilation Holds Winter Concert



The Christian A cappella group Jubilation held its winter concert at Columbia on December 13.

Columbia's Christian a cappella group, Jubilation, held its annual Winter Concert on December 13. The singers performed several songs, many of which were arranged by Jubilation members. During the concert, some members of the group

gave their personal testimonies as a means of sharing Christ with the audience.

According to one concert coordinator, "The Winter Concert is a great way for our group to spread the Word of God through music and share the love of God to our fellow Columbia Christians and non-Christians as well."

A Christian Union grant helped fund the event.



Philosopher and theologian Peter Kreeft spoke to the Columbia community regarding the question, "Does Heaven Make An Earthly Difference?"

Peter Kreeft Part of 'Afterlife' Series

Well-known philosopher and theologian Peter Kreeft, Ph.D., was the Rodzinka Guest Lecturer at Columbia, a presentation sponsored by the Columbia Catholic Ministry.

Kreeft's topic for the December 16 lecture was "Does Heaven Make Any Earthly Difference?" The presentation was part of a unit of broader study on the afterlife. Kreeft is a profes-

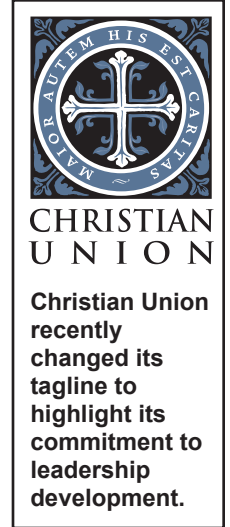
sor of philosophy at Boston College and at The King's College in New York City.

New Christian Union Tagline Reflects Mission

Christian Union recently changed its tagline to "Developing Christian leaders to transform culture."

"The new tagline more clearly describes Christian Union's mission to develop godly leaders to change our secular culture," said Christian Union Founder and President Matt Bennett, Cornell '88, MBA '89.

Christian Union continues to focus its efforts on the eight Ivy League Universities, as these schools produce 50 percent of the nation's most influential leaders. Because 93 percent of students on these campuses have no regular Christian influence in their lives, Christian Union, by God's grace and with the help of ministries, seeks to bring "sweeping transformation" to the Ivy League.



CHRISTIAN UNION

Divine Appointments Are Part of God's Plan

Christian Union Ministry Fellow Scott Jones, Cornell '04, challenged attendees to share their faith at Christian Union's luncheon for Princeton University staff in October.



Believers across the Ivy League need to be open to divine opportunities to share their faith, said ministry fellow Scott Jones, Cornell '04, during Christian Union's October luncheon for Princeton University staff. Jones' comments came as he shared about a summer mission trip to Australia involving Princeton Faith and Action (www.pfanda.com), Christian Union's leadership development ministry on campus. At the November luncheon, Rev. Boyd Hannold, senior pastor of Princeton Alliance Church, challenged Christian Union ministry fellows and university staff to seize the opportunity to reach the Princeton campus.

CU Hosts Ivy League Prayer Conference

The annual prayer conference sponsored by Christian Union was held December 6 and 7 at the Trinity Conference Center in West Cornwall, Connecticut. The event brought together 18 ministry leaders from around the Ivy League for a time of retreat, prayer, and worship. Participants came away refreshed and encouraged after seeking God and praying for His will to be done in the Ivy League.

The featured speakers were Rev. Carlos Ortiz from Concerts of Prayer Greater New York City (www.cognny.org) and Jim Runyan from the Christian consulting organization RSI (www.rsi-stewardship.com).



Carlos Ortiz of Concerts of Prayer Greater New York was among the speakers Christian Union's Ivy League Prayer Conference.

CORNELL

Speaker Offers Hope to Skeptics

Dick Keyes, Harvard '64, was the featured speaker at the Graduate Christian Fellowship Retreat in Cleveland, New York, on October 17. The author and director of L'Abri Fellowship in Southborough, Massachusetts, discussed the role of cynicism and sentimentality in one's attitudes toward God, life, the church, and more.

Keyes, who wrote such works as *Beyond Identity*, *True Heroism*, and *Chameleon Christianity*, is currently working on a book about cynicism.



