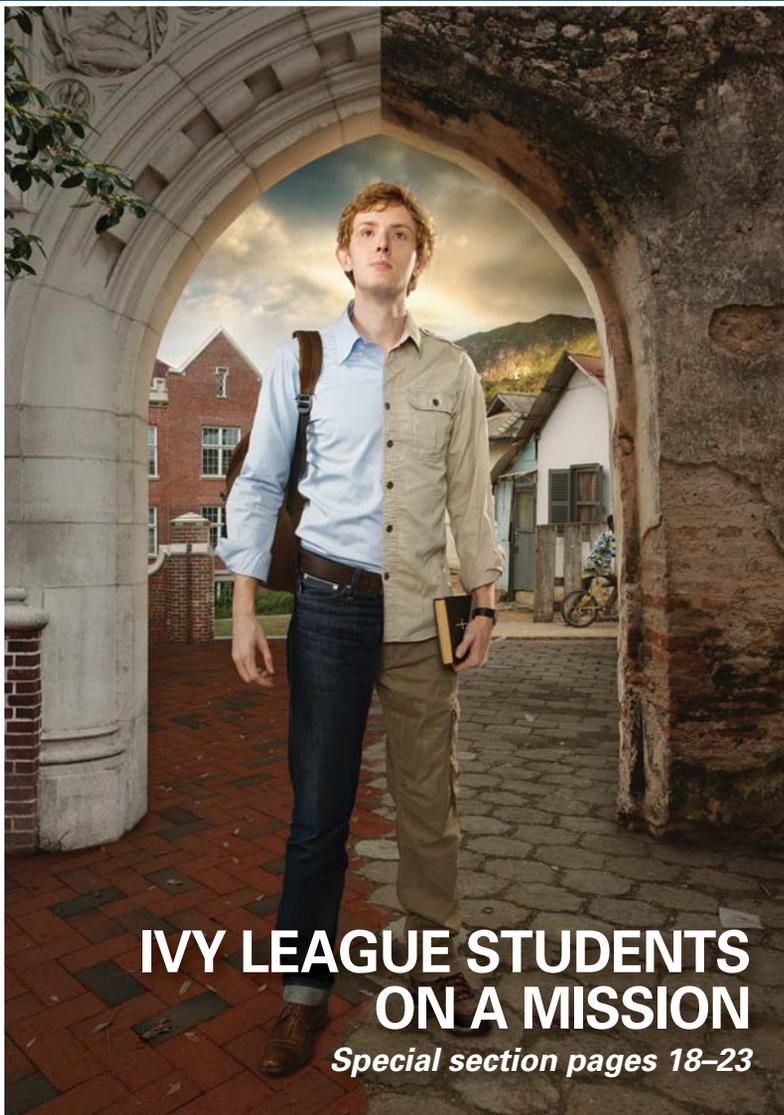


the IVY LEAGUE CHRISTIAN OBSERVER



IVY LEAGUE STUDENTS ON A MISSION

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Brown ■ Columbia ■ Cornell ■ Dartmouth
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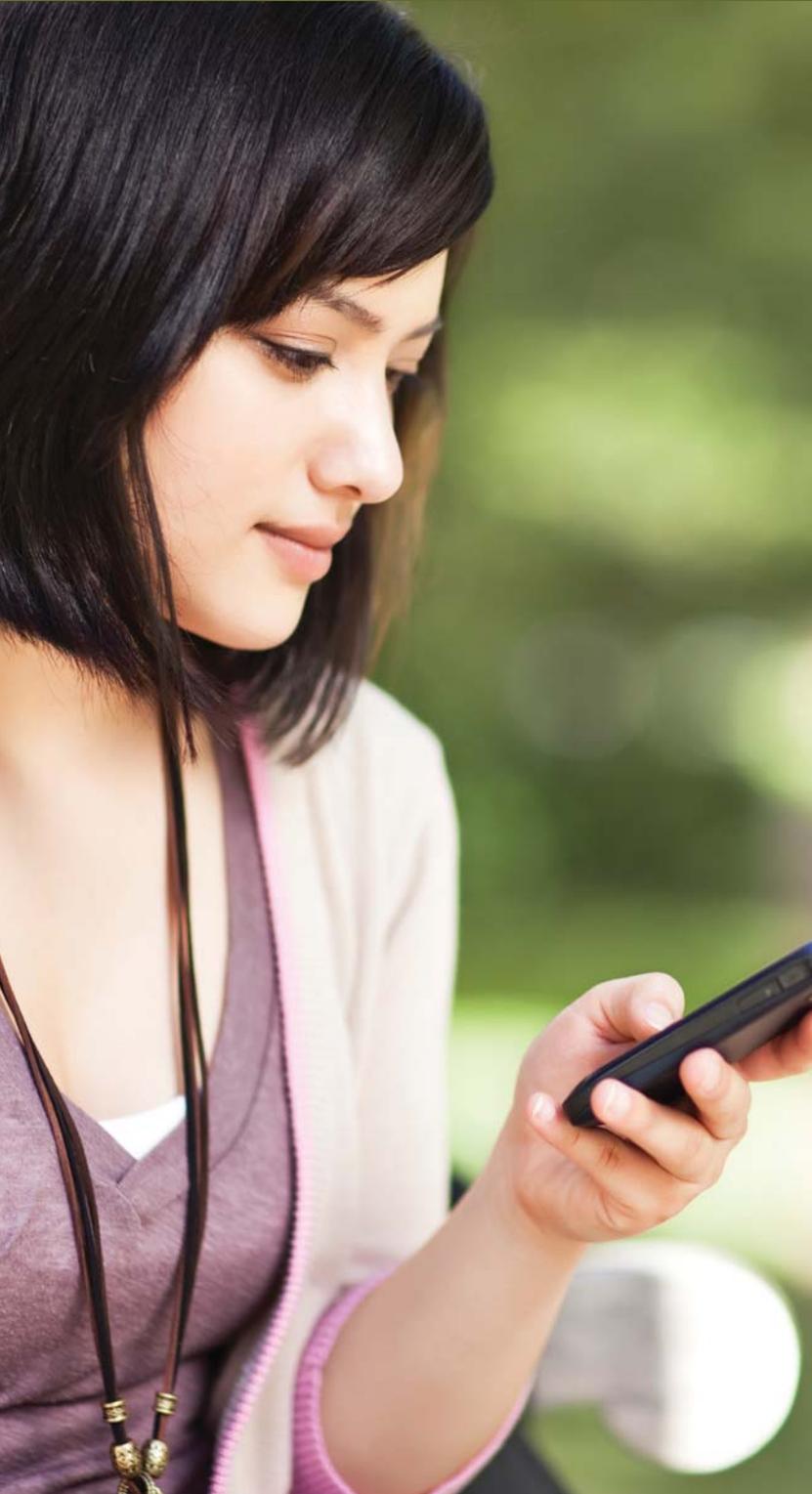
Developing
Christian Leaders to
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EDITOR-IN-CHIEF

Matt Bennett, Cornell BS '88, MBA '89

MANAGING EDITOR

Tom Campisi, College of New Jersey '88

SENIOR WRITER

Eileen Scott, Mount St. Mary '87

FIELD REPORTERS

Larry Lin, Cornell '12

Nana Asiedu, Dartmouth '12

Grace Chen, Cornell '10

PHOTO EDITOR

Pam Traeger

LETTERS TO THE EDITOR

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



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

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

Cover Image: Genesis Photos

A WORD FROM THE PUBLISHER

A Legacy of Leadership



In this issue, we are shining a spotlight on some of the many Ivy League students who answered the call of The Great Commission this summer: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you (Matthew 28:19-20)."

Our special section, *Ivy League Students on a Mission*, looks at young men and women who served on the mission field during summer break, both at home and abroad. This kind of commitment to Christ and passion for service has a rich legacy in the Ivy League. John R. Mott, Class of 1888 at Cornell, was known as the father of the Student Volunteer Movement for Foreign Missions. The Nobel Peace Prize winner was also the presiding officer of the World Missionary Conference in Edinburgh in 1910.

With a fervent desire to pray and evangelize, William Borden, Yale 1919, impacted his classmates and the city of New Haven, Connecticut before answering the call to missions. Borden, who started the Yale Hope Mission, died abroad at the age of 25 after forgoing his family's fortune and seeking to spread the Gospel in China.

Our lead story chronicles the missions trip to Uganda by Princeton Faith and Action, a leadership development ministry that is resourced and supported by Christian Union. Princeton senior Trent Fuenmayor '12 stepped up to direct the four-week venture into Africa as students used their gifts in a variety of manners.

Some Ivy League Princeton and Harvard students who stayed on campus this summer were also active in growing in the grace and knowledge of Jesus Christ and reaching out to others. In *On Campus*, you may read about initiatives such as the Summer Christian Fellowship ministries at Dartmouth and Cornell, and Harvard College Faith and Action's unique book discussion program with the Harvard Secular Society.

In Person shows how current Ivy League students and alumni are making a difference in various fields, including the arts, medicine, and science.

These are just a few of the highlights for this quarter's *Ivy League Christian Observer*. It's a pleasure to publish this magazine each month and keep you informed as to how God is using Christian Ivy League students and alumni to transform the world.

Yours in Christ,

Matthew W. Bennett

Founder and President, Cornell '88, MBA '89

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

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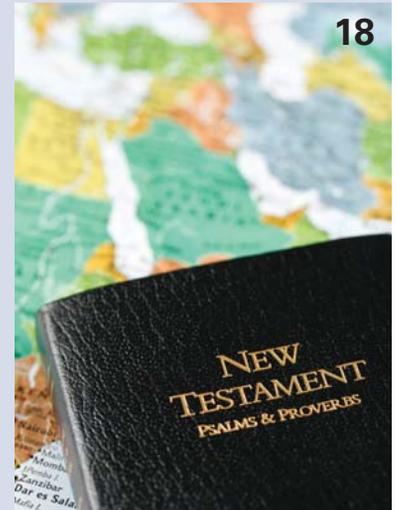
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I'LL PRAISE YOU IN THIS STORM

Determined Harvard Students Unite for Hurricane Church



Editor's note: The following story by Abigail Hook is a first-person account of an impromptu "Hurricane Church" service conducted by Harvard College Faith and Action on August 28, 2011. Abigail Hook is the worship leader for Harvard College Faith and Action, a leadership development ministry resourced and supported by Christian Union.

On the Sunday morning of Harvard's 2011 move-in weekend, the streets of Cambridge were eerily quiet. The usual hordes of parents and students lugging around impressively-sized suitcases were replaced by the occasional pedestrian attempting to brave the impending hurricane with an ineffective umbrella.

Hurricane Irene, the full force of which was set to hit around 6 p.m., resulted in the cancellation of the college's entire lineup of freshmen events, including those to be hosted by various chaplaincies on campus. Local churches plastered their doors with last-minute notices that read, "Sunday Service Cancelled Due to Irene."

For Harvard College Faith and Action (HCFA), Irene's choice to visit at the start of an intensive two-week freshmen outreach campaign resulted in an encouraging display of God's power and favor despite imperfect circumstances. Our first meet and greet – a night of pizza and

for "church shopping" would no longer be possible. And so the idea of HCFA's first ever "Hurricane Church" was born less



Andrea Garbarino '13, the president of Harvard College Faith and Action, delivered the message during "Hurricane Church" on August 28.

than 12 hours before the fact.

"We started planning at 9 p.m. Saturday evening and stopped planning over Chinese food two hours later," commented Andrew Garbarino '13, the student presi-

disappointed about the level of ease with which I rode my bike to the service.

The unusual, impromptu circumstances that unfolded allowed for God's work to be that much more evident. Our original room plans fell through on the morning of the storm, resulting in a forced relocation and a flurry of e-mails.

When 107 people showed up in the midst of the hurricane to worship God, it was all too clear that the unforeseen success was a result of his grace and not our own efforts. For an hour that morning, worship music rang out clearly in the rain from Science Center D, sans Power Point, amplification system, or room reservation. Andrew Garbarino, exemplified great leadership when he delivered a talk on the literary and theological connection between the feeding of the 5,000 (Mark 6) and Psalm 22. Andrew received coaching and sermon notes from Nick Nowalk, a Christian Union ministry fellow at Harvard.

The worship gathering unified many campus organizations, including InterVarsity ministries Harvard Radcliffe Christian Fellowship (www.hcs.harvard.edu/~hrcf), Black Christian Fellowship, and Asian-American Christian Fellowship; Christian Impact (www.hcs.harvard.edu/hci), Catholic Student Association (www.harvardcatholic.org), Reformed University Fellowship; and *The Harvard Ichthus* (www.harvardichthus.org). It was apparent that the service was less about HCFA and more about a Harvard-wide effort to reach out to freshmen with the love of Christ. We were instantly reminded that as Christians on campus, our freshmen outreach should and *can* be a *united front*.

Almost a month later, I look back on the "Hurricane Church" with awe and thanksgiving. It marked the beginning of an incredible and humbling beginning to the school year in which God's grace was ever present in drawing the Harvard community closer to Him, despite every barrier introduced. ■

"The worship gathering unified many campus ministries... We were instantly reminded that as Christians on campus, our freshmen outreach should and can be a united front."

mingling – was scheduled for Saturday night. With rain already coming down hard, we were shocked when 50 people trudged through the storm, many of them toting their roommates who were eager for a social event in the midst of the various cancellations.

As the evening progressed, it became clear that the next morning's opportunity

dent of HCFA. An e-mail was sent out to upperclassmen house lists, other campus ministry threads, and to the freshmen with whom we had already been in contact. Irene's timing couldn't have been better. The silence of Sunday morning meant that most meeting rooms in proximity to the freshmen dorms were empty, and the storm itself was lackluster. I was almost

STAYING THE COURSE

Students Are Resolute about Meeting in the Summer

C During the past several summers, while most undergraduate ministries at Cornell were on hiatus, a handful of students voluntarily picked up the reins and committed to meeting with one another. This year was no different.

On May 20, Cornell students from various campus ministries met at Willard Straight Hall to brainstorm ideas for regular summer gatherings. Leadership was designated, dates and venues were set, and as a result, Summer Christian Fellowship 2011 was born.

For eleven weeks, high schoolers, college students from different schools, and even some local residents met at 7 p.m. every Wednesday in Upson Hall. Meetings, with a varied attendance of approximately 20 to 50 students, consisted of a

SCF is different depending on who stays over the summer and who takes charge, but the overall purpose is the same.” Lee went on to mention how SCF was an opportunity both to generate a diverse worshipping community, as well as to reach out to non-Christians.

Many outreach-oriented social events were also planned throughout the summer. From barbecues to hiking trips to volunteering at the Salvation Army, students took these initiatives to invite their friends who would not usually attend a formal meeting.

SCF attendees were deeply saddened due to the death of Stan Jaworski, an international graduate student from Poland, on July 2. Jaworski, who attended many of the SCF social events, passed away after falling into the gorges of Ithaca. Peculiarly,

“Summer Christian Fellowship has been a way to continue the inter-ministry unity that has been growing at Cornell over the past few years.”

—Olivia Lee, Cornell '13

short praise set, a fun activity, and a video or speaker. The videos ranged from a sermon about preaching the Gospel by Pastor Tim Keller to an interview of Bono about social justice.

Karl Johnson (Cornell '89, MS '00), the founder and director of the Chesterton House (www.chestertonhouse.org), was invited to give a talk about making the most out of college. The following week, Henry Wen, a one-time Cornell undergraduate ('09) and current Cornell Ph.D. student, gave another talk about discerning the will of God. Both were very well received.

During the school year, Olivia Lee '13 regularly attends Tabernacle Baptist Church and Chinese Bible Study (www.rso.cornell.edu/cbs). Last summer, she started attending Summer Christian Fellowship (SCF), and this summer, she took up the responsibility of greeting newcomers every week, as well as coordinating a girls' social night. She said, “Each year,

liarily, the scheduled video message of that week was John Piper's talk given at Passion 2000 titled, *Boasting Only in the Cross*, in which he urged his listeners not to waste their lives away. The combination of the passing and the preaching was a wakeup call to some of the students.

As the summer came to a close, many students became more and more appreciative of the inter-ministry community that they had experienced over the summer, and they were looking forward to its implications for the academic year. Lee said, “I think SCF has been a way to continue the inter-ministry unity that has been growing at Cornell over the past few years.”

Esther Park '12, a student who regularly attends the Korean Church at Cornell (www.kccem.org), added, “I have really been encouraged to witness that God is the same God outside of my own specific [campus ministry].” ■



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NO OFF-SEASON

Christian Students Meet during Sophomore Summer Term

D Summertime in New England is marked by sweltering heat waves, longing for iced tea, and of course, the blissful reveling of students on vacation. However, for the Dartmouth class of 2013, vacations had to be postponed for the Big Green's traditional quarter system practice of sophomores enrolling for summer term classes, a period aptly named "sophomore summer."

This small group of "13s" on campus took part in a variety of activities: Frisbee throwing and swimming in the river in-

These students were part of Dartmouth's Summer Christian Fellowship (SCF), which brings together members of the different campus ministries and other interested students for weekly fellowship.

According to Naomi Maxson '13, the SCF seeks to encourage believers to grow closer together as a class, get closer to God, and be more involved in prayer and Bible reading. This year, the SCF also interacted with organizations like Hillel and Al-Nur, the college's Jewish and Muslim student associations. "Our purpose [is] to

does that love mean, practically and as an individual thing?"

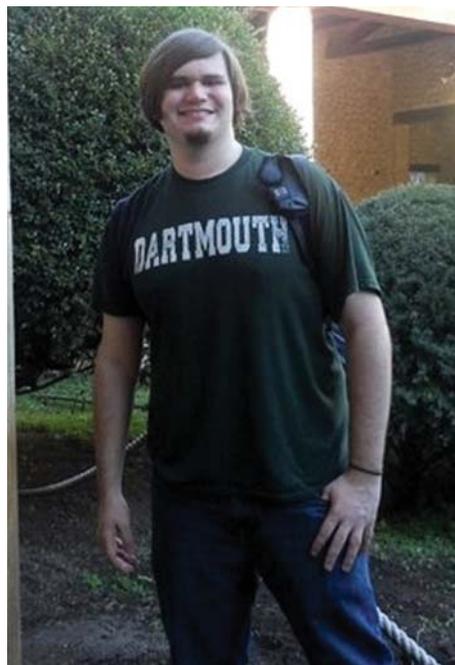
While Jung tried to answer this question for herself, she also had her hands full as the planning coordinator of the ministry. Every Monday students met at her off-campus house for SCF meetings, where they prayed and made plans for their Friday night fellowships.

The goal for those Friday night gatherings was to create an atmosphere that was low key and relaxed and where the meetings weren't too long. "We all sat around and ate together," said Maxson. "Then there was an ice-breaker session, worship, and a speaker."

Hearing messages from some of their fellow students was something SCF members appreciated.

"I think [having student speakers] helped us get to know each other," said Maxson. "It was really encouraging to us and glorifying to God." At one meeting, Tyler Spunaugle gave a brief but personal account on what God had been doing in his life, then divided students into small groups to discuss and reflect on the message.

Other topics the group discussed included the integration of Christianity into Greek life at Dartmouth and a possible missions trip to Mexico after finals. While it would have been easy for the students to be less involved and more laid back during the summer months, many found the opportunity to do God's work in this small environment tough to pass up. Maxson, who has been involved in Navigators Christian Fellowship throughout her time at Dartmouth, was originally looking for a break from campus ministry this summer, but then realized, "God gives me whatever he gives me, whether I think it's good or not good, and [right now] I have the privilege to share that with other people." ■



Sophomores Naomi Maxson and Tyler Spunaugle were among the students who were part of the Summer Christian Fellowship at Dartmouth.

terwoven with frantic midterm studying and scrambling to the library just to get some rare air conditioning. But where does God fit into all this?