Dick Keyes, Harvard '64, (pictured with his wife Mardi) spoke at the Graduate Christian Fellowship Retreat.

Cornell Students Take to the Streets

Members of Campus on a Hill at Cornell (<http://rso.cornell.edu/campusonahill/>) joined fellow students in volunteering for Into The Streets, an annual day of service in Ithaca, New York. This student-led program, sponsored by the Cornell Public Service Center, organized the students to volunteer within the Tompkins County community around campus.



Members of Campus On A Hill at Cornell participated in the annual Into The Streets community service project this fall.

Billed as Cornell's largest day of service, Into The Streets attracts hundreds of student participants and involves more than thirty service projects throughout the county.

Billed as Cornell's largest day of service, Into The Streets attracts hundreds of student participants and involves more than thirty service projects throughout the county.

Alumnus Reveals 'Secrets of Arimathea'



Joe Cervasio '69 signed copies of his latest book, *Now Or Never: The 11 Secrets of Arimathea*, at the Cornell Bookstore during Homecoming.

Joe Cervasio, Cornell '69, returned to his alma mater for an author's signing at the Cornell bookstore during homecoming weekend in October. The book, *Now or Never: The 11 Secrets of Arimathea*, takes readers behind the scenes of the crucifixion of Jesus Christ, as seen through the eyes of Joseph of Arimathea. Combining fact and tradition with didactic storytelling, Cervasio writes of the impact the crucifixion had on Joseph and his subsequent depression. This story of ancient Arimathea also has implications for life today, as readers learn "self-help" skills from the humble servant who helps restore Joseph.

DARTMOUTH

Ministry Teams Cross Cultural Lines

Roughly eighty members of Campus Crusade for Christ participated in "Cross '09," a cross-cultural ministry outreach that took place in New York City on November 8-11.

According to Tony Feiger of Christian Impact at Dartmouth (www.Dartmouthci.org), the purpose of the outreach was three-fold: "to make an evangelistic thrust into the biggest US cities, where the ratio of missionaries to students is very low; to train CCC staff in cross-cultural ministry; and to recruit staff to the biggest cities and CCC ethnic minority 'contextualized' ministries such as Impact, Epic, and others."



Staff from Campus Crusade for Christ at Dartmouth participated in cross-cultural outreach through "Cross '09" in New York City.

Students Volunteer for *Extreme Home Makeover*



Dartmouth students help a local family in need through ABC's *Extreme Home Makeover* program.

More than seventy Dartmouth students, in partnership with local Upper Valley non-profit organizations and volunteers, joined ABC's *Extreme Home Makeover* in building a home for a local New Hampshire family.

Students were encouraged to volunteer for the project through Dartmouth's William Jewett Tucker Foundation (www.dartmouth.edu/~tucker), which provides opportunities for community service as well as religious activities. The family receiving the home has eight children, one of whom has leukemia.

Koop Receives Rare Royal College Honor

Former U.S. Surgeon General C. Everett Koop, Dartmouth '37 and Cornell MD '41, received an honorary fellowship from The Royal College of Surgeons of Edinburgh on October 13 at the Hanover Inn.

Koop turned 93 a day after receiving the lifetime-achievement award, which is a prestigious honor for surgeons, and one not commonly given to Americans. Koop has been outspoken about his Christianity and his pro-life position.



Former U.S. Surgeon General C. Everett Koop, Dartmouth '37 and Cornell MD '41, received an honorary fellowship from The Royal College of Surgeons of Edinburgh.

HARVARD

Professor Addresses Harvard/Cambridge Relationship



The Reverend Peter Gomes, Harvard Divinity School '68, recently spoke about the historic and intellectual relationship between Harvard and Cambridge.

A Harvard University professor recently helped commemorate Cambridge's 800th anniversary. In a lecture entitled "Mature Reflections of a Child," Rev. Peter J. Gomes addressed the deep, historic relationship between Cambridge as parent and Harvard as child. Harvard University was first endowed by John Harvard, an alumnus of Emmanuel College, Cambridge, in the 17th century.

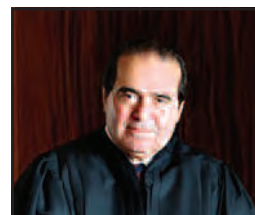
The presentation in October was part of a commemorative lecture exchange between Cambridge and Harvard. Gomes, who teaches a course on the history of Harvard and its presidents, is an honorary fellow at Cambridge.

Scalia's Pro-Life Views Explored

An essay in *Politics Daily* recently probed how much U.S. Supreme Court Justice Antonin Scalia's ardent Roman Catholic faith plays a role in his legal perceptions of abortion.

"While Scalia rejects the notion that his Catholicism directs his rulings, he does acknowledge that, like his religion, his insistence on the wrongness of *Roe* stirs his deepest emotions," according to Joan Biskupic, referencing the landmark abortion legalization case. Biskupic is the author of *American Original: The Life and Constitution of Supreme Court Justice Antonin Scalia*.

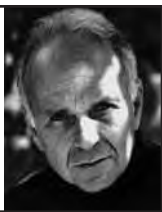
Biskupic also described Scalia, Harvard Law '60, as "passionately against the notion that the Constitution contains a right to abortion."



Supreme Court Justice Antonin Scalia, Harvard Law '60, does not believe the U.S. Constitution contains a right to abortion.

Dinner Discussion ‘Answers New Atheists’

Florida International University Law Professor Stanley Fish, Penn ’59, Yale Ph.D. ’62, spoke at the November gathering of The Cambridge Roundtable on Science, Art & Religion.



The Cambridge Roundtable on Science, Art & Religion (www.cambridgeroundtable.org) was held at Harvard on November 17. The dinner event included discussion featuring Harvard Law Professor J. Mark Ramseyer, Harvard Law ’82, and Florida International University Law Professor Stanley Fish, Penn ’59, Yale M.A. ’60, and Ph.D. ’62, who addressed the topic, *Answering the New Atheists*.

A Christian Union grant helped fund the event, which is geared toward Harvard faculty.

for prayer and worship. Students and faculty visited the tent throughout the day, night, and pre-dawn hours, wanting to spend time with God and fellow believers. “The Spirit seemed to help people let their guard down in the tent, which led to great times of ministry,” stated one participant.

The 24/7 Prayer Tent, an annual event at Penn, was partially funded by a Christian Union grant.

Penn Professor Brings Perspective to Religious Legal Theory Symposium

Penn Law Professor David Skeel was a featured participant in a recent symposium on the state of religious legal theory held at Seton Hall University.



A University of Pennsylvania law professor was one of the featured speakers in a symposium at Seton Hall University that assessed the state of religious legal theory.

David Skeel, who specializes in research involving Christian legal matters, spoke at Seton Hall’s Law School during the event on November 12-13.

Among its purposes, the symposium explored the contributions that religious convictions and perspectives can make to general legal theory and other arenas that seem unrelated.

Skeel, who writes on law and religion, serves as an elder at Tenth Presbyterian Church in Philadelphia.

PENN

Building Bridges to International Students

Regional leaders from Campus Crusade for Christ (www.ccci.org) recently visited the University of Pennsylvania as part of a national initiative to focus on outreach to international and ethnic students.



Penn Students for Christ held its fall retreat in November.

Cross ’09 was held November 9 to 11 on campuses across the country.

At Penn, the staffers helped support efforts by Dave and Katie Brindley to establish a Bridges International ministry, a Campus Crusade initiative.

As part of Cross ’09, the Brindleys staged an American wedding to show international students a key piece of national culture.

Prayer Tent Ministers to Hundreds

Nearly 200 people visited a 24/7 Prayer Tent at Penn from November 15–21. According to the event’s coordinators, the presence of the Holy Spirit could be felt among those gathering in the tent



A 24/7 prayer tent at Penn was visited by nearly 200 people this fall.

PRINCETON

Crouch Speaks at Manna Retreat

Cornell alumnus Andy Crouch, author of *Culture Making*, was the speaker for the Manna Christian Fellowship Fall Retreat, October 30 through November 1. The retreat is an annual event where students from Manna Christian Fellowship (www.princeton.edu/~manna) experience renewal and fellowship.