One dedicated group of students took time out of their schedules to meet and explore God's presence in their lives and to express that presence on campus.

get to know the other organizations; our purpose in *that* is to share the Gospel, to share God's love," said Maxson.

For the students, the love of God is something that needs to be discerned further. As Anna Jung '13 put it: "I feel we make [God's love] so abstract and something that is just in our heads, but what

SPEAKING THE TRUTH IN LOVE

Students Who Affirm Biblical Marriage Are often Marginalized

I Anti-gay. Opponents to equality. Hatemongers and bigots. These are a few of the monikers attached to some Ivy League Christians who believe in the preservation of biblical marriage.

Ironically, in campus discussions of equality, the views of Christian students often carry less weight than those who espouse same-sex “marriage.” In the spring semester at Brown, a group promoting marriage was met within minutes by hundreds of students who sought to support the “queer” community by drowning out their message. The encounter turned ugly and one student who stood for traditional marriage was spat upon.

“It just goes to show that the campus community, in general, is very friendly and supportive to students who identify as queer,” said Jarrod Lynn ’05, a ministry leader with College Hill for Christ (www.collegehillforchrist.com) and Athletes in Action at Brown (www.aiaat-brown.com).

And that support isn’t limited to Brown. In 2010, *Newsweek* named Penn the most gay-friendly school in the nation. In February of last year, *USA Today* wrote of the school’s admissions efforts to reach out to “gay” applicants. And, according to the *Yale Alumni Magazine*, Yale has been known as the “gay Ivy” for more than twenty years.

So, in the academy, where diversity and tolerance are held at a premium, how do Christian ministries walk the line between maintaining their faith while maintaining a witness to those who promote the same-sex agenda? Through love that models Christ, and through faith that keeps them from ac-

cepting popular opinion as truth.

“As a Christian, it’s important to return to what Christ has taught us about witnessing the truth, which is to witness through true love,” said Arthur Tsoi, a leader with Columbia Catholic Ministry (www.columbia.edu/cu/earl/ccm).

Tsoi believes that Christians can model Christ’s love to non-believers and therefore more effectively engage them in dialogue about the sacredness of marriage than by espousing theology.

At Brown, Lynn says he works to help students understand that, “as Christians, our primary goal is not necessarily to

them,” said Lynn.

Tsoi, who has friends who practice a same-sex lifestyle, says he seeks to look past the lifestyle and see his friends as being made in God’s image. By doing that and witnessing to them through love, Tsoi believes he can continue to have influence.

However, loving the person in spite of the sin doesn’t mean that Christians like Tsoi and others condone the sin. In fact, Tsoi said he sees homosexuality as the significant issue of the day, and he said he sees it as “the latest step in what has been an erosion of the correct view of sex and marriage.”

“Personally, it’s painful because you

“Personally, it’s painful because you have a lot of close friends who are falling into this trap... You can see very clearly the damage and the poison and how that poison damages relationships between people, in the very way that sex outside of marriage does.”

—Arthur Tsoi, Columbia Catholic Ministry

make gay people straight, but to make broken people redeemed.” As a result, Lynn said he encourages students to make pointing others to Jesus their primary goal, and then pray that God will handle their outward behaviors.

“Individually, Christian students need to love their gay friends like Jesus (would love),” Lynn said. “It would be great to see the ministries on campus partner together (with the same-sex community) on projects/endeavors where we can agree,” Lynn said.

He went on to describe an event held on campus several years ago, where College Hill for Christ (www.collegehillforchrist.com) co-sponsored a free HIV testing clinic on campus with the Queer Alliance. The joint event made the front page of the *Brown Daily Herald*.

“It all started because one student started getting involved with the Queer Alliance to learn from them and love

have a lot of close friends who are falling into this trap... You can see very clearly the damage and the poison and how that poison damages relationships between people, in the very way that sex outside of marriage does,” said Tsoi.

Fellow Columbia student Michael Hannon ’12 agrees and sees marriage as the bedrock of civilization.

“The flourishing of our civilization depends upon whether we bring our view of life in accordance with what we are and what nature is. If we say we can define [marriage] in any way we want... then there is nothing we can’t do from a metaphysical perspective regarding what’s up to human decisions.”

Thus, as students with campus Christian ministries continue to reach out with Christ-like love and faith in the Gospel, they continue to impact lives and ultimately the culture in ways that are everlasting. ■



Ivy League Christians are reaching out to the same-sex campus community by exemplifying Christ’s love.

'RISING ABOVE THE SECULAR TIDES'

Newman Centers Provide Training to Future Leaders

PENN Inspired by the writings of a Catholic theologian, Newman Clubs at colleges and universities around the world have provided spiritual direction, leadership development, and growth for thousands of students. The first club was founded in the United States at the University of Pennsylvania more than a century ago and is known today as the Penn Newman Center (www.newman.upenn.edu).

organizations today have Catholic religious and lay leaders trained in pastoral matters to assist the students and provide spiritual and leadership direction.

According to Jeff Klein, assistant director at the Penn ministry, the number of students involved depends upon the activity or venue. He said roughly 900 students attend one of the five Masses offered during the course of a weekend; however, the number of students actually

Catholic perspective, it welcomes all students, and a handful of non-Catholic students are somewhat active there.

Cardinal Newman once said, "Growth is the only evidence of life," and through the Catholic organization, there are many opportunities for spiritual and intellectual growth that cultivate a life in Christ. These include educational, spiritual, cultural, social, and athletic programs. The center also houses a chapel for quiet, personal prayer as well as for daily Mass. It also provides large study areas, a library, computer room, and TV room to encourage gathering among the students.

However, the core mission of the ministry is leadership development and evangelism.

According to Klein, Newman Centers are critical to the maintenance of values and integrity in the education of future leaders, especially in secular institutions. To invest in the character, faith, and servant leadership of today's students is ultimately investing in the future of all aspects of society in which the students will participate upon graduation, Klein points out.

Students are offered a variety of leadership opportunities including positions on the Newman Executive Committee, taking leadership of a particular event, or being at the helm for a service or volunteer initiative. Additionally, specific leadership formation events, such as retreats, are also available to students.

However, in telling the Newman Center story, recent alumni Eric Banecker, Penn '11, believes it's important to tell what Newman is not.



Penn Newman Center is home to many activities, events, and services for Catholic students on campus.

Established in 1893 by a medical student named Timothy Harrington, the organization at Penn was named after Cardinal John Henry Newman who died three years earlier. The cardinal was a convert to Catholicism from the Anglican Church and wrote several books about the importance of the church in the university. He is considered by some to be "one of the greatest Catholic apologists in the history of the church."

The founding of the club at Penn sparked Catholic students around the world to come together on their own campuses to grow in their faith. Although begun by a grassroots movement of students,

involved on a regular basis is smaller. Approximately 150 to 200 students participate at least once a month, roughly 60 to

"...I truly cannot imagine my Penn career without the Newman community."

—Eric Banecker, Penn '11

80 weekly, and a group of around 30 is involved at the Newman Center each day.

While Klein stated that everything the center does comes from a Roman

"It's not a 'clique' for Catholic students," he said. "Nor is it a social gathering or advocacy group. Penn Newman is a community, a community of Catholics



Jeff Klein is the assistant director of the Penn Newman Center, which was founded in 1893.

who choose to walk their college journeys together.”

It was that sense of community that Banecker said made the ministry a place that has left a lasting impact.

“I had a wonderful time at Penn--I made a lot of friends, my best friends on the planet (Catholic and not), and explored many interests. But I truly cannot imagine my Penn career without the Newman community. That should be the goal of all Christian institutions: to fill the hole that

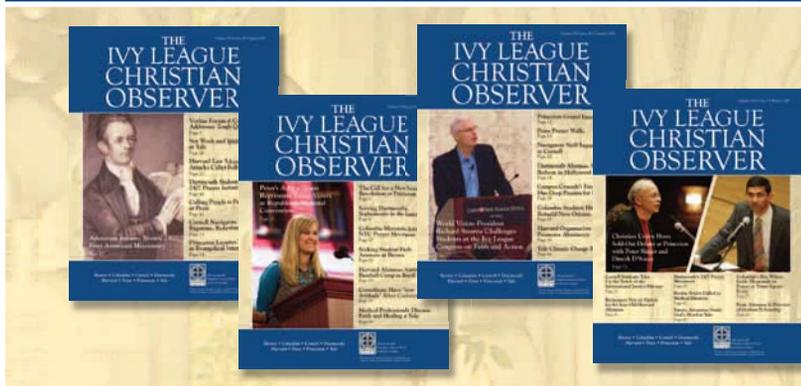
‘everything else’ simply doesn't satisfy,” he said.

Helping Penn students understand that the “hole” is ultimately filled by the presence of Christ is the heart of the Newman Center; leaders like Klein desire to see students share that truth with others through evangelism. “It’s about spreading the Good News and furthering the kingdom of God,” he said.

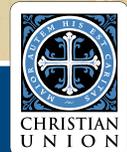
Therefore, in inspiring faith, wisdom, and Christian leadership, the center helps students live vibrant lives of courage, strength, and devotion that rise above the secular tides of the university and speak truth against evil.

Thereby, Penn Newman Center helps students to be alive in Christ and to reach others to live fully as Christians. And in doing so, they personify the words of Cardinal Newman himself: “Fear not that thy life shall come to an end, but rather that it shall never have a beginning.” ■

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'THERE IS WORK TO BE DONE'

Survey Maps Topography of Faith at Cornell

C Far above Cayuga's waters sits the beautiful campus of Cornell University. The spiritual landscape of Cornell was recently surveyed to help ministries there unite and more effectively serve their university.

Through the initiative of Will Poon, Cornell '13, a Spiritual Mapping Survey was conducted on nine of the 15 ministries on campus. The survey included roughly 480 students from the following parachurch organizations: Chinese Bible Study (cbcornell.wordpress.com), Hong Kong Christian Fellowship (www.rso.cornell.edu/hkcf), The Navigators (www.navigators.org), Cornell Chinese Christian Fellowship (www.rso.cornell.edu/cccf), Chi Alpha (www.xacornell.com), InterVarsity's Graduate Christian Fellowship (www.rso.cornell.edu/gradcf), Campus Crusade for Christ (www.cornellcru.com), Korean Church at Cornell English Ministry (www.kccem.org), and Asian American InterVarsity (www.rso.cornell.edu/aaiv).

Poon was inspired to conduct the survey after reading the book *Campus Renewal* by Justin Christopher: "The book talked about how to unite campus ministries with the vision of moving the Gospel through the entire campus together. In the book, they mentioned that they also did a 'spiritual survey' at the school they were located at to learn a bit more about the campus ministries and the spiritual atmosphere at the school."

The survey was met with some caution by members of the Cornell Christian community as they were wary of the "possibility of people using this to measure the workings of the Holy Spirit on campus." Poon emphasizes, however, that he "did not want anyone using this as a way to measure the work of the Holy Spirit, but it would serve as a small window into the reality of the spiritual condition of the campus." Rather, the vision for conducting a "spiritual mapping" was to use the results to "focus together as the body of Christ to

further the Gospel on campus and to help shape our prayers for the campus," explained Larry Lin, Cornell '12, who had a part in implementing the survey.

Poon also noted some of the caveats to this survey, such as the fact that it "only included people who were active in cam-

pus ministries and not those who may only attend church on Sundays." framework for students to start thinking of their campus as a mission field," said Lin, a former member of Campus On A Hill (rso.cornell.edu/campusonahill), Cornell's networking organization for ministries.

The survey also included a section of statistics related to Cornell's "Missional Community," which Poon defined as a group of believers who are intentionally reaching out to a community of students (dorms, campus, major, clubs, etc.) with the Gospel." Additionally, the survey highlighted the various "people groups" on the Cornell campus, such as the 1,012 student clubs, 76 undergraduate majors, and 37 inter-fraternity councils.

Lin concludes that, "A Christian looking at these results cannot help but think that there is a lot of work to be done."

When asked about the possible next steps to this endeavor, Poon explained, "I would love to be able to meet with the staff and leaders to talk about how we can use the results in a practical way to move out on campus. Hopefully, this survey only serves as a catalyst for the Spirit to move in the hearts of believers



Will Poon '13 and Larry Lin '12 helped conduct a spiritual mapping survey at Cornell.

pus ministries and not those who may only attend church on Sundays."

The results of the survey indicated that out of the 20,939 student population at Cornell, 2.6% of the 13,935 undergraduates and 1.6% of the 7,004 graduate students are involved in a campus ministry;

"Perhaps the greatest accomplishment of the survey was that it provided a public framework for students to start thinking of their campus as a mission field."

—Larry Lin, Cornell '12

17.3% of those included in the survey "talked to their friend about faith once a week or more." The survey also included an ethnic breakdown of students involved in campus ministries, in relation to the ethnic breakdown of Cornell as a whole.

"Perhaps the greatest accomplishment of the survey was that it provided a public

on campus to spur into action their faith in a very real way."

Poon hopes that "after seeing these results, the first thing people realize is that there are still 20,000 students who are non-believers on Cornell's campus and will hopefully be breaking students' hearts for their fellow classmates." ■

MINISTRIES LAY OUT WELCOME MAT FOR FRESHMEN

Unified Prayer Movement also Plays a Key Role



Campus Crusade for Christ at Cornell began the new academic year with an emphasis on fun, fellowship, and prayer, especially in their campaign to reach freshmen.

“There’s a lot of energy,” said J.W. Betts, a staffer with Campus Crusade (www.cornellcru.com). “The students are coming in with new passion and vision.”

Among their activities, some of the returning students helped launch the new year by attending an inter-ministry prayer vigil over Labor Day weekend. In all, about 120 students from nearly a dozen campus outreaches joined in the 60-hour prayer session from September 2 to 5 in Barnes Hall.

“Prayer for this campus is so necessary, and the vigil is an awesome opportunity to put the stress of school aside and spend quiet time in prayer,” said Kaytlin Fischer '14, a community group leader in Cru.

“At Cornell, it is so easy to get caught up in the stress of everything going on, and to be ‘too busy’ for God.”

Cornell alumnus Stan Matusz joined with key students from Asian American InterVarsity (www.rso.cornell.edu/aaiv) to plan the prayer event. Students interceded for their campus, community, and beyond at 14 prayer stations across an auditorium.

“People really experienced the presence of God,” said Matusz, Cornell '93 and Penn Law School '96.

“After a long summer of being away from Christian fellowship, students sort of get disconnected. It’s very important to get them re-centered on their relationship with him, right out of the starting gate,” he said.

Fischer agreed.

“There is definitely a new unity among the campus ministries,” she said.

The sense of unity extended to other activities as campus ministries came together to offer a variety of events in a campaign

they dubbed the “Freshman 15.” Many of the activities coincided with Cornell’s orientation for freshmen in August.

Ministry staffers described one of the highlights of the campaign as a cookout held near Balch Hall in the heart of freshmen residential halls.

“It’s like the entryway to North Campus. Every freshman has to walk through

ing a red yoga ball with freshmen, and they helped carry or cart new textbooks for the underclassmen.

“The main point was just to be providing opportunities for upperclassmen to be mixing it up with freshmen right off the bat,” said Betts. “It was a real opportunity to be planting ourselves as a fixture on North Campus.”

The Freshman 15 events were designed to introduce newcomers to campus ministries, including Asian American InterVarsity, Chi Alpha Christian Fellowship (www.xacornell.com); Chinese Bible Study (cbscornell.wordpress.com); Fellowship of Christian Athletes (<http://cornellfca.blogspot.com>); Navigators (www.navigators.org); and Korean Church at Cornell English Ministry (www.kccem.org).

A group of sophomores helped birth the inter-ministry campaign.

“The vision was to have 15 events that would create opportunities for Christians on campus to meet, interact with, and build relationships with freshmen,” said William Poon '13, a community group leader with Cru.

In an activity involving Cru, students participated in a candlelight vigil to mark the 10th anniversary of the terrorist attacks on September 11, 2001.

As well, some Cru students are gathering on Sunday evenings to join with other campus ministries for prayer sessions, and some students are holding college-specific prayer meetings.

Matusz, an attorney who recently started a church on campus, said that sustained intercession will make a difference.

“It really has a ripple effect throughout the course of the year,” he said. ■



Students with Cornell Cru launched the new academic year with an inter-ministry prayer vigil.

there,” said Nic Brenner, a staffer with Cru and Lifelines, a sister outdoors-themed outreach.

In all, Cornell’s campus ministries served hamburgers to about 500 students.

“It was a blast,” said Brenner said. “The students were blessed and welcomed.”

In other outreach activities involving Cru, upperclassmen played a game involv-

MARRIAGE AND THE LOOMING FINANCIAL CRISIS

Yale Alumnus Chuck Stetson Does the Math

Y For Christian business executive and philanthropist Chuck Stetson, Yale '67 and Columbia MBA '72, engaging leaders of industry and government in strengthening civil society isn't just a matter of faith; it's an issue of cultural survival in a society that faces greater economic crisis if the bedrock of that society — the family — is forsaken.

"The next generation will be facing a whole host of economic and financial issues that are currently not being discussed, yet are totally predictable from the data that is available," stated Stetson, who is the CEO of Let's Strengthen Marriage and National Marriage Week USA.

Also a seasoned businessman, Stetson is a venture capitalist who has taken a leadership role in both corporate and non-profit entities. Most notably, he is the founder and managing director of PEI Funds, a private equity firm based in New York. Stetson serves as chairman and CEO of Essentials in Education, a non-profit educational publisher.

Additionally, Stetson co-authored *The Bible and Its Influence*, the first textbook on the Bible published in the last thirty years. He was the producer of the documentary, *The Better Hour: The Legacy of William Wilberforce*, which aired on PBS.

In his role as marriage advocate and proponent, Stetson is alerting government and culture leaders that the decline in marriage and the family will also lead to financial decline.

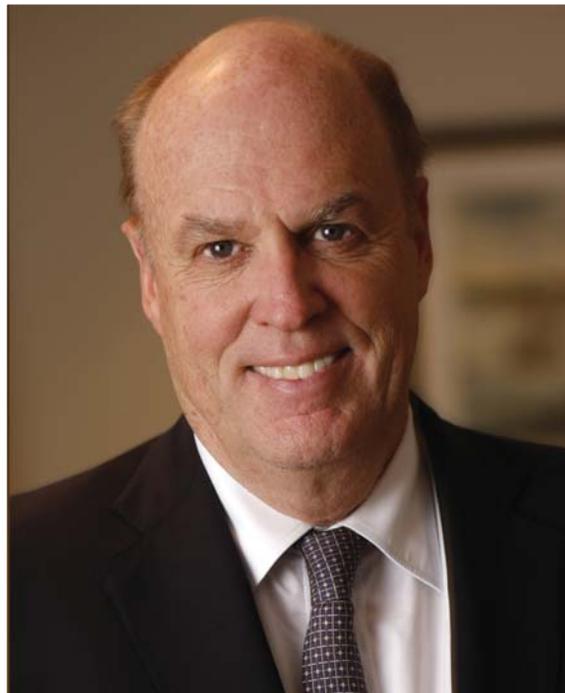
"It is ultimately an economic and political stability matter," explained Stetson. "The question for the public is, 'Who in the next generation, as a result of the demographic shift caused by weak marriage and families, is going to pay government debt, pensions, and healthcare costs?'"

He also warns that the recent legitimization of same-sex marriage in New York is perilous to the state's fiscal future and is akin to legislating public policy against believers.

Citing the incidence of a female doctor who was sued for refusing to provide artificial insemination to a lesbian, Stetson said, "This [legislation] is a disaster for business in New York. If you're a young

person just graduating and you want to practice in New York State and it's hostile to your faith, you will go to another state."

To further bring light to the fiscal ramifications of marriage, Stetson initiated and provided funding for "The Taxpayer Cost of Divorce and Unwed Childbearing," a report that documents the cost associated with divorce and unwed childbearing to be roughly \$112 billion per year. That's \$1.2 trillion over 10 years.



Chuck Stetson, Yale '67 and Columbia MBA '72, said Christians have a responsibility to preserve marriage.

The United States and Europe must change policy to strengthen marriage and families, or the fiscal consequences could be astronomical, warns Stetson: "From an economic and political stability point of view, this will have to occur to avoid bankrupting the government and business."

Because Christians are called to be the salt and the light, he said, they have a responsibility to preserve marriage and the values they cherish, even if their positions are not popular ones.

Stetson also spends a great deal of his time working with young people, like the

seven Columbia University students he recently mentored.

"The ultimate tragedy is that our universities are failing to prepare the next generation for the challenges and the solutions to those challenges that they will inevitably face," he said.

That's why he and other Yale alumni are lending their support to Union for a Better Yale College, (www.forabetter.yale.org) a student-led organization advocating a better sexual culture that includes love and respect and is absent of objectification. Union for a Better Yale College also opposes campus attitudes and events that degrade and trivialize sexuality. Among its efforts is petitioning the university to rescind its support of Sex Week at Yale.

"It is ironic that in the face of the academic social science research that finds people who are married live longer, are healthier, have more money, and are happier, university policy pushes an anti-marriage and anti-family message that is so highly destructive to civil society," Stetson said.

As an advocate for that civil society, Stetson supports countering the morally bankrupt and university condoned events like Sex Week.

"We have got to stop going against the grain of the universe because it only causes great pain and harm to people," said Stetson.

To ignore the growing, blatant disregard for marriage and family, particularly on campuses, says Stetson, will only lead to further breakdown of civil society and financial stability that will have repercussions beyond the university gates.

"As a country, we can't afford to have the leaders of the next generation ingrained with a sick understanding of what marriage and families are all about," Stetson said. "The economics will surely catch up to us." ■

SAME-SEX 'MARRIAGE' NOT INEVITABLE IN U.S.

New York Decision Could Spark a New Movement, Especially among Young People

I Editor's note: The following article, used with permission, originally appeared in the On the Square section of First Things (www.firstthings.com) magazine on June 30, 2011. The author, Matthew Schmitz, Princeton '08, is Deputy Editor of FIRST THINGS.

The approval of same-sex civil marriage by the New York state legislature did not bring on the end of the world, or of history. It did not even mark, as Michael Potemra claimed in a post at *National Review*, "the end of the long road" for those who advocated it. The path to same-sex civil marriage still must go through many more states that will be far less susceptible to the emotional bullying of the SSM lobby than was New York, and it is by no means certain that advocates will ever reach their destination. More importantly, it is far from clear—even to them—what that destination is.

As early as 2006, for example, in the statement, "Beyond Same-Sex Marriage," prominent figures including Cornel West, Gloria Steinem, Barbara Ehrenreich, and Judith Butler called for the legal recognition of polyamorous households "in

which there is more than one conjugal partner." Having jettisoned a view of marriage as procreative in nature (and so necessarily a union of a man and a woman) marriage revisionists have also given up on the idea that marriage should last a lifetime or be limited to one partner.

exclusivity is just not part of the equation.

Of course, same-sex-attracted Americans are hardly the only ones who seek to enjoy the benefits of marriage without being disciplined by its very real demands. While most Americans still view marriage as an exclusive relationship, it is by no

The vote in New York did not represent the end of a movement, but it did, just maybe, mark the beginning of one. In the wake of the vote, I heard from many friends, most of them young, who took the Empire State vote as a call to rebuild a vibrant marriage culture, both in their religious communities and in society at large.

And just before the New York legislature voted to approve same-sex civil marriage, Katherine M. Franke—a signatory of "Beyond Same-Sex Marriage"—hailed the New York vote with an op-ed for the *New York Times* that called for putting "non-marital ways of loving" on an equal footing with marriage and same-sex civil marriage. Franke, who is the director of the Center for Gender and Sexuality Law at Columbia Law School, argued that non-marital arrangements "far exceed, and often improve on, the narrow, legal definition of marriage."

So there is no reason to think that same-sex civil marriage is the end of the road for marriage revisionists. Even if it were, it would be far from clear just what supporters of the new law mean when they speak of marriage. The *New York Times* reported in 2010 on a study of 556 gay couples that found that nearly 50 percent of the couples were in open relationships. As many advocates acknowledge,

means seen as permanent. The rise of no-fault divorce and casual cohabitation paved the way for same-sex civil marriage by making marriage a forum for the expression of feeling—what one advocate has called "maximal experiential union"—rather than a binding tie oriented to the rearing of children and the pursuit of virtue.

When I speak to my friends who favor same-sex civil marriage, they tend to rely on two false trump cards to support their view that the struggle for marriage is over. First, they claim that supporters of marriage have run out of arguments for their position. This argument ignores the fact that marriage supporters have repeatedly explained the connection between procreation, permanence, and exclusivity—most notably in "What Is Marriage?" an article by Sherif Girgis, Ryan T. Anderson, and Robert P. George for the *Harvard Journal of Law and Public Policy*.

The three co-authors ably defended their views in extended exchanges with Andrew Koppelman and Kenji Yoshino, in *Public Discourse*, and with Jason Lee Steorts, in *National Review*. Reading



Cassandra Hough (Princeton '07), founder of the Love and Fidelity Network, is part of a movement that is revisiting the assumptions embedded in same-sex civil marriage.

these debates gives the *opposite* impression of the usual claim: It is the marriage revisionists who lack arguments and must instead rely on hollow accusations of bigotry and bad faith.

The second trump card is the claim that same-sex civil marriage is inevitable. This is a view shared, strangely enough, by both optimistic progressives and pessimistic conservatives. The former think the world is getting better and the latter think the world is getting worse, but both view the permanent adoption of same-sex civil marriage as a foregone conclusion.

I reject that. There is nothing inevitable about same-sex civil marriage, nor is there any reason to think it invincible once it is codified in law. History is nei-

ther entrenched or on their way to being undone. This is the stuff of history—not a long certain march, but an uncertain muddling through.

The vote in New York did not represent the end of a movement, but it did, just maybe, mark the beginning of one. In the wake of the vote, I heard from many friends, most of them young, who took the Empire State vote as a call to rebuild a vibrant marriage culture, both in their religious communities and in society at large.

Already there is a movement of young Catholics, Evangelicals, Jews, and Mormons (some of whom I have the privilege of knowing) to revisit the assumptions embedded in no-fault divorce and same-

These young people—including the young leaders of the Love and Fidelity Network, Princeton University’s Anscombe Society, and Harvard University’s True Love Revolution—believe that they are required in charity to work to reclaim a marriage culture that balances the desires of adults alongside the needs of children for a mother and father.

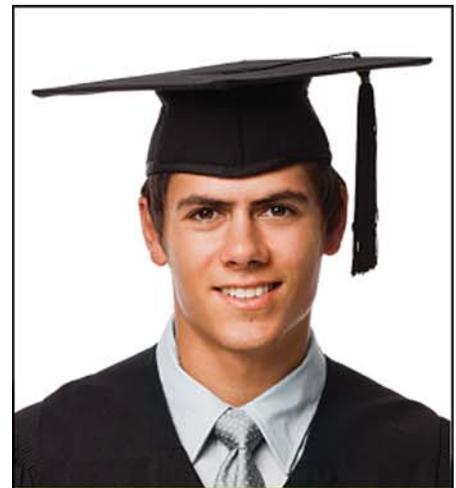
ther a straight line of progress nor is it (as President Obama would have it) an arc that bends toward justice. It is, if anything, a zig-zag that moves unpredictably, first in one direction and then another. Even those who make every effort to get on the “right side of history” will find that it turns on them.

The reason for this is that humans are free, really free, not only to pass silly laws but also to grow to regret them. As the Colombian aphorist Nicolás Gómez Dávila wrote, “History is indeed the history of freedom—not of an essence ‘Freedom,’ but of free human acts and their unforeseeable consequences.”

Few could have predicted twenty years ago today’s drastic revisions in marriage, and no one can predict twenty years from now whether those changes will be fur-

sex civil marriage. These young people—including the young leaders of the Love and Fidelity Network, Princeton University’s Anscombe Society, and Harvard University’s True Love Revolution—believe that they are required in charity to work to reclaim a marriage culture that balances the desires of adults alongside the needs of children for a mother and father.

Of course, it is far from certain how this movement will proceed or what success it will have, but I draw hope from its youth, intelligence, and good nature. Like the pro-life movement before it, it will be motivated by a concern for unseen victims and a respect for the self-evident facts of nature. I firmly believe that the witness of these brave young leaders will give many more the courage to join them. ■



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DISPELLING DELUSIONS AT HARVARD

Summer Book Discussions Challenge Unbelievers and Christians Alike

H This summer, Harvard College Faith and Action—a leadership development ministry resourced and supported by Christian Union—co-sponsored a reading project aimed at getting Christians and atheists talking.

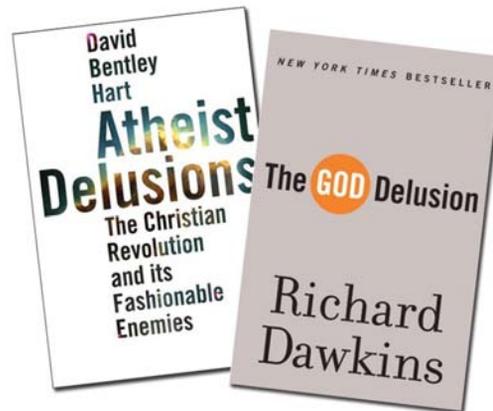
The joint venture of HCFA and the Harvard Secular Society provided a forum for Internet discussions about the books, *The God Delusion* by Richard Dawkins and *Atheist Delusions* by David Bentley Hart. Each week, a different discussion group would write an introduction to a chapter to start the dialogue among the 175 students.

Despite some concern about the impact Dawkins' book could have upon Christian students, the benefits proved more powerful, according to Nick Nowalk, a Christian Union ministry fellow at Harvard.

"There were undoubtedly dangers, and we were aware of this going in, and prayed much about it," said Nowalk, who oversaw the reading project and helped coach some students through concern or anxiety. The tension that comes from engaging intelligent, well-read unbelievers is necessary to becoming a more mature, fruitful, and effective Christian evangelist, he said.

Nathan Nakatsuka '12 agrees. "I believe

emboldened and edified by learning more about what non-believers essentially believe and being at the ready to defend their faith.



***The God Delusion* by Richard Dawkins and *Atheist Delusions* by David Bentley Hart were the two featured books in a joint summer reading project with Harvard College Faith and Action and the Harvard Secular Society.**

"It provided a wonderful opportunity to engage non-Christians," said Alastair Su '14. "The atheistic participants were generally very critical thinkers, so we really had to make sure we were convicted about what we were saying and that we

Harvard community to open up and freely discuss the so-called Pandora's Box of faith," said Emily Lowe '14. "I believe that the members of HCFA, as well as the other Christians who participated, were able to dispel commonly held stereotypes about Christians and Christianity."

According to Nowalk, "A number of atheist students remarked over the summer that they had never met Christians as open about sharing their views and doubts, as well as opening themselves up to critical scrutiny, as HCFA was."

The interaction was lively, yet respectful. Prior to starting, Nowalk shared his writings on civility with the participants and from that ground rules for discussion were developed.

"I think we provided a notable witness to the Gospel in that most Christians are widely considered exclusive, close-minded, inward-oriented, and anti-intellectual," said Nowalk.

Therefore, despite their differences, "Both the Christians and atheists have established a respect for each other."

However, that respect did not hinder the passion the Christians have for the truth. Through open, respectful discussions, the HCFA students and staff, through the work of the Holy Spirit, hoped to bring non-believers to an acceptance of the one, authoritative Truth.

"Harvard is full of truth seekers," said Lowe. "This project afforded us the opportunity to share the most important truth there is, the Gospel."

As Nakatsuka put it, "Many of the greatest Christian apologists in the modern age were former atheists or agnostics who were strongly against Christianity. If any of the militant atheists become believers, they will likely become very strong forces in advancing the Gospel, just as they are now very strong forces against the Gospel." ■

"Harvard is full of truth seekers. This project afforded us the opportunity to share the most important truth there is, the Gospel."

—Emily Lowe '14

that most of the Christians on the e-mail list grew significantly in their faith through this effort as they were challenged to think more deeply about why they hold their beliefs," he said.

Thus, rather than being conflicted or confused, the Christian students were

knew how to articulate it right."

In effect, the project gave students an opportunity to address some of Harvard's own delusions about Christianity and to engage in a topic that's often viewed as taboo on campus.

"This project enabled members of the

AN ONLINE VERITAS FORUM

Pilot Program Launched at Columbia

COLUMBIA A new pilot program at Columbia University is helping students and faculty explore life's hardest questions and seek the relevance of Jesus Christ within their lives and the broader culture.

The Veritas Network, launched this fall at Columbia, is an online discussion forum that, according to student leader Sara Ngu '12, brings together the best of

leading thinkers and academics. The online network promotes that same heady engagement and dialogue, but presents it in a venue that is accessible and relevant to students and faculty within a busy campus climate.

"We wanted to have sustained discussion over a whole year on a wider scale," said Ngu.

According to Ngu, people at Columbia tend to stay within their own social and academic circles. Through the Veritas Network, students and faculty from a wide sector of campus can engage in conversation and exploration.

"Columbia students are very busy," said Ngu. "We wanted to provide a way for people to interact in a meaningful way."

Alumni from around the world are also part of the discussions, including some as far away as Africa. While the Veritas Network is open to people from a variety of backgrounds and worldviews, participation is by invitation only. Students involved with organizing the new venture sought out interested students, faculty, and alumni and invited them to participate through e-mail. Roughly 250 accepted the invitation.

Each week, a professor leads off the conversation with a specific topic or question. Week one kicked off with, "Why am I here?" Other weighty questions include, "Are there truths and can we know them?" "Are we soul or matter?" and "What is love?"

Religion and faith, says Ngu, are primarily private at Columbia. They operate at arm's length, with no broad truth for all humanity. The post-modern society, Ngu believes, has adapted a more individual-

ized form of belief, where questions are more grounded in the human experience such as issues of politics, religion, and conflict and what they have to do with happiness.

"The Veritas Network is designed to help participants wrestle with difficult questions and different worldviews, with the expectation that they will ultimately discover God's grace."

Therefore, the Veritas Network is designed to help participants wrestle with difficult questions and different worldviews, with the expectation that they will ultimately discover God's grace.

"We are committed to walking with people through the process of exploring truth," said Ngu. "The trust is that if they walk through the journey faithfully, they will find Christ pretty compelling."

If the Network is successful at Columbia, the national Veritas organization will consider expanding the online forum to other campuses as well. In the meantime, the cyber-based conversation continues around life's most challenging questions, and helps to make room in the hearts and minds of students to consider the Gospel of Jesus Christ. ■



Sara Ngu '12 is among the student leaders helping to launch the new Veritas Network at Columbia.

what the Veritas Forum (www.veritas.org) has to offer.

For years, the Veritas Forum has presented on campus events for students and faculty, featuring some of the nation's

A WORD IN SEASON

The Logos Magazine Is a Much-Needed Voice at Yale

Y Yale Amidst the cacophony of post-modern ideas on Yale's campus is an emerging voice of reason being heralded by *The Logos*, a Christian magazine.

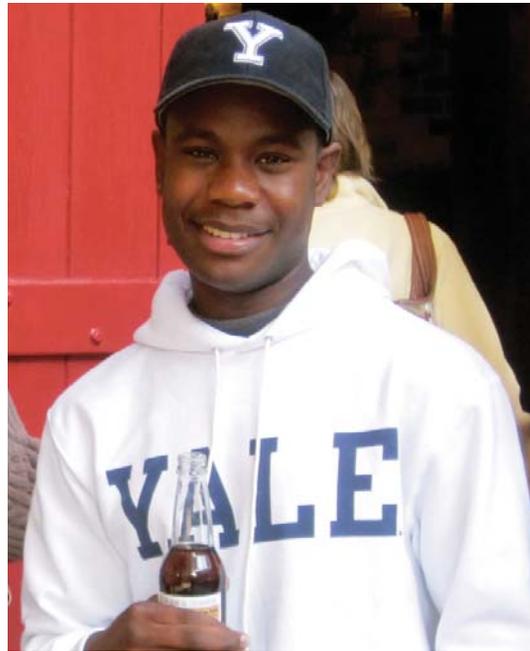
"*The Logos* hopes to establish an intellectual and personable Christian presence on campus," said Yena Lee '12, the magazine's editor.

For the past four years, the student-led publication has ministered to the hearts and minds of readers through articles that prompt intellectual discussion and convey personal accounts of God's relevancy and power in students' lives.

According to Rodney Evans '14, assistant editor and contributing writer, that presence is significant at Yale.

"With the student body's prevalent assumption of secular humanism as the only legitimate worldview, religion can tend to be seen as trivial, merely subjective, and culture specific," said Evans, a leader with Yale Faith and Action: An Undergraduate Organization (a ministry supported and resourced by Christian Union).

He said *The Logos* offers an opportunity "for Christianity to hold a surer place



Rodney Evans, Yale '14, is the assistant editor and contributing writer for *The Logos* magazine.

for thoughtful Christians, as well as an able evangelistic banner for the intellectually curious Yale students."

boundaries on "Christian" are too expansive, it's trivial; if too narrow, it's exclusive.

Although *The Logos* strives to cast a wide net, the content is not watered down. "Our identity as a magazine helps us to include both scholarly and subjective material to provide for a light but substantive read," Evans said.

Since its inception four years ago, *The Logos* has featured input from Protestant, Catholic, and Eastern Orthodox writers. As a result, the staff has always sought to preserve unity among those from different Christian denominations who share a common purpose of leading students to Christ.

"An article that diminishes other theologies or directly contributes to divisiveness within the body will not find its way into the magazine," said Lee.

Keeping in mind the ground rules of balance, clarity, and unity, the staff builds each issue around a basic theme that is relevant to its mission. Past themes have included: "The Bible: Dead or Alive," "Is Christianity too Invasive?" and another issue that focused on apologetics.

Both Lee and Evans said *The Logos* has been well received by students and campus ministries at Yale. "We are a relatively new publication, but we have seen spectacular growth in readership in the past couple of issues," said Evans.

"It has become something of a 'regular' in the students' lives," said Lee.

The Logos' mission and impact on campus have also moved off the printed page and are being felt through the publication's sponsorship of discussion forums and events on campus.

And readers are not the only ones who benefit from the magazine; staff members have also grown in their faith.

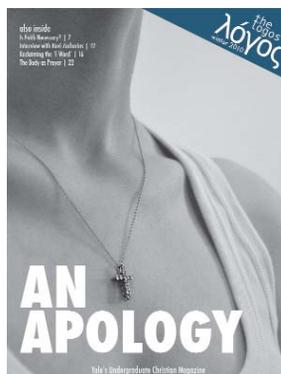
"I've learned Christian ministry is tough work," said Lee. "Without humility and prayer, you will get nowhere." ■

The Logos' mission and impact on campus have also moved off the printed page and are being felt through the publication's sponsorship of discussion forums and events on campus.

in the marketplace of ideas, as well as be seen as immensely important, objectively true, and transcultural."