Crouch ’89 is also the editor of the *Christian Vision Project*, which is published by *Christianity Today*, and is a former campus minister with InterVarsity Christian Fellowship at Harvard.



Andy Crouch, Cornell ’89, was the speaker for the Manna Christian Fellowship Fall Retreat.

Princeton Confirms ‘Gender-Neutral’ Dorms



Spellman Hall is the site of a pilot program for gender-neutral housing at Princeton.

Princeton University plans to offer gender-neutral housing for upperclassmen in the 2010-11 academic year. In October, a key Princeton University official confirmed plans to establish a pilot program in Spellman Hall to *The Daily Princetonian*.

The plan will permit gender-neutral occupancy in the apartment-style rooms and eliminate the requirement that roommates must comprise four students of the same gender. In 2008-09, the Graduate School launched a pilot program to offer gender-neutral housing for graduate students.

Harvard, Brown, and Pennsylvania universities offer gender-neutral housing, and Yale University is exploring the idea.

Students Mourn at Princeton Pro-Life Vigil

Dozens of students involved in Princeton Pro-Life gathered October 9 at a candlelight vigil that honored and mourned the thousands of lives lost to abortion.



Princeton students mourned the deaths of thousands of aborted children during a Princeton Pro-Life candlelight vigil.

The vigil was the final in a series of events to mark Respect Life 2009. During the service near the Frist Campus Center, the students also recognized lives lost to euthanasia and embryo-destructive research.

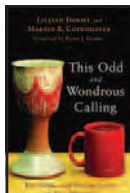
As well, Professor Robert George, Harvard Law '81, told the students their pro-life efforts are inspiring people involved in similar associations across the country.

YALE

Graduates’ Book Chronicles Pastoral Challenges, Joys

Martin Copenhaver and Lillian Daniel, Yale Divinity School graduates and co-authors of the book, *This Odd and Wondrous Calling: The Public and Private Lives of Two Ministers*, participated in a conversation and book signing with the Yale community in October at Marquand Chapel.

Both authors are former ministers in Connecticut. Copenhaver, '80 M.Div., served at Saugatuck Congrega-



Former ministers and Yale Divinity School graduates Martin Copenhaver '80 and Lillian Daniel '93 share the joys and challenges of being pastors in their new book, *This Odd and Wondrous Calling*.

tional Church in Westport; Daniel, '83 M.Div., was a minister at the Church of the Redeemer in New Haven. The book addresses the challenges and joys of the pastoral vocation.

Bush: America’s Prayers Affected Me

George W. Bush, Yale '68 and Harvard M.B.A. '75, recently spoke about how his faith in Christ helped him each day in the Oval Office.



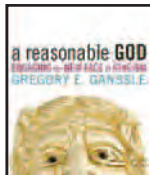
In his first public appearance since leaving the White House, former president George W. Bush, Yale '68 and Harvard M.B.A. '75, spoke anecdotally about his years in office to a gathering of roughly 15,000 people at a “Get Motivated” seminar this October in Fort Worth, Texas.

“I don’t see how you can be president without relying on the Almighty,” Bush reportedly told the crowd. “...I can tell you that one of the most amazing surprises of the presidency was the fact that people’s prayers affect me.” He went on to say that despite some bad days, all days were joyous because of the prayers offered on his behalf.

Professor Challenges Atheists, Steers Clear of Confrontation

Dr. Gregory Ganssle, a Yale philosophy professor and staffer at The Rivendell Institute, recently released his latest book, *A Reasonable God: Engaging the New Face of Atheism*. The book looks at the arguments against God by contemporary atheists like Richard Dawkins, Daniel Dennett, Christopher Hitchens, and Sam Harris, and responds to them in what’s been described as a “charitable, but challenging way.”

University of Notre Dame professor Peter Van Inwagen said, “Ganssle’s non-confrontational style of debate is commendable, a superb example of how one should discuss the arguments of those with whom one is in fundamental disagreement.”



Professor Gregory Ganssle recently released *A Reasonable God*, which addresses claims from contemporary atheists.