The Logos also offers a forum for Christians to articulate their faith in what Evans describes as both a scholarly and emotional point of view.

"I knew there were Christians at Yale, and I also knew they would have something to say about their faith if given the opportunity," he said. "This magazine appeared to be an ideal outlet



While striving to appeal to a wide audience, the magazine takes special interest in unbelieving and seeking readers. The editorial team vets potential stories based upon their ability to tackle obstacles to Christian faith and truth and their accord with the *Nicene Creed*.

"*The Logos* aims to present 'mere' Christianity," said Lee.

"Calling ourselves a Christian magazine is not easy," she said. "If the

A MISSION OF MERCY IN UGANDA

Princeton Faith and Action Students Serve Selflessly

A group of students from Princeton Faith and Action devoted part of their summer to embarking on the ministry's first missionary trip abroad.

For four weeks, 15 students ventured to Uganda to care for orphaned children and run a leadership-development camp. They also helped a local church with relief projects, including maintenance and construction in Kampala, the largest city and capital of Uganda.

Many of the students returned to campus with a sense of compassion and a desire to serve, noted Christian Union Teaching Fellow Dr. Chuck Hetzler. He and his wife Karen joined the Princeton Faith and Action students partway through their trip. Princeton Faith and Action (www.pfanda.com) is a leadership development ministry supported and resourced by Christian Union.

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“When you go and serve, you come back and think you need to keep serving,” he said. “The students feel a greater need to meet the needs around them.”

Princeton University students echoed those comments. “The trip gave me a better perspective on global needs and poverty,” said David Byler ’14. “It’s important to realize that the rest of the world doesn’t share our material wealth.”

Byler, who is majoring in operations research and financial engineering, said he was struck by how the biggest need in the world, ultimately, is spiritual.

“Even if we were to somehow meet all of the physical needs of Uganda, they’re still people who would be empty without the love of Christ. At the same time, it’s impossible to tell a hungry person that Jesus loves them, yet not give them food,” he said. “It’s crucial to meet both needs and show the love of Christ in every possible way.”

Jessica Haley ’14 agreed.

“God is doing mighty work in Uganda. In spite of human brokenness, God is faithful there and is mending a country that suffered much through years of civil war,” she said.

Trent Fuenmayer ’12, who has traveled and studied extensively in Africa, planned and oversaw the excursion from July 28 to August 14. After graduation, Fuenmayer—a leader with Princeton Faith and Action—is considering options to pursue additional missionary service in Africa.

As well, the senior spent part of the summer on a scouting mission for Drayton Nabers (Princeton ’62 and Yale Law ’65), a former Chief Justice of the Alabama Supreme Court. Nabers is seeking to partner with a school and provide Christian male discipleship to former child soldiers.

“I’ve kind of always had this strange desire to go to Africa,” said Fuenmayer. “I fell in love with it so much I had to go back.”

In summer 2010, the California native volunteered in a home for orphaned babies in Uganda. Watoto Childcare Ministries, part of the multifaceted Watoto Church, is dedicated to serving children orphaned as a result of HIV/AIDS.



Trent Fuenmayer ’12 led Princeton Faith and Action’s summer missions trip to Uganda.

The connection to Watoto Church proved critical for Fuenmayer in planning PFA’s missions trip.

The mega-church, based in the war-torn capital of Uganda, operates a variety of wide-reaching programs, including ones focused on former child soldiers, disenfranchised women, and orphans.

As such, the 13 Princeton students plus one from Harvard University served in Watoto’s childcare division, as well as college outreach during their venture to Uganda.

Like the Christian Union, Watoto also seeks to foster spiritual and personal development in college students who will become their nation’s future leaders. The PFA team led a missions trip for about 200 Ugandan students from August 12 to 19 to the Gulu region of Northern Uganda.

During the getaway, the American and Ugandan students also volunteered with Watoto’s Project Gulu. It concentrates



Students from Princeton Faith and Action, a leadership development ministry supported and resourced by Christian, spent part of their summer serving the people and college students of Uganda.

on the needs of former child soldiers and members of the greater community who are recovering from the aftermath of a brutal civil war.

“The trip gave me a better perspective on global needs and poverty,” said David Byler ’14. “It’s important to realize that the rest of the world doesn’t share our material wealth.”

While in Gulu, part of Fuenmayor’s job involved helping all of the students adjust to primitive conditions that included squat toilets and bucket showers.

“My team was incredible about it,” said Fuenmayor. “I was so, so pleased.”

Also during the trip to Africa, students from Princeton Faith and Action participated in a national Christian radio program. “The radio ministry was eager to draw listeners with the rare occasion to hear from students from one of the world’s most esteemed universities,” Hetzler said.

But, for the students, service remains central. “I enjoy being in Africa,” Fuenmayor said. “This is what God has made me love, and I’m grateful.” ■

By Catherine Elvy, Staff Writer

THE LIGHT OF THE WORLD

Penn Students for Christ Are Witnesses in Venezuela

P Three students from the University of Pennsylvania recently ventured to Venezuela where they shared Christ’s Gospel on the campus of a prestigious university whose name literally translates “light.”

The students participated in a Campus Crusade for Christ summer project on the main campus of La Universidad del Zulia, one of the largest and most regarded institutions of higher education in Venezuela. The university, situated in the western state of Zulia, is home to the country’s major engineering, architecture, medical, dentistry, veterinary, and law schools.

“I took the trip to Venezuela because I believed that God was calling me to serve him rather than myself this summer,” said Stephen Wood ’13. “Additionally, I knew that I was called to go in order to reach out to Venezuelans, strengthen my confidence in evangelism, and bring back a joint experience that would strengthen the Christian community at Penn.”

Crusade staffers Jason and Anastasia Turner, who help oversee Penn Students for Christ (www.phillycru.org), served as project directors for the outreach in the sun-drenched city of Maracaibo. Altogether, 13 students from a handful of universities in the mid-Atlantic participated in the mission, which took place between May 25 and July 3.

About one-third of the students spoke fluent Spanish. The remainder relied upon Venezuelan students involved in Vida Estu-

diantil, Crusade’s main ministry at La Universidad del Zulia, to help translate as they witnessed about their faith on campus.

“We would go out on the college campus every day with the goal of starting conversations,” Jason Turner said. “The students would flesh the conversation out with what Christ has done in their lives.”



Students from Penn participated in Campus Crusade for Christ’s summer project in Venezuela, where they shared the Gospel on the main campus of La Universidad del Zulia.

As well, the American students involved with the summer outreach put together a variety of skits and performances to help explain their Christian faith to the Venezuelan students.

“At first, it was difficult to initiate a conversation in a language with which I was not very comfortable,” said Corey Poggioli ’13. “Soon, however, it became easier, my Spanish got better, and I became more excited to tell people about the grace that saved me.”

As they shared their faith, students and staffers alike were struck by the relational nature of the Venezuelan culture.

“Most of the time, when you would start a conversation, it would take at least an hour,” said Jason Turner.

Likewise, Wood said he was especially impressed by the esteem of relationships in Venezuela. “In the United States, time is more important than people – in Venezuela it is the opposite,” he said. “I left the trip with a new appreciation for the relationships God has blessed me with and a newfound determination to invest more in people.”

Julia Cantu '12 echoed those comments. "Being in Venezuela really brought to my attention how materialistic, individualistic, and goal-oriented life in the United States can be, and how I am at times," she said. "Being driven or working hard to achieve success in life is not necessarily a bad thing. But, I feel like there is so much pressure at Penn and other Ivy League schools to be the best – at whatever cost – that we get lost in the game."

Altogether, 112 Venezuelan students prayed to accept Christ as their personal savior during the outreach, Turner said. Along those lines, the American students also emphasized the importance of accepting Christ's sacrifice as the atonement for sin when sharing their faith. Many of the Venezuelan students are from religious families that instead value personal contrition as payment for wrongdoing.

"Sometimes, you would see the light bulb go off in their head," Turner said.

When they finished their daily witnessing activities, the students returned to a local church where they were lodging and they spent their evenings participating in Bible studies and

group activities. They also took a mid-project break to a hotel in the Andes Mountains that specializes in connecting guests to adventure activities including paragliding and canyoning. The latter involves jumping and sliding down steep canyon walls and waterfalls to deep pools.

Overall, the Penn students said they returned from their trek refreshed and recharged in their desire to spread their faith across their home campus.

"It is difficult for me to share my faith at Penn for fear of offending someone or seeming 'unintellectual' so I hardly shared my faith at all," Cantu said.

At Zulia, "the opportunity to candidly talk about my faith in Jesus was refreshing. It gave me much needed encouragement and fire to come back to Penn ready and willing to share my faith."

For Poggioli, the trip drove home a "very necessary reminder as to the reality that no matter where you go, everyone needs Jesus."

Ultimately, "there were certainly cultural barriers and differences between us as North Americans and the Venezuelans, but we all had in common the fact that we are sinners desperately in need of grace." ■

'VISION CASTER' JOINS LAUSANNE MOVEMENT

Harvard Alumnus Named North American Director



Editor's note: The following story is reprinted with permission from Baptist Press.

The Lausanne Movement has named Tom Lin as new International Deputy Director for North America. He succeeded Jim Tebbe in June, joining a team of twelve, covering the world. Lin, vice president of missions for InterVarsity Christian Fellowship/USA (www.intervarsity.org), is the Director of the Urbana Student Missions Convention.

After graduating from Harvard in 1994, he served on the InterVarsity/USA staff and as HR director for a Fortune 500 company. Then in 2002 he and his wife Nancy left for Mongolia, where they spent more than four years working to establish an evangelical student movement.

Lindsay Brown, Lausanne Movement International Director, said, "Tom Lin demonstrates fine leadership and brings an unusual combination of skills. He is a visioncaster, a planner, and a manager. I look forward to working with him to advance the cause of the Gospel, as we encourage the global Church to bear witness to Jesus Christ and all his teaching in every area of the world and in every sphere of society."

Lin, who serves as vice-chair on the board of Wycliffe Bible Translators, said: "The Lausanne Movement connects those who are most passionate for God's mission around the world. North America still has much to share. We need to discern what our best contributions might look like in the future."

He added: "The Cape Town Commitment [issuing from the

Third Lausanne Congress on World Evangelization] calls for gospel partnership between churches and agencies and across borders. It gives a keen sense of urgency for the work to be done in North America. Many of us lament over today's staggering biblical illiteracy and exodus of young adults from the church. There are reasons for concern, but I'm hopeful about the future of the North American church."

From experience in the Urbana Convention (jointly hosted with the Canadian IVCF and the French-Canadian Groupes Bibliques Universitaires et Collégiaux) and the wider church, Lin believes the next generation of North Americans will make a strong contribution in global missions. "Today's students think globally, engage inter-racially, cross cultures more easily, and reach across the old sacred-secular divide," he said. "They have a collaborative spirit, and take action, with a 'Why not?' approach. There are thousands of gifted evangelists graduating from universities every year. The future looks bright because of what God can and, I believe, will do through this generation." ■



Tom Lin, Harvard '94, was recently named International Deputy Director for North America for The Lausanne Movement.

OLD FAITHFUL

Students Thankful for the Lord's Presence during Work Initiative at Yellowstone

D Two Dartmouth students spent their summer working at a lodge out west in an evangelism initiative sponsored by Campus Crusade for Christ (www.ccci.org). Hannah Thomas '12 and Drew Wong '12 were housekeepers at Snow Lodge at Yellowstone National Park, home to beautiful wildlife and the famous Old Faithful geyser.

Thomas and Wong were part of a group of 33 recruited by Campus Crusade for Christ (CCC). To give up their last summer vacation before graduation was no easy decision. Thomas, a biology major and gardening enthusiast, recalls her good friend

store to me the Joy of your salvation and grant me a willing spirit, to sustain me."

Although the two Dartmouth students had different reasons for working, they were united under the primary focus that CCC had set for the students—to minister to the other employees, many of whom were international students. CCC encouraged the students to do this by sharing their stories of personal commitment to Christ, and communicating God's love throughout daily and weekly activities and chores.

Seeing their co-workers begin a relationship with Jesus Christ was the most meaningful and memorable part of the experience for the students. Drew fondly recalls one co-worker named Meg, an engineer from Singapore: "Meg had never heard the Gospel, but was very interested, always asking lots of questions. She quickly accepted the premise of the Bible. One day during a Faith Group (Bible study), we were talking about the image of God. One of the girls from [the team] was talking with Meg about accepting Christ—so she did! I was thinking, 'Did that just happen? Does it work that way?'" Drew had never been present for someone accepting Christ, but it was amazing to see his new friend Meg grow in faith and her understanding of the Bible.

Meanwhile, Drew and his Campus Crusade colleagues still had to adhere to their principle jobs. This meant cleaning about 15 to 20 rooms per day, from 8:00 a.m. to 3:30 p.m. The "glamorous work" had students humbling themselves as they cleaned toilets, scrubbed showers, folded towels, and made beds. It was during these periods of manual labor that Hannah experienced her most

difficult moments of spiritual attacks: "On some days, I would have seven or eight hours cleaning rooms alone, and I would find myself dwelling on some hardships in my life; things the Lord has told me to have patience in as he works out his wondrous plans. During the early morning, it was tempting to think God had forgotten about me and my prayers for his aid in those ar-



Two Dartmouth students were among several from across the nation who spent part of their summer on a Campus Crusade for Christ work/outreach program at the Snow Lodge in Yellowstone National Park.

asking her what she felt God had placed in her heart for the summer. "I replied that I saw myself gardening; planting and watering seeds. [My friend] suggested that God might be calling me to his ministry that summer—to plant and water seeds for his kingdom," said Thomas, who said working with CCC was one of the best decisions of her life.

For Drew, a mechanical engineering major looking to pursue a masters in science, working at Yellowstone appealed to him because he could earn more money for school as well as have a chance to do one of his favorite activities: running. However, he admits that his main goal for this summer, to practice outreach and evangelism, was quite taxing in the beginning.

"I had just come off of two challenging and draining academic terms and had finished my most stressful round of finals ever two days before starting work in Yellowstone," he explains. "I wanted to jump straight into evangelism, but...it was frustrating to feel tired and disconnected during the first few weeks. I knew that I needed to get my feet on solid ground through prayer."

Drew accomplished this through blocking out time every morning to pray and reflect on the words of Psalm 51:12: "Re-

Seeing their co-workers begin a relationship with Jesus Christ was the most meaningful and memorable part of the experience for the students.

as." Hannah said that it was helpful to remember 2 Corinthians 1:20: "For all the promises of God find their yes in Him."

"That verse, actually, beautifully represents my summer experience," she reflects, "not only did he fulfill so many of his promises by drawing me closer to him and blessing the plans I entrusted to him, but he also taught and continues to teach me patience in waiting on the fulfillment of more of his promises. He is a marvelous God!" ■

THE BIBLE TRANSLATOR'S ASSISTANT

Dartmouth Professor Wants to Bring God's Word to all Nations



Declare his glory among the nations, his marvelous deeds among all peoples — 1 Chronicles 16:24

Even in today's communications savvy world, relaying the truth of the Bible among all the world's people is a challenge. According to Dartmouth University Research Professor Richard Denton, there are currently more than 2,000 languages that don't have access to any portion of the Bible.

Denton is a co-founder of The Bible Translator's Assistant, a non-profit organization working to develop computer software that enables understandable, accurate, and widespread translations of the Bible. The goal of the The Bible Translator's Assistant (TBTA) is to translate the entire Bible into all of the world's languages.

The professor, whose research specialty at Dartmouth is computer modeling of space plasmas, first became interested in pursuing Bible translation out of the desire he and his wife have to become missionaries after he retires from the university. The couple is preparing for missions work in the area of Bible translation.

At Dartmouth, Denton took a course in computational linguistics, where he began thinking about the implications of using computers in Bible translation. Subsequently, he pursued that topic for his course project.

"The most important idea that came out of the project was that if you put a lot of effort into analyzing the meaning of original text [of the Bible], it's possible to get accurate translation out," said Denton.

With that realization and his completed project, Denton approached Wycliffe Bible Translators, a ministry based in Orlando, Florida. Wycliffe Bible Translators (WBT), put him in touch with Dr. Tod Allman, a software engineer and Talbot Theological Seminary graduate who was already working on Bible translation software. Denton now works with Allman and fellow TBTA co-founder and University of Maryland Research Professor Dr. Stephen Beale. Together they are moving forward to further develop and use the software, which is aimed at significantly reducing the time required to produce an accurate, understandable Bible translation.

Currently, TBTA is working with Dr. Karl Franklin of WBT to translate several Old Testament books in the western dialect of Kewa, a language spoken by roughly 100,000 people in Papua,

New Guinea. Additionally, the non-profit is working with missionaries from Wycliffe and the North Tanna translation committee to translate Old Testament books for approximately 4,000 people living in The Republic of Vanuatu, a South Pacific island. The organization also works with missionaries in Asia.

Despite the time-reducing software, translating the Bible into so many languages still takes vast hours and great care and detail.

Denton's role with TBTA is to help develop the semantic representations, or meaning-based representations, of the biblical books. He recently finished the first phase of his work on the Book of Luke.

"It takes a long time," said Denton. "I've been working on the Book of Luke since 2007, and I estimate I probably put in 700 hours over that amount of time."

Additionally, he explained, his work with the Book of Luke consisted of more than just a translation into another language. His work in semantic representation means he had to analyze the individual words and phrases in the book very carefully and use a simplified vocabulary and grammar for the translation. From that, the TBTA software can help translate it into another language.

According to Denton, "There are a lot of phrases we read through [in the Bible], but we don't think about what they mean."

He admits that translating the Word of God is an awesome respon-

sibility. "We do try to do a good job and we pray that God will inspire us," he said. "A lot of people have the feeling like 'you can't fool around with this; this is the Bible.' But anything you read in English is a translation. Some people might take a look at the English and say it's not exact, but that is the translation."

Denton estimates that as he and his colleagues develop more semantic representations of the Bible, the amount of time necessary for translating it will be cut tremendously. For example, he believes that while it now takes 10 to 20 years for just the New Testament to be translated, eventually, it will only take two years to translate the entire Bible.

And so, as Dartmouth's motto harkens, "A voice crying out in the wilderness," Denton, through hard, prayer-filled work is seeking to bring the Gospel to thousands who currently have no way of reading God's Word. ■



Dartmouth Professor Richard Denton is helping develop Bible translation software that will bring the Gospel to those who have never read it.

'IT'S NOT THE HEALTHY WHO NEED A DOCTOR...'

Brown Alumnus Serves Recovering Addicts

B Dr. Michael Tso was on a course to live out his life as a successful family physician in a typical middle to upper-class community in Portland, Oregon. But in 2008, life abruptly changed from comfortable suburban living to communal living with recovering addicts and no salary to support his large family.

Tso, Brown '90, MD '94, and his wife Emily Chin Tso, Brown '91, moved their family of six to southwest New Hampshire to serve at His Mansion Ministries (www.hismansion.com) for the purpose of training leaders in the areas of counseling, social work, holistic healing, and pastoral ministry.

When Stan Farmer preached one Sunday, it would forever change the lives and destiny of the doctor and his family, leading them far away from the Beaver State. Farmer is a co-founder of His Mansion Ministries, the organization Michael would ultimately lead. His Mansion offers Christian counseling and long-term, residential care for those with addiction and substance abuse problems. For more than 35 years, the center has treated addictions ranging from alcohol abuse, to sexual addiction, to eating disorders.

Looking for a change, yet seeking God's will, Tso and his family spent five days at His Mansion on a short-term missions trip. While Emily and the kids worked in the garden, Michael taught staff members about bipolar disorder and Attention Deficit Hyperactivity Disorder (ADHD).

"We had a passion for what real Christian community looked like so we served on the farm at His Mansion," said Tso. "Very unexpected to us, God gave us a very distinct and specific call to leave my practice in Portland and to serve at His Mansion."

Upon returning to Portland, Tso called Farmer expressing interest in working with the ministry. Not only was that call overwhelmingly received, but Michael was invited to direct an institute that had yet to be developed.

On a 360-acre working farm, His Man-

sion has launched a new institute which offers an internship program that provides academic credit for college students. Tso, who is director of training at His Mansion Institute, notes that areas of student participation include counseling, social work, pastoral ministry, youth work, and health professions.



Dr. Michael Tso, Brown '90, MD '94, left his medical practice and moved across the country to minister to recovering addicts.

"People come here with a lot of wounding and hurts seeking help in our community," said Tso. "We use a 'whole person' approach, teaching residents their various abilities and capabilities."

Those seeking assistance live together in community working on the farm, as well as participating in individual and group therapy. Long term residential care helps men and women between 18-35 years old.

"It is an integrated, whole, living, relating, eating, and worshipping environment," said Tso. "What makes us unique is that residents who come to His Mansion come completely free of charge." Tso does add, however, that residents need

funds for medical care, medications, and entertainment.

Michael and Emily met while attending Brown University. Once they moved to Portland, the two thought they would never return to Rhode Island.

"Brown was a great place to learn and grow and to be trained," said Tso. "Understand the northeast has been very helpful in serving now that we are back in New England."

While Brown challenged his Christian faith as many liberal arts schools do, Tso contends his convictions became even stronger. Nonetheless, his Ivy League background has opened doors and provided opportunities to connect with other physicians.

"I love working with academic institutions and having that pedigree has played a role more now than when I was a physician in Oregon," said Tso. "My education at Brown helped me see a broader sense of the world through domestic and international contacts."

As Tso reflects on his transition from a well-paid physician to a domestic missionary who raises his own support, he says God's plan has been better than any well thought out strategy of his design.

"Many that our society would consider worthless losers are just as important to the body of Christ as any of us who appear to be upstanding and responsible," he said. "This doesn't denigrate the consequences of their choices, but I think in God's sight, they are precious and valuable to his kingdom."

Since God captured Tso's heart to embrace "the least of these," he has also trained others to stand alongside the brokenhearted. He willingly admits, however, the most fruitful training often comes from those he serves.

"A truth I see every day is that the residents have taught me as much about myself and God as anything I have given them through my training." ■



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BUILDING A 'BRIDGE'

Princeton Alumna Tours with All Souls Orchestra

P What does public policy have to do with music? More than a lot of people may think, according to Sarah van der Ploeg, a gifted musician who toured with London's All Souls Orchestra in France this summer. The lyric soprano and violist sees music as a way to bridge cultures and bring people together for hope and healing.

"I'm very passionate about breaking down boundaries and showing how much common ground there is among different areas of life. I truly believe in the power of the arts for cultural exchange and diplomacy," said van der Ploeg, Princeton '08. "Music gets people communicating in ways that drop down people's barriers. It makes people vulnerable in a way because music travels across to places that conversations can't."

For van der Ploeg, combining her interest in public policy with music is a natural extension of her work as an undergraduate at Princeton. She completed a degree in public and international affairs and a certificate in performance. Her senior thesis focused on how the apartheid government in South Africa used the arts – music in particular – to divide races and cultures.

She also sang with the Princeton Chapel Choir and Chamber Choir, and played viola in the Princeton University Orchestra. After performing as a soloist during Easter services her final year with the Chapel Choir, she was asked to sing at a concert in Vienna.

Although she had always loved music, she hesitated about pursuing it as a career. "When I came to Princeton, I knew I wanted to be involved in music, mostly as a violist, but I wasn't sure music was all I wanted to do. I spent a summer interning for an intellectual property lawyer in New York thinking I wanted to go into law."

But van der Ploeg, a member of Princeton Evangelical Fellowship (www.princeton.edu/~pef/) as a student, found music

becoming a bigger part of her life. "I realized music went from something I enjoyed to something that was a calling...it really just felt like God opened a lot of doors for me musically and it was something I needed to take advantage of."

The doors God has opened have included winning a Marshall Scholarship to

sical music is a European art form and speaks to everyone regardless of religion."

"Sarah possesses rare qualities of, not only a beautifully-toned singing voice, but a glowing, even radiant, cherubic, and heralding face, a serenity of calling and purpose, and a clear intelligence and focus on the task in hand – all that before she's even sings her first note," said Noel Tredinnick, director of music at All Souls Church and Langham Arts Trust and a professor at London's Guildhall School of Music and Drama. "Also, she prays with us fervently before going on to the platform – and this demeanor and her own beauty in appearance, combined with the vocal qualities of excellence in voice and tonal production, turns everything she sings into a powerful testimony to God's presence, love, and power."

Ultimately, van der Ploeg hopes to become an opera singer and is studying for a second master's degree in voice and opera at Northwestern University's Bienen School of Music. "I love acting and I love the whole theatrical experience of opera and creating the character and being that character for three hours or however long the opera lasts."

But van der Ploeg's musical interests haven't been restricted to classical music. The native of

North Haledon, New Jersey, currently lives in Chicago and sings with the worship team at Willow Creek Community Church. While some of her fellow music students have focused on singing in more traditional church choirs, van der Ploeg enjoys having opportunities to sing gospel, rock, and contemporary Christian music.

While her star is rising, van der Ploeg says she never loses sight of how God has called her to use her music gifts. "God has given me these opportunities and training, and in thankfulness, I see my job as developing those for bigger causes than just getting a lot of applause," she said. ■



Sarah van der Ploeg, Princeton '08, was a recipient of the 2008 Marshall Scholarship.

study at the Royal Academy of Music in London, where she earned a master's degree in classical singing. During her time in London, she became involved with Langham Arts, which is part of the All Souls Church. Her performances with the All Souls Orchestra included being a featured soloist before a crowd of over 5,000 at London's Royal Albert Hall in April and a week-long tour through the Poitou-Charantes region of France in July.

"I've been fortunate to be involved with a community that is very passionate about Christ and I think that's one of the missions of [the All Souls] Orchestra," said van der Ploeg. "They try to reach people...Clas-

THE KING AND THE COURT

Columbia Basketball Player Humbled by God's Grace

Columbia Matt Johnson has been playing basketball for as long as he can remember. "I think my dad gave me a basketball before I fully learned to walk," he said.

But his family gave him more than a basketball. They gave him a Christian foundation that would help him defend against the full court press of an egocentric lifestyle.

When Johnson left his home in Moorpark, California to play Division I basketball at Columbia, his hoop dreams and penchant for partying obscured his view of God's kingdom and put him on the weak side of faith.

"For years, I had built my identity and self-worth on selfish things: what people thought about me; how many girls found me attractive; how successful I was on the basketball court; and how hard I partied," said Johnson '12, a member of the Kappa Delta Rho fraternity.

But some humbling experiences led him to reevaluate his life.

"I was struggling academically, my confidence on the basketball court was completely shot, and I was really depressed, not finding real joy in partying or in others liking me," said Johnson.

"God brought me to the end of myself, and when I was at my rock bottom and basically saw all of these [worldly] things continually fail me, he showed me his grace in a remarkable way."

Walking with Christ has dramatically impacted the way Johnson views the game and his role as a team player.

A family friend sends him a short Bible verse every day. When Johnson was in the midst of what he called, "some serious trials," he took one of those verses to heart.

"I 'randomly' decided to memorize the verse I received," he said. "Later that day

I was told by an authority figure in my life that I wasn't nearly as talented or worth as much I thought I was, and that I should just accept that fact and move on."

Crushed by the harsh words, Johnson said he was immediately crestfallen. However, the Lord would not allow him to turn his self-centeredness into self-pity.

"The moment I felt lower than I ever had, the verse I had 'coincidentally' memorized that day came rushing to my mind," said Johnson.



Matt Johnson, Columbia '12, has experienced a transformation on and off the basketball court after re-dedicating his life to Christ.

The verse was Hebrews 13:5-6: "God has said, 'Never will I leave you; never will I forsake you.' So we say with confidence, 'the Lord is my helper; I will not be afraid. What can mere mortals do to me?'"

"I suddenly realized how small we are as humans and how fleeting the things I

had been so worried about were. If God truly is my helper and loves me so much that he gave up everything to redeem me, then why should I be concerned with anyone, even myself, more than I am with Jesus," Johnson said.

"From that moment on, my life was absolutely transformed, and I've been on this amazing journey with Jesus everyday since," Johnson said. "And, I no longer believe in coincidences."

Walking with Christ has dramatically impacted the way Johnson views the game and his role as a team player.

"I no longer feel resentful or angry if other guys play ahead of me, because I know that it pleases God to see them use the gifts he has blessed them with and he loves them as infinitely as he loves me," he said.

Johnson also said he no longer bases his self-worth on game performance, which has led him to new freedom and joy with which to play.

"I remember almost being in tears the game after I dedicated my life to Christ because I was so overwhelmed by God's grace. I don't know if I've ever had as much joy during a game in my whole life, and I didn't play one second," he said.

The 6-7 senior shares his testimony with fellow teammates, both verbally and with action. Sometimes he shares his faith because they ask about the difference they see in him. Other

times, he says, the conversation turns to faith because he feels the leading of the Holy Spirit. He also works with the homeless community around Columbia.

"I would love to see Columbia and the surrounding area be known as a place where the homeless are treated with love and compassion – better than anywhere else in the city," Johnson said.

And so, having pivoted from self to Christ, Johnson continues to inspire others to find the freedom and joy he now experiences.

"The more I try and get out of the way and let Jesus live through me, the more [others] see of him. Several friends and teammates have attended or expressed interest in attending church with me as well. It's actually incredible how God is working around me—I'm continually humbled by his grace." ■

MANNING UP

Patrick Morley Celebrates 25 Years in Ministry

H Patrick Morley did not like what he saw when he looked at the *man in the mirror*.

Although he was successful in real estate, Morley was not the husband his wife needed him to be. Her tears and frustration led him to some deep soul searching.

“This was the lowest point of my life,” said Morley.

And that led him to fully commit his life to Christ.

His transformation also gave him a passion to teach others and he eventually left his real estate business to devote more time to his calling. For the last 25 years, Morley has helped impact millions of men through the ministry he founded, Man in the Mirror. He has written 18 books, including the best-seller, *Man in the Mirror*.

“The ministry of Man in the Mirror exists in answer to the prayers of all those wives, mothers, and grandmothers who have for decades been praying for the men in their lives,” says Morley, who has completed post-graduate studies at the Harvard Business School and Oxford University.

Through weekly Bible studies, which are now broadcast over the Internet, and his best-selling books, his ministry met its initial 10-year goal of reaching 10 million men by 2010. However, in recent years,

Morley has noticed that merely reaching men and providing them with a book wasn’t enough to impact the way they live their lives.

“When you look at these men, they had authentic transformation, but a lot of men settled back into their former lives. Ninety percent of men live lukewarm, defeated lives,” Morley said.

At one point, Morley was one of those men, living an outwardly successful life with the internal frustration of a man unfulfilled. Morley would set his sights upon lofty goals and then persevere until they were fulfilled—but

the achievement left him wanting more, requiring him to continue a cycle that left him incomplete.

After he became a Christian, he still had a lot to learn. He said he came to the Lord

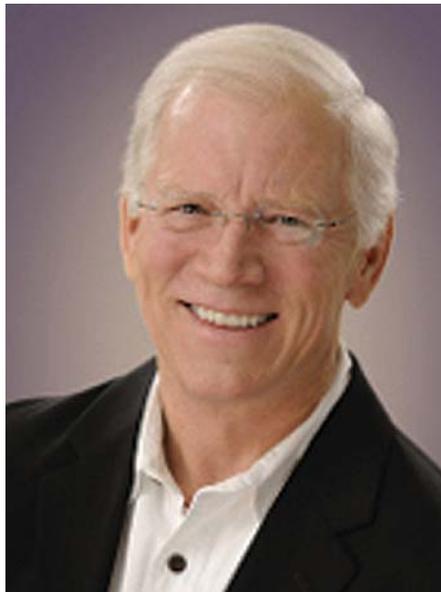
“Most men are rebels. Each day we must come humbly to the foot of the cross and surrender our lives,” Morley said.

Over the years and through many conversations, Morley has been able to filter down the common issues affecting men today. He summarized them in his latest book, due out this January, called *Man Alive: Transforming Your Seven Primal Needs into a Powerful Spiritual Life*. In *Man Alive*, Morley outlines seven symptoms that keep men from living the abundant life Jesus talked about in John 10:10, including loneliness, destructive behaviors, relationships, and especially purpose.

“The greatest lesson I’ve learned is there is a God we want and there is a God who is. They are not the same,” Morley said.

He encourages men and women of faith to keep their focus on God’s purpose for their lives instead of making their own plans and then praying for God’s help. Morley exhorts them to pray first and then plan according to God’s will.

By helping men understand these and the other principles laid out in *Man Alive*, Morley hopes to go beyond having reached 10 million men for Christ and is now driven to help 10 million men live impactful lives for Christ.



Patrick Morley is the founder of Man in the Mirror Ministries.

“Most men are rebels. Each day, we must come humbly to the foot of the cross and surrender our lives.”

in a sort of arrogant way, like he was “doing God a favor” by offering his life and service to him. True change did not happen until he realized that humility was paramount to living the Christian life.

By reaching his goal, Morley also will have impacted the lives of the millions of women praying for those men, helping to dry the tears of those grieving, unfulfilled marriages and dreams. ■

CHANGING THE POLITICS OF HUNGER

Rev. David Beckmann Says It's a Social Justice Issue

Y It is God's will for us to stand up for the hungry and the poor. That is what motivates Rev. David Beckmann, president of Bread for the World, to address the issue of global hunger.

"We know that any effort to alleviate hunger is commendable and helpful, but if we are serious about ending hunger, our efforts must include getting government to do its part," said Beckmann, Yale '70. "That's what differentiates Bread for the World from other nonprofits."

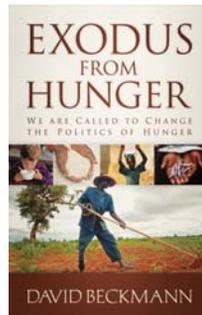
For Beckmann and his colleagues, hunger is an issue of social justice. "I believe God is calling us to change the politics of hunger and poverty by asking our government to address the fundamental reasons people are hungry and poor," he said.

Bread for the World is a Christian advocacy group that is working to convince national leaders to end hunger in this country and abroad. Launched in 1974 by a small group of Catholics and Protestants led by Lutheran minister Rev. Arthur Simon, the collective currently comprises more than 70,000 members and 5,000 church congregations—a group totaling more than one million people.

"The strong emphasis on God's grace and forgiveness is the foundation for the faithful commitment of Christians to hungry people," said Beckmann. "God's grace is a powerful motivator."

A Lutheran minister, Beckmann naturally finds encouragement for his work in the scriptures. He cites Proverbs 31:8-9 as a passage that directly addresses the work done at Bread for the World: "Speak out for those who cannot speak, for the rights of all the destitute. Speak out, judge righteously, defend the rights of the poor and needy."

Beckmann is the author of the book, *Exodus from Hunger: We Are Called to Change the Politics of Hunger*. The work received Silver Place honors from the ForeWord Reviews book of the year awards in the religion category. In addition, the Religion News Writers Association gave the book honorable mention in the nonfiction religion book of the year contest.



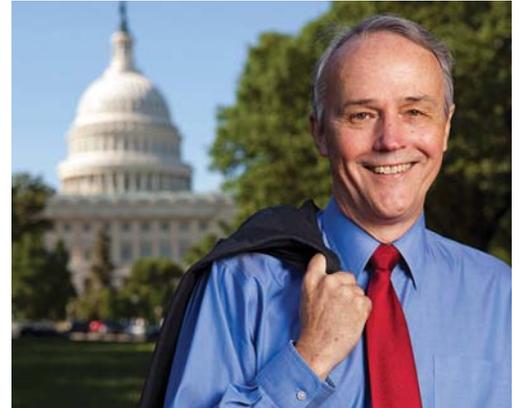
"God's grace in Jesus Christ moves us to help our neighbors, whether they live in the next house, the next state, or the next continent," he said. But while Beckmann is excited about the compassion and generosity individuals have towards the hungry through food banks and charities, he warns that we cannot "food bank" our way out of hunger.

"All the food that churches and charities collect for hungry people combined is only about six percent of what is provided by government nutrition programs—programs that are on the congressional chopping block to be cut as lawmakers work to balance our federal budget," he said.

Beckmann's work to benefit the hungry has been widely recognized. He received the 2010 World Food Prize from Secretary of State Hillary Rodham Clinton, Yale Law '73.

"The World Food Prize was a great reward for Bread for the World members because it recognized all that they—along with churches across the country—have done to get our government to help end hunger in our country and around the world," he said. "U.S. funding for poverty-focused development assistance has tripled over the last decade; nutrition programs for hungry

grams. And according to Beckmann, they are in danger. "Unfortunately, many safety net programs are at risk of being cut in an effort to reduce our deficit and



David Beckmann, Yale '70, is president of Bread for the World.

balance our budget," he said. "...we must urge lawmakers not to balance the budget on the backs of the most vulnerable." On a worldwide scale, he advocates an increase in U.S. development assistance to the poorest countries that cannot accomplish this on their own.

"I know that ending world hunger can feel overwhelming. At the same time, contrary to what many believe, the world has made measurable advancements against hunger and poverty over the last several decades," said Beckmann. "I believe it is

"The strong emphasis on God's grace and forgiveness is the foundation for the faithful commitment of Christians to hungry people. God's grace is a powerful motivator."

people in this country have more than doubled. This would not have happened without the advocacy of members and local congregations of Bread for the World."

Beckmann believes that ending hunger in the current day is possible if people of faith will engage their politicians. In this country, the solution is nutrition pro-

grams. And according to Beckmann, they are in danger. "Unfortunately, many safety net programs are at risk of being cut in an effort to reduce our deficit and the lack of political courage that prevents further progress. One of the most powerful ways to affect change is often the most neglected – political activism. It is within the United States' technical and financial power to help end hunger in our lifetime if we set our hearts and minds to the task. In fact, God is calling us to do so." ■

LOOKING BACK, MOVING FORWARD

Alumni, Students Commemorate Anniversary of 9/11 Tragedy

P On September 11, 2011, the United States solemnly acknowledged the 10-year anniversary of the unforgettable attacks on the World Trade Center and the Pentagon, and the crash of Flight 93 in Pennsylvania.

For two alumni from Penn with different vantage points on that infamous day, the anniversary brought back strong memories and emotions. Lolita Jackson, Penn '89, escaped the South Tower just moments before it collapsed; Chaz Howard, Penn '00, watched the horrible drama unfold on television from Boston.

Howard, the university chaplain at Penn, was a second year seminary student at the time of the terror attacks. "I remember sitting in my room watching the images; I saw the tower fall live," he recounted. "Like most people, I felt real grief that day and a sadness at the whole thing—what we knew would be a tremendous loss of life. There was a sadness at the face of evil, that people would do this...I remember trying to discern what a Christ-like response to September 11 would be."