THE MISSION AND VISION OF THE CHRISTIAN UNION

Christian Union Founder Matthew W. Bennett Shares the Vision and Purpose of the Ministry



Following is the mission and vision of the *Christian Union*, which is printed in each issue of the *Ivy League Christian Observer* to keep new readers informed of the ministry's purpose and passion.

The mission of the Christian Union, by God's power and with the help of other ministries, is to change the world by bringing sweeping spiritual transformation to the Ivy League universities, thereby developing and mobilizing godly leadership for all sectors of society.

It's an ambitious vision, but it's what God has called us to give our lives to. We have a deep passion to see Jesus Christ honored and exalted at the eight Ivy League universities (Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton, and Yale). As you may know, these universities were established many years ago to bring praise and honor to Jesus Christ, but have drifted far from their moorings. For example, Yale was founded in 1701 by the colonists of Connecticut, and in 1726, Yale College laws, reflecting the students' and university's devotion to Jesus Christ, ordained that: "Every student shall consider the main end of his study to know God in Jesus Christ and answerably to lead a godly, sober life."

The contrast with today could hardly be more startling. The former assistant dean of Religious Life at Princeton stated of all the faculty on campus that he ministered to, evangelical Protestants were the most fearful of disclosing their religious beliefs to others out of fear of discrimination and ridicule. At Dartmouth, the administration tried to ban the distribution of the book *Mere Christianity* a few years ago until media attention forced them to back down. In spite of all the rhetoric on campus about the "free exchange of ideas," there is in many quarters, an intense hostility to Jesus Christ. Reflect on the fact that on every Sunday, al-

most 50 percent of Americans are in church, however, adding up the involvement of all students every week in all the para-church and local churches combined it would amount to less than 10 percent of the student body.

You may ask, what can be done to bring these universities spiritually in-step with the rest of the country? The most important means to improve the spiritual dimension is to supply enough long-term, capable, godly campus Christian workers. The spiritual vibrancy of the campuses is most directly related



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

to this reality. Yes, we also need effective strategies, and, of course, we need the Holy Spirit's presence and power; however, the Spirit works through people, and without campus Christian workers leading the charge, there is little spiritual life. Take Cornell, for example. It has 20,000 students, served by 3,000 faculty and 7,000 staff. That makes a total of 30,000 university people who need to be presented with the Gospel of Jesus Christ and taught the Scriptures. If you were to count all the full-time Christian workers on campus, it would amount to fewer than five people. Even with the Herculean efforts of volunteers and the local churches, there is no way for the university to be significantly impacted.

Moreover, the few campus Christian workers present are usually not there long enough to become excellent in what they do, nor are they able to establish an institutional memory for the ministry as they transition out. Every few years, most ministries start from scratch all over again through the work of ambitious recent college graduates. After a few years, these dedicated workers usually move and the cycle starts again. The workers move because they see the position as a stepping stone toward other ministry positions, such as the pastorate. What we need are people who see university ministry as a calling in and of itself and not as a stepping stone to other ministries. An even bigger reason that

CHRISTIAN UNION

people move on is that they get married and have children, and are no longer able to raise the needed support. Living close to campus in these university towns is expensive, and it is difficult to raise the money that's needed.

To provide enough godly, capable, long-term Christian workers and to meet other challenges, the Christian Union was formed in 2002 to trust God for dramatic change on these campuses. A unique aspect of the ministry is our commitment to both help other Christian ministries on campus through fund raising and other means as well as implementing our own direct ministry programs. Our passion is to see these campuses changed, whether or not it happens through one of our particular programs. We only direct our ministry programs to the Ivy League schools because they are among the most hostile to the Gospel, but also among the most influential in our nation.

Many of our country's future leaders will graduate from these schools, and as the leaders go, so goes the country. Thousands of future leaders in business, media, law, government, journalism, medicine, ministry, academia, and the arts are currently enrolled at the Ivy League schools. And when they graduate, they will make an indelible mark on society. Ivy League alumni include the founder of Federal Express, the founder of Amazon.com, the CEO of eBay, Bill Gates, Donald Trump, Martha Stewart, Warren Buffet,

eight of the nine U.S. Supreme Court Justices, George H. W. Bush, George W. Bush, Dick Cheney, the head of the FBI, the head of the CIA, the head of the SEC, the U.S. Ambassador to the United Nations, the National Intelligence Director, Donald Rumsfeld, the head of the World Bank, Madeline Albright, Janet Reno, Al Gore, Bill Clinton, Hillary Clinton, John Kerry, Howard Dean, Joe Lieberman, former Senate Majority Leader Bill Frist, and countless others. The names of those who serve in government are more recognizable than other names, but there is similar Ivy League representation in media, academia, journalism, medicine, and other fields.

For the sake of the individual students, staff, and faculty on the campuses who need forgiveness and peace through Jesus Christ and for the sake of the future of our country because of the leadership these people will give, we must do whatever it takes to see these campuses transformed. I want to urge you to pray fervently for these campuses, to give generously to supply more campus Christian workers, and to use your influence in whatever capacity you have to make an impact. By God's grace and by all of us working together, we can see significant spiritual transformation.

Yours sincerely in Christ,
Matthew W. Bennett



Advancing the Kingdom of Jesus Christ in the Ivy League

CLEANSED FOR THE MASTER'S USE



By Dr. Chuck Hetzler

“Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy,

useful to the master of the house, ready for every good work.” — (2nd Timothy 2:20-21)”

At Princeton, we are encouraging our students to seek God more than ever before. If we want God to usher in sweeping spiritual transformation and so glorify his name, then Paul tells us that there must be a preparation on our part. At Christian Union, we want God to use us and others to bring historic change to these eight schools and to our nation. And I'm sure that you desire to be God's instrument in the lives of those around you.

The Scriptures, however, warn us that not all believers are equally useful to the Lord. It is possible to remain polluted by self-centeredness, worldly cares, ungodly habits, and distracting practices, and thereby render ourselves unprepared for God's call on our lives. This doesn't mean that our standing before God is threatened by our own righteousness, but it does mean that our usefulness for him is. We can all think of times where we missed opportunities to encourage someone or witness to someone because we were full of ourselves or sin and not full of God.

Usefulness requires cleansing. We must cleanse ourselves from dishonorable things – whatever they may be. Such pollutants include sin, for example divisiveness (2:14-19) and lustful passions (2:22). By the Spirit, we must continually put to death sinful behaviors, confessing them and forsaking them quickly (cf. Rom 8:13). We must also remove ourselves from any non-sinful distractions. Earlier in 2nd Timothy 2, Paul reminded Timothy that soldiers don't get entangled with civilian affairs (2:4). In the same way, Christians must stay focused on their calling from Christ to be his ambassadors. If there are activities or habits in our lives that do not promote our Christian duty, then we must refuse them. Everything in our lives must be cleansed for the purposes of God. This call to total submission sounds quite radical, yet it is the original call of discipleship. It is the call of Jesus, who simply says, “Follow me.”

The call to a clean, set apart life involves both a decisive decision and an ongoing process. Just like a new recruit, we may not be ready to enter the battle as soon as we sign up for the service. In time we develop into a more effective soldier in God's army. If we make the sincere decision to be totally surrendered to God, then he will walk us through the process, and he will certainly find us useful and prepared for the good works that he has for us.

Dr. Chuck Hetzler, a teaching fellow with Christian Union, earned his PhD in New Testament from The Southern Baptist Theological Seminary and also holds degrees from Covenant Theological Seminary (MDiv) and Samford University (BS).

“Everything in our lives must be cleansed for the purposes of God. This call to total submission sounds quite radical, yet it is the original call of discipleship. It is the call of Jesus, who simply says, ‘Follow me.’ ”

PRAYER REQUESTS

BROWN

- Athletes In Action is starting a nine-week dinner discussion series to answer questions concerning faith, Christ, and life. Pray for each student-athlete who attends, and that these discussions will serve to encourage honest opinion and thought.
- Pray for supernatural wisdom and favor for the leaders of campus ministries as they work to share the Good News of Jesus Christ through Bible courses, social events, and discipleship programs.