For Jackson, there was no time to think about the evil being thrust upon her. She could only react to the moment. Instantaneous decisions had to be made, and in those decisions, lives would be lost or saved.

"When my building was hit, I was on the 44th floor and only halfway out. That was the only moment where I thought I was going to die," said Jackson. But that realization didn't paralyze her with fear; instead it freed her to hear God's voice, which kept her alive.

"I was suddenly overcome with a sense of peace; I knew that if I were to die at

that moment, I would be okay and would go to heaven. I never felt that before. The building righted itself and I absolutely knew I was going to get out," she said.

Jackson escaped the tower by following the promptings of God's voice and was on her way home by the time the World Trade Center collapsed.

Ten years later, the United States came

students are concerned with the current state of the country's involvement in war, and they grapple with what fruit can come from that violence.

But as the students focus on the state of the nation and the world today, Howard exhorted them to remember 9/11 with compassion and to care always about the impact of the events of that day.

"Have the courage to wade through the waters of cynicism and cross the bridge of apathy," he said. "The greatest temptation is not to care."

For Lolita Jackson, who had the courage and God's grace to walk through the waters of terror and cross the bridge of fear, the anniversary of 9/11 wasn't simply a day to remember; it was another day to be lived, grateful for the blessing of life and salvation in Christ.

"The day was rather difficult to get through," she simply said, not-

ing that neither she, nor most of the survivors she knows, takes part in the commemoration. "They are over the top for many of us."

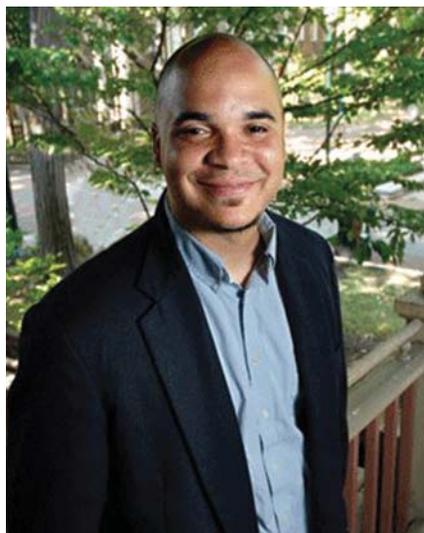
Jackson still lives in New York City, but no longer works on Wall Street. She is now the director of community affairs for the city's Mayor Michael Bloomberg, Harvard '66. Additionally, she speaks to various churches and organizations, sharing her testimony of how God saved her life on 9/11, and subsequently changed her life.

In sharing that testimony, Jackson brings life and hope into a moment in history shadowed by grief.

"I am a completely different person because of [September 11], and am actually much better for it. God saved my life. In the darkest moment I knew he was right there, and that is something I always know, every day," she said. ■



Lolita Jackson, Penn '89, narrowly escaped the collapse of the World Trade Center by listening to the promptings of the Lord.



University Chaplain Chaz Howard, Penn '00, participated in the university's 9/11 memorial service.

together to commemorate the tragedy. Memorial services also took place throughout the Ivy League. Six alumni from Brown were killed, at least 34 from Columbia, 20 from Cornell, 11 from Dartmouth, 10 from Harvard, and 13 from Princeton.

As the university chaplain at Penn, Howard participated in the memorial service held on campus which honored the alumni who perished. The service was attended by hundreds of students who were only around ten years old when the towers fell. Howard addressed the students and also spent time talking with them about the impact of the attacks.

According to Howard, students with whom he spoke were less concerned about the question of why 9/11 happened and seemed more interested in how to deal with one's enemies and people from different faith traditions. He noted that

IDEAS DO MATTER

September 11th, Ten Years Later

B *Editor's note: The following article, written by Chuck Colson (Brown '53), originally appeared at www.Breakpoint.com. Colson is the founder of Breakpoint, "A Christian worldview ministry that seeks to build and resource a movement of Christians committed to living and defending Christian worldview in all areas of life."*

As the nation marks the tenth anniversary of the attacks on the World Trade Center and the Pentagon, writer Paul Berman asks an important question in the *New Republic*: "Do ideas matter?"

The answer is emphatically, yes! But do we in the post-modern West truly understand the power of ideas?

We ought to. Just go back to the years preceding the attacks: In November 1989, the Berlin Wall came down. Two years later, the Soviet Union itself collapsed and, without any exchange of fire between the principals, the Cold War was over.

In the heady aftermath, people, most notably political scientist Francis Fukuyama, talked about the "end of history." They didn't mean that literally, of course. What they meant was that liberal democracy had triumphed. Even if there were occasional setbacks, western liberal democracy, including free markets, had been "universalized," that's their word, as the "final form of human government."

Within a few years, this thesis was disproved by history itself: A humiliated Russia turned to authoritarianism as an alternative to post-Soviet chaos; China disproved the idea that free markets inevitably led to political freedom; and, nationalism, not liberal democracy, captured the imagination of the people of the former Soviet empire.

Then, of course, there was religion, specifically, militant Islam. When the planes flew into the World Trade Center and the Pentagon, it was a tragic re-



Photo Courtesy of Breakpoint

Chuck Colson, Brown '53, is the founder of Prison Fellowship and Breakpoint, a Christian worldview ministry.

minder that a lot of history remained to be written.

I'm not singling out Fukuyama, who is a great scholar and who has reconsidered some of what he wrote. The truth is that,

The truth is that, with a few notable exceptions, commentators, scholars, and strategic thinkers had discounted, if not dismissed, the role that religion plays in shaping the world we live in.

with a few notable exceptions, commentators, scholars, and strategic thinkers had discounted, if not dismissed, the role that religion plays in shaping the world we live in.

They saw the rest of the world becoming like the West: secular and cosmopol-

itan. They confused people's love of modern western technology — MP3 players, cell phones, and, above all, the Internet — with approval for modern western ideas.

September 11th should have disabused of this notion. A gadget is no substitute for an idea. And it certainly can't compete with one for peoples' hearts and minds. The internet can help terrorists plan attacks, but it, and the technological triumphalism it inspires, cannot motivate someone to blow himself up or fly a plane into a skyscraper.

Ten years after 9/11, Osama bin Laden and nearly all of al Qaeda's leadership are dead, but I'm not sure that we understand what they represented. During the so-called "Arab Spring," people spoke as if they still believed that these societies would go from dictatorships to something resembling liberal democracies. Their confidence was inspired, in no small part, by the protestors' use of Facebook and Twitter.

Once again, we are overlooking the power of ideas: We discount to our peril the influence of groups like the Muslim Brotherhood, whose ideas, however repellant, motivate many.

And now the West has mostly abandoned Christianity — the idea and ideals that created and sustained it for nearly

two millennia. What great idea will inspire us and give us courage to resist the ideas of radical Islam or other perniciously destructive ideologies?

I'm certain that history is definitely not over. My concern is that it will repeat itself. ■

CAMPUS CRUSADE: WE ARE NOT ASHAMED OF CHRIST

Ministry Will Change Its Name in 2012

I After sixty years, Campus Crusade for Christ (www.ccci.org) will change the name of its renowned ministry to *Cru*. While the new name makes sense to staffers on a local and national level, the response from individual Christians and even the media has included a mix of vexation and concern. The name change will go into effect in 2012.

Campus Crusade for Christ (CCC) disputed the accusation that contends the ministry is taking *Christ* out of its name in order to be politically correct.

“Recent media reports have questioned our commitment to Jesus and our calling as ministers of the Gospel. Those who know and partner with us realize that this is simply untrue,” a statement on the ministry’s Web site stated.

According to Vonette Bright, wife of ministry founder Bill Bright, her husband considered changing the ministry name decades ago.

“From the beginning, Bill (Bright) was open to changing our name. He never felt it was set in stone. In fact, he actually considered changing the name 20 or 25 years ago,” she said in a statement released through the Religion News Service.

The name *Cru* has been a nickname for the ministry among staff and students for years. Some campus ministries, including those at Brown, Dartmouth, and Penn, are known by other names that relate to their missions.

Ministry leaders have made it clear that the decision to rebrand the ministry has nothing to do with taking Christ out of the heart of CCC and everything to do with reaching more hearts for Christ.

“We want to remove any obstacle to people hearing about the most important person who ever lived—Jesus Christ,” said CCC President Steve Douglass.

According to CCC, surveys have indicated that within the U.S., 20 percent of the people willing to consider the Gospel are less interested in talking with us after

they hear the current ministry name.

The Web site further states, “The word ‘campus’ does not adequately represent all our ministries in the U.S. and confuses our constituency, as well as potential partners. The word ‘crusade’—while common and acceptable in 1951, when we



**Campus
Crusade
for Christ**

**Campus Crusade for Christ will
change its name to *Cru* in 2012.**

were founded—now carries negative associations. It acts as a barrier to the very people that we want to connect with. It’s also a hindrance to many Christians who would like to partner with us but find the word *crusade* offensive.”

Still, while the reasoning is sound from the CCC perspective, on a local level it has not been an easy situation with which to deal.

“It’s a hard transition,” admits Tony Feiger with Christian Impact at Dartmouth, especially when it comes to raising support for the ministry. “Some people are angry. They think we are ashamed of Christ.”

Despite the reaction, Feiger supports the decision to rename the ministry, and ultimately believes the change is good.

“It’s important to make the change away from this very in your face name in order to reach people with the Gospel,” he said.

However, he also adds that in many ways, the name is a non-issue at Dartmouth since the ministry is known as Christian Impact (www.Dartmouthci.org) and it will remain that way for the foreseeable future.

In a response from Andy Young, Campus Crusade’s director at Penn, the ministry leader confirmed the criticism the ministry had taken of late, but he also sees an opportunity to bring Christ’s name before even more people.

“We are taking a pretty brutal hit in our reputation, but the name of our Lord is being heralded. What a privilege for us to be misunderstood and slandered that the name of Christ might be exalted,” he said. “We are praying that this will create literally millions of opportunities for people who love Jesus to engage with people about why the name Jesus is great.”

He also took the opportunity to reassure readers that Penn Students for Christ (www.phillycru.org) remains committed to proclaiming the name of Jesus Christ.

“Rest assured, Penn Students for Christ (and our parent organization, now named *Cru*) is as committed as we have ever been to telling everyone everywhere how great Jesus is so that they can know him too,” he said. “We aren’t ashamed of his name. How could we be? He loves us and has saved us.” ■

CELEBRATING GOD'S PROVIDENCE

Anniversary Honors History of First Baptist Church, Brown University

B One of the nation's oldest churches recently received a flurry of media attention that also highlighted its remarkable ties to Brown University.

During the summer, both *The Boston Globe* and *The Providence Journal* spotlighted First Baptist Church of Providence's rich history, which is intertwined with Brown.

The coverage was tied, in part, to the 375th anniversary of Providence. In 1636, Roger Williams founded Rhode Island, and, in 1638, he established First Baptist.



Image courtesy of Brown University Portrait Collection

James Manning was the first president of Brown University.

Williams, a Puritan outcast, fled Massachusetts in search of a place to pursue religious freedom and Rhode Island was birthed as a place for residents to find acceptance of their beliefs. During an era when some colonists were persecuted for not embracing the Church of England,

Williams envisioned a state without an official faith.

First Baptist's current pastor, Dan Ivins, is proud to discuss both his church's storied status as the country's oldest Baptist congregation and his role as its 36th preacher.

"Providence is the hometown of all Baptists in the country," said Ivins, a folksy Tennessee transplant who previously pastored in Alabama, Arizona, Oregon, and the District of Columbia.

The church's pillared hall was built in 1775, making it the oldest wood structure in Providence. By charter, Brown still uses the house of worship one Sunday a year for baccalaureate.

As many as 5,000 tourists per year visit the celebrated meetinghouse. A sign tells visitors the edifice was built "for the publick worship of Almighty God and also for holding commencement in."

Ivins also is eager to share of the facility's tie to the Boston Tea Party. After the British closed the harbor, First Baptist hired out-of-work shipbuilders to construct a new steeple.

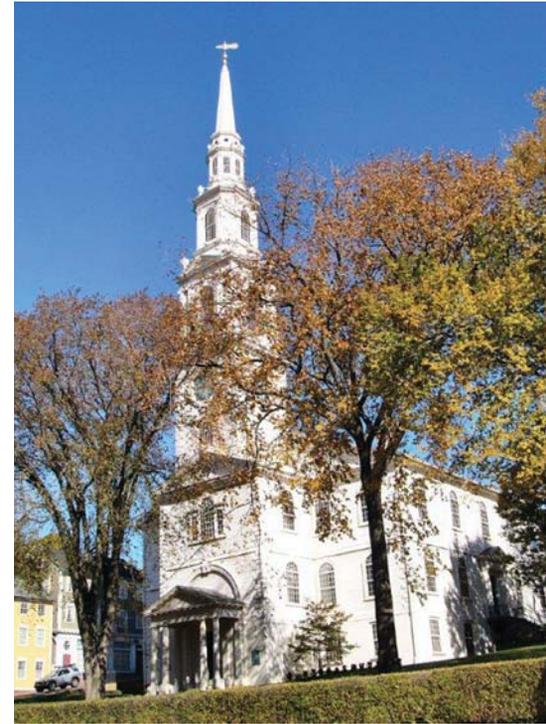
"It's the only steeple in Providence that hasn't fallen in a hurricane," the 68-year-old pastor noted with boyish enthusiasm.

Likewise, Ivins also exuberantly points to another significant footnote for First Baptist. Namely, one of the church's pastors, James Manning, was the first president of Brown and one of its most involved founders.

In 1762, Manning graduated from the College of New Jersey, which later became Princeton University. He served as the first president of the College in the English Colony of Rhode Island and Providence Plantations, which later became Brown, from 1765 to 1791.

In 1770, the university moved to Provi-

dence from its original location in Warren, and it constructed its first buildings on College Hill during Manning's tenure.



First Baptist Church of Providence, Rhode Island recently celebrated its 375th anniversary.

Two other presidents of Brown also served as ministers at the church. As well, members of the Brown family who gave their name to the university were prominent congregants of the church and descendants of its founders.

Today, some 100 people regularly attend the church, which is nestled in the shadows of the Rhode Island School of Design, Brown, and downtown.

Ivins is proud to tell newcomers and regulars alike that First Baptist remains Roger Williams' church and a place for his radical ideas. ■

SEEKING HIS PRESENCE IN THE SUMMER

Christian Union Holds Staff Conference



The Sandy Cove Ministry Center on Maryland's eastern shore was the site of Christian Union's summer staff training conference. Ministry members came together in August to corporately seek God, study his Word, and hear compelling messages from seasoned ministers. The time was

director of ministry at Harvard.

Weiss' colleague, Ministry Fellow Nick Nowalk, was also impacted by the retreat. "This was the best training we've ever had. I felt refreshed in every single sense. All the time of worship and prayer with brothers and sisters was amazing," he said.

Nowalk and the other Christian Union ministry fellows also spent time each day in an expository study of the book of Colossians. This fall, all Christian Union Bible Courses will focus on Colossians.

For Chad Warren, a Christian Union ministry fellow at Yale, the exposition was a key aspect of the retreat.

"The Colossians study was a powerful time," said Warren. "It is definitely going to bear fruit

in our Bible courses this year."

In addition to seeking God and studying, ministry staffers listened to insightful and inspiring messages by Patrick Morley, founder of Man in the Mirror Ministries, and Dave Warn, director of Collegiate Impact.

Morley, Harvard School of Business '85, spoke about equipping and discipling

international students at Princeton, Morley said, "How many of those students would be from the ruling classes of their country? They get a Christian worldview...Exporting these students back to their countries where they're going to impact the nations is extraordinary."

Morley, whose ministry has reached millions of men in the last 25 years, lauded Christian Union for its sense of mission and strategic organization.

"I'm in awe of the focus of your ministry," he said. "Great increase comes with focus."

The Christian Union team heard a challenging message from Dave Warn, who has a passion to reach campuses for Christ and a personal vision to see another great awakening.

Warn exhorted Christian Union ministry fellows to pursue a life of righteousness and disciple students to do the same. His key scripture was Hosea 10:12: "Sow righteousness for yourselves, reap the fruit of unfailing love, and break up your unplowed ground; for it is time to seek the LORD, until he comes and showers his righteousness on you."

"Our culture is becoming more pagan and we have to help our students learn discernment," Warn said.

Pursuing righteousness also involves praising God, he explained. "Hallowing God's name pushes back darkness," he said. "As we move into this academic



Dave Warn, director of Collegiate Impact, spoke to the Christian Union staff during the ministry's summer training and retreat.

especially valuable to ministry fellows at Columbia, Dartmouth, Harvard, Princeton, and Yale, who prepared to welcome freshmen and impact upperclassmen through Christian Union's leadership development ministries on those campuses.

Whether in the beauty of the sunset over the bay or in passionate worship, God seemed to meet the staffers where they were and spoke to them in very personal ways as they prayed, worshipped, and heard timely Bible teaching.

"As Christian Union has expanded to five campuses, these training times in the summer and the winter—when the entire staff can gather—have become very important," said Don Chambers, Christian Union's vice president of operations. "We are able to pray, worship, and learn together."

"The way [God] met us was tangible for me," said Don Weiss, Christian Union's

"Sow righteousness for yourselves, reap the fruit of unfailing love, and break up your unplowed ground; for it is time to seek the LORD, until he comes and showers his righteousness on you."
– Hosea 10:12

others. He also expressed excitement about Christian Union's mission of "developing Christian leaders to transform culture," particularly in relation to the international impact.

Commenting on the high percentage of

year, we've got to enter his presence and sow the seeds of righteousness within ourselves."

"I was blessed by Dave Warn's talk," said Nowalk. "It really ministered to me where I was." ■

JONATHAN EDWARDS AS PASTORAL THEOLOGIAN

Christian Union Ministry Director at Yale Takes Summer Course



The shadow cast by Yale alumni upon the culture is far reaching. From politics to business, the footprints of graduates have been left upon the pathways of power and influence. Yale's hallowed halls also hold the echoes of one of the faith's most influential and respected theologians and Christian philosophers: Jonathan Edwards, Yale Class of 1720.

This summer, Chris Matthews, Christian Union's director of ministry at Yale, spent time studying and engaging the sermons of Edwards and learning more about the man behind the pulpit.

The Jonathan Edwards Center at Yale University offered a weeklong summer course through Yale Divinity School entitled, *Jonathan Edwards as Pastoral Theologian*. The course examined the themes and lessons of his work and their historical and contemporary significance and implications. Students reflected on and discussed more than two dozen sermons by Edwards. In the process, they were also given a glimpse into the life of the revivalist preacher who was at the forefront of the First Great Awakening.

"The course provided an opportunity to see how he chose his sermons and shaped them to address contemporary issues," said Matthews.

Matthews says the teachings are relevant to him as a campus minister today, particularly those dealing with discerning if one is truly a Christian.

"That's very helpful in our contemporary culture," said Matthews. "A ton of people believe they are Christian, but have no evidence of it. Edwards was trying to help people see if they were deceiving themselves...He wanted to be careful to discern what was going on in people's hearts."

Students were also given a rare glimpse into the life of Edwards by being able to hold the actual sermons. This was telling, according to Matthews, because they were written on small, oddly shaped pieces of paper that were actually left over scraps from his children's crafts and projects. Ever resourceful and frugal,

Edwards left nothing to waste. Matthews said this experience opened a portal for the imagination to envision the scholarly man at work amidst his houseful of children.