COLUMBIA

- Students from different ministries meet together regularly to pray for the campus, their ministries, and each other. Pray that the Columbia students see a united body of believers.
- Continue to pray for students who attended InterVarsity's student missions conference, Urbana 09, from December 27-31 in St. Louis, Missouri. Pray that the time invested in this conference will bear much fruit on the Columbia campus.

CORNELL

- Mott House, Christian Union's ministry center at Cornell, is used as a meeting place by many campus ministries. Pray that Mott House continues to serve as a blessing for the cause of Christ throughout the year.
- Lift up Cornell students who attended Urbana 09, InterVarsity's student missions conference. Praise God that it was such a good time of spiritual renewal and blessing to their hearts.

DARTMOUTH

- Pray for the Dartmouth students studying abroad. Pray that God would put solid Christians in their paths with whom they can connect and learn. Pray too that this would be an enriching experience, and one from which they will be more prepared for leadership roles in a cross-cultural society.
- Pray that any support still needed by ministry leaders to meet their obligations will be provided in abundance.

HARVARD

- Pray for Christian students as they renew their vision to advance the Kingdom of God at Harvard. Pray that the campus will be impacted by Jesus Christ.
- Pray that God would raise up new leadership for both Christian Impact and Athletes in Action.
- Pray for students wrestling with sin, be it related to alcohol, relationships, sexuality, sickness, or stress. Pray they might be transfixed by Jesus Christ and turn with new zeal toward Him.

PENN

- God was glorified and many people blessed at the recent concert of Penn's Christian a cappella group, Full Measure. Keep this group in prayer as they continue to minister effectively on and around the Penn campus.
- Pray that each Christian athlete will set aside time daily for personal devotions. Pray also that they effectively balance heavy academic workloads, demanding athletic requirements, and social activities.

PRINCETON

- Pray for the students involved in Legacy, Christian Union's ministry to African-American students and students of African descent. Legacy members have committed to read their Bibles and pray for 30 minutes each day. Pray that as they seek the Lord daily, their dependence on Him will deepen.
- Pray that God would open doors for even more Princeton athletes to attend Bible courses and become devoted followers of Christ.

YALE

- Yale School of Management Christian Fellowship will hold its Believers in Business Conference in February. Pray that God's hand will be evident each step of the way, both in preparation and in the hearts of attendees.
- Pray for the leaders of Reformed University Fellowship as they seek the significance of Jesus Christ in their lives, grow together in grace, and serve one another.

EXPLORE THE EPISTLE TO THE ROMANS: THE APOSTLE PAUL'S MOST INFLUENTIAL LETTER



Martin Luther hailed Romans as the “most important piece in the New Testament. It is purest Gospel. It is well worth a Christian’s while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul.” If you want to know and live the Christian life, then you must know Romans. Renowned New Testament scholar Dr. Thomas R. Schreiner knows Paul and he knows Romans. Follow Schreiner over the course of twelve 30-minute lectures as he traces Paul’s thought through this masterful and sometimes perplexing epistle.

Through this course you’ll get your arms around all 16 chapters of Romans. Along with a macro-level knowledge of the letter, you’ll wrestle with some of the most difficult passages in the Bible, like Romans 9-11. You’ll be challenged by the call to live your everyday life in light of the glorious gospel that is on display in Romans. In addition to mastering the material of the book, you’ll improve your ability to interpret the Bible by learning observationally from the exegetical skill of one of the best New Testament expositors.

THE EPISTLE TO THE ROMANS

Taught by Professor Thomas R. Schreiner, Ph.D.,
The Southern Baptist Theological Seminary

Lecture Titles

1. The Gospel and the Heart of Sin: 1:1-32
2. Sin Uncovered: 2:1-3:20
3. Salvation Accomplished: 3:21-4:25
4. Hope Secured: 5:1-21
5. Power over Sin: 6:1-23
6. The Role of the Law: 7:1-25
7. Indomitable Confidence: 8:1-39
8. God’s Faithfulness to Israel (Part One): 9:1-11:36
9. God’s Faithfulness to Israel (Part Two): 9:1-11:36
10. The New Life of Christians: 12:1-13:14
11. The Weak and the Strong: 14:1-15:13
12. The Spread of the Gospel: 15:14-16:27

This course is produced by Lifelong Discipleship Media, a ministry of the Christian Union. Lifelong Discipleship Media develops intellectually rich Christian education materials for use individually, in small groups, and Sunday School classes. Our aim is to strengthen Christians with the finest scholarship available in order to engender a habit of lifelong Christian learning for leadership development and cultural impact.

NOW AVAILABLE

ORDER TODAY!

1-866-222-0923

www.lifelongdiscipleship.com

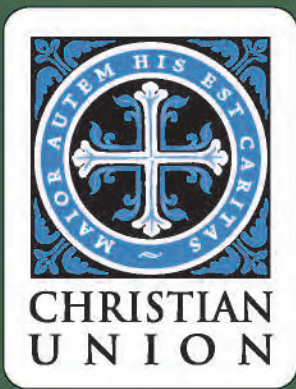


Lifelong
DISCIPLESHIP MEDIA
A ministry of CHRISTIAN UNION

THE EPISTLE TO THE ROMANS

Course No. 1001 – 12 lectures (30 minutes/lecture)

| | | |
|--|--------------------|--------------------|
| DVD’s | \$89.95 | NOW \$44.95 |
| + \$15 Shipping, Processing, and Lifetime Satisfaction Guarantee | | |
| Audio CD’s | \$59.95 | NOW \$29.95 |
| + \$10 Shipping, Processing, and Lifetime Satisfaction Guarantee | | |
| Audio Downloads | \$39.95 | NOW \$19.95 |
| Lifetime Satisfaction Guarantee | | |



From the bottom of our hearts, "Thank You!"

Through your generous giving, Christian leaders
are being developed to change culture.



Nathan Nakatsuka, Harvard '12

Hometown: Honolulu, HI

Major: Chemical and Physical Biology

Campus Activities: Club Tennis, Housing Opportunities Program (micro-lending program to prevent evictions), Native American mentoring program, Harvard University Native American Student Council board member

Although raised in a strong Christian home, in high school I began to drift towards the idol of worldly success. Yet, when arriving at Harvard, God led me to Christian Union's Harvard ministry, Harvard College Faith and Action (HCEA). HCEA's intensive Bible Course program led me to see the beauty and truth of God's Word. My gradual transformation was apparent to HCEA's seminary-trained leaders, and they soon further challenged me to become a leader myself. This challenge brought my faith to a whole new level. As Vice President, I led our team's freshman outreach program last summer and watched in amazement as HCEA grew from 12 students to nearly 50! I give Him all the glory and look forward to serving Him and His kingdom through future leadership opportunities.

www.Christian-Union.org/Giving

Giving@Christian-Union.org

CHRISTIAN UNION
240 Nassau Street
Princeton, NJ 08542
USA

ADDRESS SERVICE REQUESTED



"At Trinity, we help students understand not only what is happening culturally but why it is happening. Students learn to think theologically and missiologically about culture, to recognize that cultural engagement is a significant part of the practice of the ministry of the Gospel."

— Dr. Peter Cha, Associate Professor of Pastoral Theology

Trinity Evangelical Divinity School

Ask tough questions

Expand your understanding

Explore different perspectives

Experience relevant ministry

GO
deeper

Understand the gospel with depth,
so you can proclaim it clearly and live it wisely.

Contact us today: **800.557.3624** or **www.teds.edu**

Programs: Master of Divinity • Master of Arts in Counseling Ministries • Master of Arts in Counseling Psychology • Master of Arts in Ministry • Master of Arts in Urban Ministry • Master of Arts (Biblical and Near Eastern Archaeology and Languages, Christian Studies, Christian Thought, Church History, Evangelism, History of Christianity in America, Intercultural Studies, New Testament, Old Testament and Semitic Languages, Philosophy of Religion) • Master of Theology • Doctor of Ministry • Doctor of Philosophy • Certificate in Christian Studies

Trinity Evangelical Divinity School is part of Trinity International University, Deerfield, Illinois.
Extension sites in Akron, Chicago, Columbus, Indianapolis, Madison, Milwaukee, and South Florida.