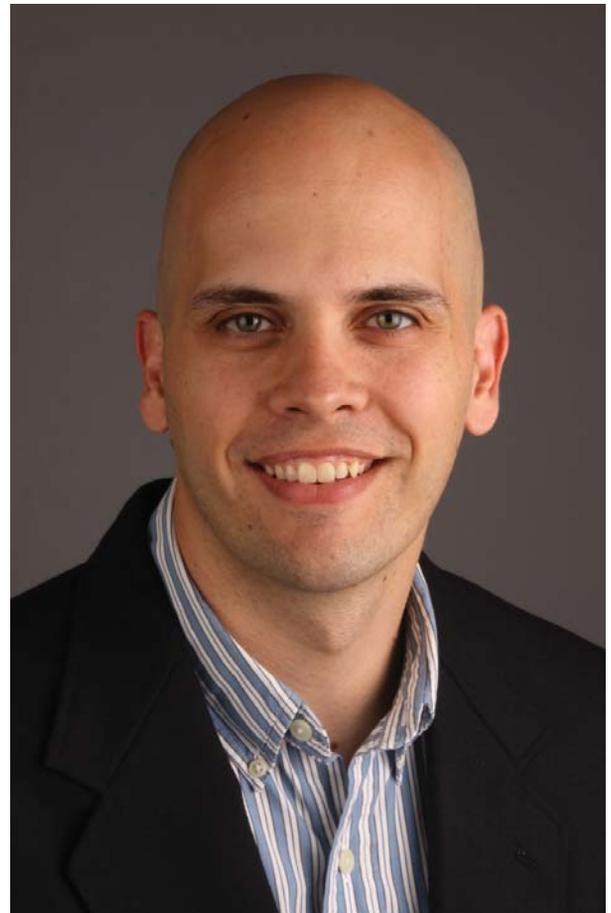
"Looking at these sermons, written in tiny ink on tiny sheets, you could barely read them," said Matthews. "Handling those and seeing a sermon he had with him on horseback, it was amazing to see the meticulous care he took when he wrote these sermons."

The most impressive piece Matthews said he saw was what's come to be known as the "blank Bible," an 8 x 10 book that contained blank sheets of paper and tiny pages from the King James Bible. Edwards would write his notes on the blank pages, resulting in a sort of running commentary.

"The unbelievable amount of time and effort he spent poring over scriptures really is non-existent today," said Matthews.

While Edwards is often best known for his forceful sermon, *Sinners in the Hand of an Angry God*, Matthews said that message was not emblematic of the man he was. "Preaching about God's judgment was just a small aspect of his preaching. He was unashamed of preaching the danger of remaining in sin, but it does not represent the majority of his preaching," he said. Through studying a variety of sermons during the course, Matthews had a better understanding of the way Edwards preached on a regular basis and the way he pastored his flock.

Giving people greater insight into the works and life of Edwards is what The Jonathan Edwards Center at Yale is all about. The center holds many of Ed-



Chris Matthews, Christian Union's director of ministry at Yale, spent part of his summer studying the works of Jonathan Edwards.

wards' original manuscripts and also offers an exhaustive online archive as well as affiliated centers in Brazil, Australia, Benelux, Poland, Germany, and South Africa. The vast collection is not only an education resource, but also serves as a tribute to Edwards and his profound impact on Christianity in America.

"Literally, [Edwards] is the most impressive intellect the U.S. has seen anywhere," said Matthews. "He was unbelievably gifted."

And through the works preserved by The Jonathan Edwards Center, the revivalist continues to speak to new generations of believers who are searching to discern the truth and the way of Jesus Christ. ■

POISED TO PROCLAIM THE GOSPEL

New Catholic Chaplain Has Lofty Goals for Aquinas Institute

P Princeton Father David Swantek, the new Catholic chaplain and director of the Aquinas Institute at Princeton University, is ready to help students answer “the great questions of life”: “Why am I here?” “Who do I want to be?” “What lasting impact can I make on the world?” “What is truth and goodness?”

“Jesus wants to be part of those conversations,” said Swantek, who previously served at St. Mary’s Church in Middletown, New Jersey.

At Princeton, he succeeds Father Tom Mullelly, the university’s Catholic chaplain for the last 16 years. Mullelly began his new assignment this summer, working closely with Bishop David O’Connell, as episcopal vicar for clergy in the Diocese of Trenton.

The Aquinas Institute is launching new programs this semester, including “Cathletes,” a group to rally, pray, and cheer on the Princeton Tigers sports teams; a Bible study; an apologetics group; and a graduate student mass, meal, and gathering. The features will accompany the weekday and weekend services offered, which include Sunday mornings at Aquinas House. The Aquinas Institute will also foster opportunities to serve and to build community.

“Princeton is one of the best universities in the country; I would love to see us develop the best Catholic campus ministry program in the country,” said Swan-

tek. “Over the next year, I hope to identify personnel, programs, and resources we need to do the work the bishop and Christ are calling us to do...The students who come here will go on to be future leaders in the world. If the Church can meet them and help them grow in their relation to Jesus—imagine how great a world that will be.”

Swantek, 34, studied at St. Charles Borromeo Seminary and was ordained to the priesthood four years ago, joining the diocese of Trenton. He plans to grow in both his knowledge of chaplaincy and of what makes Princeton tick.

“I don’t know what the challenges, opportunities, and dreams of Ivy League

my faith and make it personal,” he said. “While I wasn’t ready for the priesthood immediately after college, I wouldn’t put the question completely out of my mind.”

After college, he worked in the business world overseeing theater operations in two states for Cinemagic. After work, he would frequently stop at a local chapel to read the Bible or study the life of a saint. He was particularly moved by the autobiography of St. Therese of Lisieux, *The Story of a Soul*.

“I really began to fall in love with Jesus in a more profound way” explained Swantek. “Therese was completely consumed with love for Jesus. She wanted nothing more than to become transparent to him. Through her



Father David Swantek is the new chaplain at Princeton’s Aquinas Institute.

“The students who come here will go on to be future leaders in the world. If the Church can meet them and help them grow in their relation to Jesus—imagine how great a world that will be.”

students are yet,” he said. “I do know the challenge and opportunity of the Gospel. One of the most important responsibilities entrusted to the chaplain is to proclaim the Gospel – to preach, to teach, and to help guide these students in their journeys of faith.”

A native of Red Bank, NJ, Swantek recalls a faith-filled childhood of family prayer, Catholic education, and Baptist summer camps. He also credits an active imagination and a love of nature for opening his heart and mind to Jesus. Over the years, his calling to the priesthood came into focus. Following a “normal” high school experience and college tenure as a philosophy major at Stockton College, Swantek discovered the writings of C.S. Lewis and started to develop his prayer life through daily mass.

“In a sense, college was a time to test

story, I heard Christ calling me to follow him--to sacrifice my own career and a family of my own--for his kingdom and for his family. I’ve never looked back.”

And as director of The Aquinas Institute, Father Swantek will continue to look toward the future. “Spiritually, the Catholic campus ministry is here to help our students--and through them the greater university--to encounter Christ,” he said. “This encounter, always respecting the freedom of others, begins in the sacraments and in the scriptures, but moves into the students’ classrooms, dorms, charity, and recreation as one’s whole life becomes informed by the Gospel. Jesus is the same yesterday, today, and tomorrow, and I believe there is no greater discovery our kids will make than finding him here with them at Princeton.” ■



The Aquinas Institute at Princeton University

A NEW ERA

Columbia Catholic Ministry Welcomes Three Priests

Columbia Three priests, including a Princeton University alumnus, recently took over the helm of Columbia Catholic Ministry.

In September, Father Dan O'Reilly, Monsignor John Paddock, and Father Michael Holleran were installed at the Church of Notre Dame, a parish that includes the Catholic outreach at Columbia University (www.columbia.edu/cu/earl/cem).

"We hope to be able to serve the students and help them to live their Christian lives," said O'Reilly, Princeton '97. "The quality of students attending Columbia is very, very high. They will be leaders."

Notre Dame is a small Roman Catholic community in Manhattan's Morningside Heights neighborhood. The parish also is involved with ministry with St. Luke's Hospital and the Amsterdam Nursing Home. The priests, who are part of the Archdiocese of New York, replaced four priests who were part of the Polish Province of the Dominican Order.

O'Reilly, who also serves as director of campus ministry for the archdiocese, noted that colleges can be a challenging place for students to maintain their faith. "Campus ministries can be a great refuge," he said.

The Bronx native, who is fulfilling a lifelong interest in the priesthood, said he hopes to help keep students "in touch with Christ" as he did during his university studies. Also during his time at Princeton, O'Reilly served as a disc jockey at WPRB 103.3 FM, manager of Tiger Food Delivery, and social chair of the former Campus Club eating club.

In 2003, O'Reilly was ordained a priest after earning a master of theology and a master of divinity from St. Joseph Seminary in Yonkers, New York. Between 2008 and 2011, his duties included serving as spiritual director for St. John Neumann Seminary College and Catholic

2010. He also previously taught French, Spanish, and religion, and he holds five degrees, including a doctorate in administration and supervision from St. John's University on Staten Island.

Likewise, Father Michael Holleran was raised on Long Island. Since 1994, he has worked as a parish priest in Manhattan and the Bronx. Earlier, he spent a combined 22 years as a monk in Vermont, France, and England.

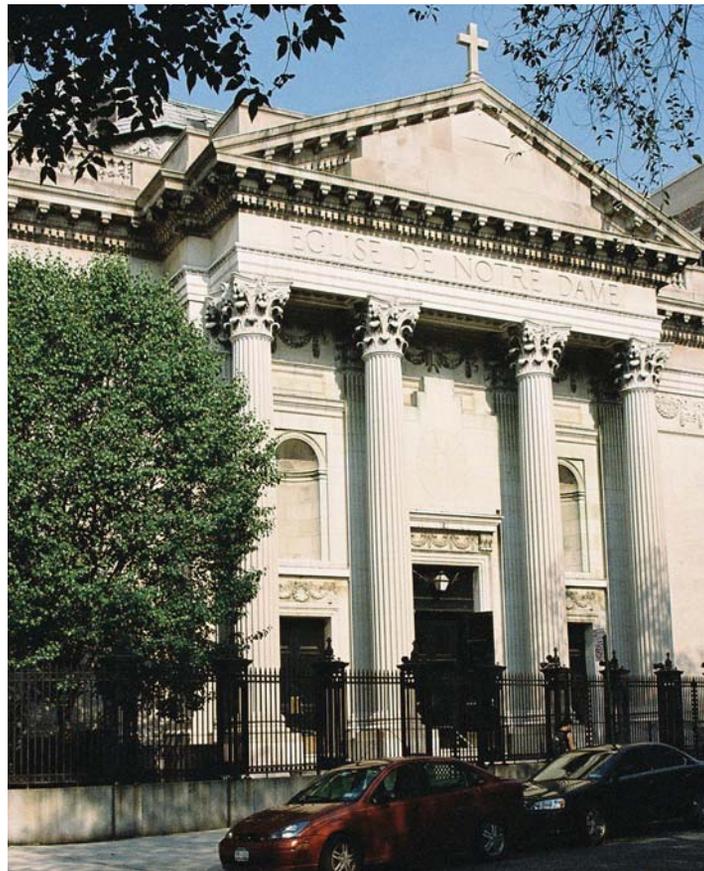
The priests also will offer support to a group of Catholic professors from area universities who gather regularly at Columbia University.

As well, the priests want to highlight the historical roots of the Church of Notre Dame, which is part of the Archdiocese of New York.

More than a century ago, the Fathers of Mercy, a community of French priests, started the parish to help serve French immigrants. Today, Notre Dame is home to a variety of nationalities and ethnicities.

In 1967, the New York City Landmarks Commission designated the church and rectory as architectural landmarks. In 1980, the buildings were listed on the National Register of Historic Places.

More recently, in 1988, Columbia University became part of the parish mission of



Columbia University's Catholic Ministry is included in the parish outreach of the Church of Notre Dame in the Morningside Heights neighborhood.

campus minister at State University of New York Maritime College.

As for Paddock, the New York native has spent much of his four-decade career in education. Most recently, he served as principal of Monsignor Farrell High School in Staten Island from 2002 to

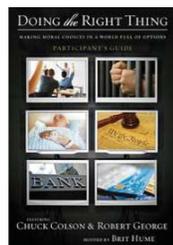
Notre Dame.

Paddock said he and his colleagues welcome their new duties, including the ones with Columbia students, as a challenge. "I'm looking forward to dealing with religion at an intellectual level, as well as a spiritual level," he said. ■

ALL IVY

Colson, George Featured on DVD Series

Chuck Colson, Brown '53, and Robert George, Harvard Law '81, were featured in a recently released DVD series entitled, *Doing the Right Thing*, which looks at the moral breakdown behind the current financial crisis.



Ivy alumni **Chuck Colson, Brown '53, and Robert George, Harvard Law '81, are featured in the DVD series, *Doing the Right Thing*.**

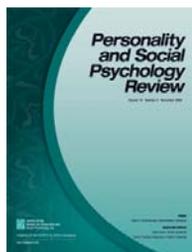
panel discussions. The target audience for the DVDs and supplemental material is schoolteachers, church groups, business people, and families who want to explore the foundations of moral law and its impact on society and interpersonal interactions.

Study: Today's Students Are Less Empathetic

According to *Scientific American*, a study in the August issue of *Personality and Social*

Psychology Review indicates that roughly 75 percent of students rate themselves as less empathetic than the average student 30 years ago. This trend seems to contradict previous research, some conducted by Yale University psychologists, showing that humans have an innate empathic response.

Thus, *Scientific American* reports, "The new finding that empathy is on the decline indicates that even when a trait is hardwired, social context can exert a profound effect, changing even our most



A recent study reveals that today's students are less empathetic compared with their counterparts of 30 years ago.

basic emotional responses."

A specific reason for the decline in empathy among college students was not determined; however, researchers theorize that it may be due to increasing social isolation.

New Journal Dedicated to Secular Studies

Two Ivy League alumni are members of the U.S. editorial board for the newly launched academic journal entitled, *Secularism and Nonreligion*. John Alcorn, Columbia '80, Ph.D. '99, and Daniel Blackburn, Cornell M.S. '78 and Ph.D. '85, are both faculty members at Trinity College in Hartford, Connecticut. The journal is considered to be the first of its kind. According to a statement



John Alcorn (Columbia '70, Ph.D. '99) and Daniel Blackburn (Cornell M.S. '78, Ph.D. '85) are on the editorial board of the newly launched academic journal, *Secularism and Nonreligion*.

released by the college, the mission of the publication is to "advance research regarding all of the various aspects of the 'the secular' across societies and cultures."

Secularism and Nonreligion, scheduled to launch in January, is a joint venture between the Institute for the Study of Secularism in Society and Culture at Trinity College and the Non-religion and Secularity Research Network.

CHRISTIAN UNION

Ministry Launches Outreaches At Dartmouth, Columbia

This fall, Christian Union launched leadership development ministries at Columbia and Dartmouth. The director of ministry at Dartmouth is Kevin Collins (Harvard '89), who has 15 years of experience in international leadership and management development with multi-national corporations, non-profit

organizations, and start-ups; Caroline Rausch, a recent graduate of Trinity Evangelical Divinity School, is the ministry fellow. Jim Black, who holds an M.Div from Reformed Theological Seminary, is Christian Union's director



Kevin Collins, Harvard '89, Christian Union's director of ministry at Dartmouth, and Jim Black, Christian Union's director of ministry at Columbia.

of ministry at Columbia. He is joined in New York by Jesse Peterson, who received his M.Div from Gordon-Conwell Theological Seminary and previously served in college ministry in Manhattan.

Campus-wide Events Engage Freshmen

Students and staff with Princeton Faith and Action (www.pfanda.com) and Legacy, leadership development ministries resourced and supported by Christian Union, recently participated in about two dozen events aimed at reaching out to arriving freshmen at Princeton University.

As a result of the outreach, a large number of men and women have signed up for Bible Courses with PFA and Legacy, a ministry to African-American students and those of African descent.

"It's been a strong start," said Chuck Hetzler, Christian Union's teaching fellow. "Our upperclassmen are doing a really great job of reaching out."



Princeton Faith and Action and Legacy offer Bible Courses for men and women at Princeton University.

CU Adds Ministry Fellows at Princeton

Christian Union added two ministry fellows to its Princeton team this summer. Ali Smith (Princeton '06) previously worked in Asia as a broadcast journalist and is the author of the book, *Entrusting the Key: From Serial Dating to Joyful*



Waiting. Kimberly Bolden, a graduate of Point University, has a decade of experience in women's, youth, and college ministry and has worked as a teacher from the elementary through high school levels.



Kimberly Bolden (top) and Ali Smith are Christian Union's newest ministry fellows at Princeton.

Additionally, Carola Hernandez-Cappas, Princeton '11, will serve as a ministry intern this year. As a student, she was active in Princeton Faith and Action, a leadership

development ministry resourced and supported by Christian Union.

BROWN

Freshmen Receive Calendars, Welcome

College Hill for Christ (www.collegehillforchrist.com) welcomed new students to the campus this fall with a freshmen calendar outreach initiative. The ministry distributed calendars to the roughly 1,500 members of the incoming class by visiting each freshmen dorm and engaging students in spiritual conversation. CHC members used the give-away as a means to demonstrate the existence of Christ's love and ministry at Brown.

The initiative also served as a means of introducing the freshmen to CHC

Members of College Hill for Christ distributed calendars to the freshmen as a way of sharing Christ's love and ministry at Brown.



and inviting them to activities. A Christian Union grant was used to underwrite the cost of the calendars.

Student Athletes Face 'Ultimate Challenge'

Eight students from Brown University and one graduate student recently participated in Athletes in Action's Ultimate Training Camps (www.athletesinaction.org), where they were challenged both spiritually and physically.

During the camps, student athletes learn how to compete from a biblical perspective. Most of the Brown students



Students from Brown University participated in Athletes in Action's Ultimate Training Camp this summer.

participated in the second week of the camp, which ran from May 31 to June 7 at Colorado State University.

The students spent much of the week learning the ministry's major spiritual principles and applying them in competitions before facing the camp's ultimate challenge, a 24-hour sports marathon.

Memorial Events Honor Alumni Lost on 9/11

Brown University's Office of the Chaplains and Religious Life held two events in commemoration of the 10th



The bells at Brown rang out in honor of the victims of the September 11 terrorist attacks on the United States.

anniversary of the terrorist attacks on September 11, 2001.

The office held a service on the lawn of Manning Chapel with the Rhode Island Voices of Faith and other civic and community leaders. The event included the tolling of the university's bells, musical offerings, and readings led by chaplains and clergy. Earlier in the day, chaplains also invited students and visitors to participate in a walk through a spiritual labyrinth on the College Green. Six alumni died in the attacks.

COLUMBIA

Chaplain Hosts Discussions of New Mass Translation

As the Catholic Church looks to usher in *The Roman Missal, Third Edition*, which is a new translation of the Catholic Mass that will be used starting this Advent season, Catholic students at Columbia are preparing to understand and incorporate the new changes.

"Do This in Memory of Me," the Mass and the New Translation is a weekly discussion on campus focusing on the new translation of the Mass. The sessions are hosted by the Catholic chaplain at Columbia, Father Dan O'Reilly, Princeton '97, and provide opportunities



Columbia Catholic Chaplain, Fr. Dan O'Reilly (Princeton '97), leads a weekly discussion on the new translation of the Catholic Mass.

for students to ask questions and discuss various aspects of the Mass, such as the liturgy, prayers, use of music, etc.

Film Premier Is Part of 'Global Voices' Event

Columbia Ph.D. candidate Elik Elhanan and Columbia professor Muli Peleg, Ph.D., were among the panelists participating in web-streamed panel discussions surrounding the online premier of the new film documentary, *Little Town of Bethlehem*. The premier was part of a 12-day event, *Global Voices of Nonviolence*, which was presented by EthnoGraphic Media, the film's producer. EthnoGraphic Media (EGM) also produced the highly acclaimed film, *End of the Spear*, which



Columbia Professor Muli Peleg was among the participants in an online discussion about the new documentary, *Little Town of Bethlehem*.

was directed by Jim Hannon, the director of *Little Town of Bethlehem*.

The film focuses on the true stories of three men living in the conflict between Palestine and Israel. One of the men is Christian Palestinian, Sami Awad, who is the executive director of the Holy Land Trust and a leader of the nonviolence movement in Palestine. Among the awards the film has already received is the John Paul II International Film Festival 2011 Award.

Faith and Reason Lecture Features Thomas Aquinas Fellow

European intellectual and historian William E. Carroll spoke to Columbia students this fall during a lecture on faith and reason entitled, *The Principle of Inertia and the Origins of Modernity*.



William E. Carroll, the Thomas Aquinas Fellow in theology and sciences at Blackfriars Hall (pictured), recently spoke to Columbia students about *The Principle of Inertia and the Origins of Modernity*.

Carroll is the Thomas Aquinas Fellow in theology and sciences at Blackfriars Hall of the University of Oxford and is also a member of the faculty of theology at Oxford. His area of specialty has been

in the reception of Aristotelian science in medieval Islam, Judaism, and Christianity, and the doctrine of creation. Carroll's written work includes an analysis of how Thomas Aquinas can inform contemporary discussions of the relationship among theology, philosophy, and the natural sciences.

CORNELL

Crusade Students Serve in Summer Projects

Some students with Campus Crusade for Christ at Cornell (www.cornellcru.com) spent their break in service to others by



Students with Campus Crusade for Christ ministered in Haiti this summer.

participating in the Summer Project program. Students were able to choose from five different projects, including: Hope for Haiti; Breakthrough Northeast, which involved going to a country in the Middle East; a work/service program where students reached out to young people in the beach community of Wildwood, New Jersey; the Yellowstone Project, which provided opportunities to minister at Yellowstone National Park; and Rocky Mountains Lifelines, which focused on personal growth and character development.

Campus Ministry Opens Women's Residence

Chesterton House (www.chesterton-house.org) at Cornell opened a new women's residence in August. Staffer Barb Westin was hired to oversee the house.

The women's residential ministry is designed to provide a Christian women's community that provides an alternative residential option for undergraduate women at Cornell. A similar ministry for



A new women's residence at Cornell's Chesterton House was opened this fall.

undergraduate men already exists. A Christian Union grant helped underwrite the initiative.

Cru Members Aid Flood Victims

Students from Cornell Cru (www.cornellcru.com) recently trekked to nearby Owego to help with flood relief efforts.

On September 17, the students participated in relief work in the Central New York town, which experienced heavy rain and flooding in the aftermath of Tropical Storm Lee.

"The majority of the town was totally flooded," said Nic Brenner, a staffer with Cru. "We just really wanted to give students opportunities to love people by serving them and showing them that side of the Gospel."

Rain from the storm began falling on September 6 and poured 11 inches in Owego, which is about 30 miles south-east of Ithaca.

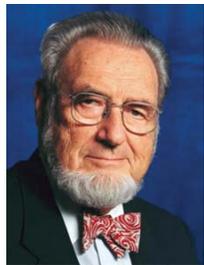


Cornell students from various campus ministries participated in relief efforts to aid the community of Owego, which experienced flooding due to Tropical Storm Lee.

DARTMOUTH

Waterman Institute Offers Five Courses

The Waterman Institute at Dartmouth began the fall semester with five course offerings: *What is the Point of Education? A Christian Perspective*; *What is Vocation?*; *Faith in the Book of Hebrews*; *The Biblical Narrative in*



Former Surgeon General C. Everett Koop, Dartmouth '37, will help lead one of many courses offered by The Waterman Institute.

Contemporary Culture; and *A Man's Worth*.

The courses are taught by a variety of Dartmouth staff, faculty, and alumni. Among the distinguished Dartmouth alumni participating are former Surgeon General C. Everett Koop '37 and entrepreneur David Stone '79.

The Waterman Institute is an inde-

pendent initiative that provides a venue for faith and learning through spiritual understanding, rigorous Bible study, and scholarly discourse.

Dartmouth Students Attend World Youth Day

Six students with Dartmouth College were among the thousands of Catholic young people who attended World Youth Day in Madrid this August. Dartmouth Catholic Chaplain Fr. Jonathan Kalisch traveled with the students.

While there, the Dartmouth students helped run the Love and Life Catechesis Center, which welcomed more than 92,000 pilgrims from various countries. The Center provided Mass and homilies



Fr. Jon Kalisch, Catholic Chaplain at Dartmouth, traveled to Spain with several students to participate in World Youth Day in Madrid.

by various clergy including Archbishop Timothy Dolan of New York.

Kalisch and Dartmouth senior, Peter Blair, spoke with the Catholic Channel's Word to Life Radio program about their experiences at World Youth Day.

"It's always inspiring to see so many people gathered in one place to express their faith," Blair said.

Tucker Foundation Assists with Storm Relief

The Tucker Foundation at Dartmouth helped coordinate assistance for local Upper Valley residents who were affected by the floods associated with Hurricane Irene. The hurricane impacted much of the eastern seaboard in late August. Tucker worked with local relief organizations such as The Upper Valley Haven to collect funds for the relief efforts, and also helped collect much-needed items such as socks, toiletries, diapers, personal items, and canned food.



The Tucker Foundation held a service at Rollins Chapel in remembrance of those who lost their lives during Hurricane Irene.

In addition to the relief efforts, the Tucker Foundation also held a service of reading and reflection in Rollins Chapel to honor those who lost their lives during the storm.

HARVARD

Students Petition for Professor's Dismissal

According to an article in *The Harvard Crimson*, students have issued a petition calling for the university to "sever ties" with Subramanian Swamy (Ph.D.

Harvard '65), a summer school economics instructor at Harvard. In July, Swamy penned an op-ed piece in an Indian newspaper in response to the terrorist attack in Mumbai, India. The piece has been considered offensive to Muslims.



Harvard students have called for the university to sever ties with Professor Subramanian Swamy, Harvard '65.

In Swamy's column, he suggests radical solutions to "negate the political goals of Islamic terrorism in India." Among them is to "enact a national law prohibiting conversion from Hinduism to any other religion."

Pre-retreat Is 'Phenomenal'

Harvard College Faith and Action, a ministry supported and resourced by Christian Union, kicked off the new academic year with a pre-retreat for upper class students and staff. The purpose of the retreat was to spend time seeking God and his direction for the ministry for this upcoming year.

HCFA Ministry Fellow Nick Nowalk called this year's retreat "phenomenal," noting that the students spent a good amount of time seeking God in prayer. He also said they showed an inspiring level of maturity and readiness to plan and execute activities during the retreat and into the launch of the freshmen outreach campaign.



Harvard College Faith and Action held its fourth annual fall pre-retreat aimed at developing student leadership and planning for freshmen outreach.

Kindness' Pledge Scrutinized

The Class of 2015 Freshmen Pledge was recently criticized by the president of a free speech organization and a former dean at Harvard. The Harvard Freshmen Pledge calls for “civility,” “inclusiveness,” and “kindness.” While signing the document is officially voluntary, copies are posted in common areas, making non-signatories conspicuously absent from the document.



Greg Lukianoff, president of the Foundation for Individual Rights in Education, penned a response to Harvard's newly implemented Freshmen Pledge.

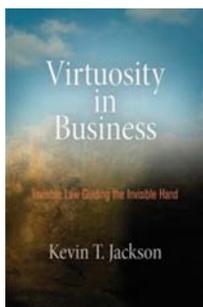
Greg Lukianoff, president of the Foundation for Individual Rights in Education (FIRE) wrote a criticism of the pledge in the *Huffington Post*. Former Dean of Harvard College Harry Lewis wrote a blog post stating that those not signing are subject to “public shaming.”

PENN

New Book Promotes Business Ethics

The University of Pennsylvania Press recently published *Virtuosity in Business: Invisible Law Guiding the Invisible Hand*. The book, written by Kevin T. Jackson, looks at the current global financial crisis in light of ethics, or a lack thereof.

“*Virtuosity in Business* calls on businesspeople and ethicists to expand their thinking by stressing the profound relevance of philosophy to business and economics,” states a release from The University of Pennsylvania Press.



The University of Pennsylvania Press recently published *Virtuosity in Business: Invisible Law Guiding the Invisible Hand*.

Penn Students for Christ Welcome Freshmen

Penn Students for Christ (www.phillycru.org) helped welcome freshmen with an event that was part of the university's new student orientation schedule. The ministry offered a scavenger hunt that began at 10 p.m. at the famed “Button” sculpture.



Penn Students for Christ hosted activities to engage incoming freshmen.

“It was a big deal because we were in a spot to connect with students much more than we've connected in the past,” said Andy Young, a staffer. The Scavenger Hunt was supported by a Christian Union grant.

Ministry Students Prepare for New School Year

More than two dozen students and a handful of staffers with Penn Students for Christ (www.phillycru.org) recently participated in a “pretreat” to prepare for the academic year.

The students and staff ventured to the KOA in Coatesville, Pennsylvania in late August to receive ministry training and plan for the arrival of freshmen on their campus. A Christian Union grant helped underwrite the retreat.



Students and staffers with Penn Students for Christ participated in the ministry's pretreat held at the KOA in Coatesville, PA.

PRINCETON

Land Responds to 'Secular Studies' Question

Richard Land, Princeton '69, recently responded to the question posed by *The Washington Post's On Faith* Web site. The question—“Is it time for secular studies?”—was inspired by the release of A.C. Grayling's latest work, *The Good Book, A Humanist Bible*, and his founding of the New College of the Humanities.

“This is more of a matter of whether we should just go ahead and close the



Richard Land, Princeton '69, responded to a *Washington Post* article regarding secular studies.

gate after all the horses have left the barn,” Land responded to the question, saying, “At a significant number of American universities, secular studies are all we have.” He went on to declare that secularism is at the basis of even the so-called religious studies on campuses.

Students Protest 'Culture of Death'



Students with Princeton Pro-Life protested a fundraiser featuring pro-abortionist Gloria Steinem.

Students from Princeton Pro-Life (www.princeton.edu/~prolife/) recently protested outside an area hotel during a fundraising appearance by Gloria Steinem, who was speaking on behalf of the Planned Parenthood Association of the Mercer Area.

More than a dozen students gathered outside The Westin Princeton at Forrester Village on September 15 to protest the “culture of death” associated with Planned Parenthood.

Sexuality, Integrity, and The University'

The 4th Annual National Conference on Sexuality, Integrity, and The University will be held at Princeton University on November 4-5. The conference, presented by the Love and Fidelity Network (www.loveandfidelity.org), will include presentations and breakout sessions revolving around the relationship between the sexual revolution and collegiate culture. It will also explore issues of cohabitation and marriage and historical views of marriage from various faith traditions. Dr. Anthony Esolen, of Providence College, is scheduled to give the keynote address.



Dr. Anthony Esolen is the scheduled keynote speaker for the 4th Annual National Conference on Sexuality, Integrity, and The University.

YALE

Divinity School Dean Will Step Down in 2012

The Yale Divinity School (www.yale.edu/divinity) has begun its search for a new dean following last spring's announcement that Dean Harold Attridge will step down from the position in 2012. Attridge has been dean of Yale Divinity School (YDS) since 2002 and has served as professor of New Testament since 1997.

According to a statement, Attridge intends to spend his final year as dean focusing on capital campaign issues,



Harold Attridge, Dean of Yale Divinity School, will step down from the position after this academic year.

PHOTO CREDIT: Gabriel Amadeus Cooney

including funding scholarships for Roman Catholic students and students who are involved in the joint program in religion and ecology with the School of Forestry and Environmental Studies. Additionally, he will be working with the faculty to make critical faculty appointments in core fields such as theology, Bible, and ethics.

Steven Justice Named Witherspoon Fellow

Steven Justice, Yale '80 and Princeton Ph.D. '85, was recently appointed senior fellow with the Witherspoon Institute (www.winst.org), located in Princeton, New Jersey. Justice is professor of English at the University of California, Berkeley, where his areas of interest include literature of medieval England, Latin literature, institutions of religious thought and writing, and philosophy of literary history.

Justice's written work includes, "Religious Dissent, Social Revolt, and

Steven Justice, Yale '80 and Princeton Ph.D. '85, is a newly appointed senior fellow with the Witherspoon Institute.



Ideology," "Prophecy and the Explanation of Social Disorder," and "Did the Middle Ages Believe in Their Miracles?" A Princeton alumnus, Justice also served as council of the humanities fellow at Princeton.

The Witherspoon Institute is an independent research center working to enhance public understanding of moral foundations as they pertain to free and democratic societies.

Notre Dame Law Dean Notes Supreme Court Case

In *Christianity Today*, Rick Garnett (Yale Law '95), associate dean of the University of Notre Dame Law School, commented on a recent Supreme Court case, calling it, "the biggest religion case in twenty years."



Rick Garnett, Yale Law '95, recently commented on what he calls, "the biggest religion case in twenty years."

The case involves the firing of a teacher in a school operated by a Missouri Synod Lutheran Church in Michigan. The teacher filed suit, alleging her termination was in violation of the Americans with Disabilities Act. At issue, for churches, is what's known as the ministerial exception, which involves school employees who are considered to hold ministerial positions. The ruling could have implications for future discrimination cases involving religious organizations.

THE MISSION AND VISION OF THE CHRISTIAN UNION



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

INTRODUCTION

America is unusual in the industrialized world in that it has significant spiritual devotion, but unfortunately lacks Christian vitality among those who are in positions of cultural influence. Many of the most influential people in academia, the arts, business, education, government, media, medicine, and law are decidedly secular in their outlooks. Unfortunately, the Christian community itself is mostly to blame for this sad state of affairs. Over 100 years ago, large segments of the Christian community decided that intellectualism and positions of cultural influence were to be avoided and left those arenas to the secularists. Years later, Christians have lamented that so much of the culture is directed and influenced by those with values contrary to the Gospel of Christ. Of course, this should be no surprise.

WHY THE MINISTRY EXISTS:

Christian Union was founded in 2002 to rectify this imbalance by developing Christian leaders to impact the larger culture. The ministry is strategically focused on a very influential and unreached segment of the U.S. population – the portion that makes much of the decisions that affect the daily lives of all Americans. Christian Union focuses on developing Christian leaders through events and conferences throughout the country, but directs most of its energy toward eight university campuses because of their extraordinary influence. Research has shown that just eight of the 2,500 universities in the country produce 50% of the most influential leaders. It's incredible to consider, but out of 21 million current American college students, a small segment of only 100,000 students on a small number of campuses

will occupy 50% of the most influential leadership roles in the United States. Graduates from these schools will also have extraordinary influence on the international scene.

Currently, these campuses are extremely secular in their outlooks, representing a slow-motion train wreck that has been negatively impacting our country and world for a generation. Astoundingly, 93% of the students on these campuses



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

have no regular Christian influence in their lives. These campuses include Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton, and Yale.

MISSION

Even with the help of local churches and godly national campus ministries, the proportion of Christian involvement and strengthening on these campuses has not changed in 50 years. There is no good reason to expect that America will substantively change spiritually in the next 50 years if these campuses are not dramati-

cally changed in our present day. New approaches and energy need to be poured into making it a priority for the Christian Church to see that the lives of these leaders are strengthened with the Gospel of Jesus Christ. Therefore, the mission of Christian Union is to develop Christian leaders at these colleges in order to dramatically change the direction of the nation.

THREE VALUES OF THE MINISTRY

In its mission, Christian Union has three values of paramount concern. First, the ministry is organizational and engaging in its approach. Several in the organization have M.B.A.s, providing training for the ministry to be strategic and purposeful in its goals and objectives. Every quarter, the ministry compares its progress against goals in a number of key indicators. Jim Collins' monograph, *Good to Great in the Social Sector*, has been a tremendous aid in providing direction for the ministry. This strategic-mindedness of the ministry is also reflected in how students are mentored on campus. They are coached to be dynamic, faithful leaders, making an impact for Christ on their sports teams, academic departments, social clubs, and extra-curricular activities, such as singing groups and theatre.

Secondly, Christian Union works deliberately to engage students, and in order to have a realistic chance of seeing them develop into Christian leaders in a few short years, ministry workers of substantial caliber are needed to mentor and teach the students. Christian Union's ministry workers are called "ministry fellows" and have a strong educational and experienced background. Many have advanced seminary degrees including master of divinity, master of theology, and Ph.D. in New Testament. Others have years of experience in some of the best companies in the world including McKinsey and Co. Years of educational training and life experience give the ministry fellows the depth and ability to mentor students and teach them bibli-

cal depth, theology, Christian worldview, and integration of faith with academic disciplines and anticipated vocations.

Third, and perhaps most importantly, Christian Union emphasizes the importance of seeking God wholeheartedly. What's the point of having a Christian in a position of cultural influence if his devotion to God, faith, and spiritual strength are so weak that his values do not significantly differ from his secularist peers? Daniel of Bible fame serves as an inspiration. He was extremely organized and focused in his outlook, which he had to be as second in command of the most powerful nations in the world in his day: Babylon and Persia. He also was known to be extremely intelligent, which is why he was selected to enter the king's service in the first place, learning the literature of the Chaldeans. Yet, he also had a devotion to God so strong that even under the threat of death, he would not eat food defiled by idols, would not bow down to the golden image of Nebuchadnezzar, and would not cease praying three times per day. After teaching the students to be good leaders organizationally, and developing their intellectual knowledge of the Christian faith, they also need to be taught how to seek God with a whole heart day and night: praying fervently, humbling themselves, reading the Scriptures often, repenting of sins daily, and obeying the Spirit promptly, persevering day in and day out in their love and devotion to the only true God of the universe.

ACTIVITIES

Christian Union fulfills its mission on campus through a variety of strategically conceived activities. These are divided into three categories: 1) partnership ministry, 2) ministry centers, and 3) Christian leadership development programs. The first category of ministry activities is active on all eight campuses, the second on three campuses, and the third on three campuses.

The first category of ministry on campus is the partnership ministry, which consists of Christian Union partnering with other ministries for a variety of Christian-related initiatives on campus. The ministry spends \$200,000 per year helping other ministries on the eight campuses. Approximately 50 projects per year are sponsored, about seven per campus per year. Past projects have included

funding Christian speakers to come to campus, evangelistic outreaches, community service projects, pro-life initiatives, conferences to help ministries recruit interns to join their staffs, and many other initiatives. Though the vast majority of Christian Union's spending goes towards its own programs (see category 3), the ministry is unique in that it devotes so many resources to the furtherance of a faithful Christian presence through other organizations.

Christian Union's second category of ministry on campus is the ministry centers, which are currently in operation at three campuses: Brown, Cornell, and Princeton. These facilities range in size from 3,600 to 5,500 square feet and are for the benefit of the Christian cause on the campus. Every semester, hundreds of small and large events happen in these facilities. These events are sponsored by Christian Union and also by many other ministries, free of charge. The spaces are used for offices, fellowship meals, prayer meetings, organizational meetings, small lectures, receptions, Alpha courses, and in many other ways. Christian Union plans to have ministry centers on the remaining five campuses in the next several years.

The third category of ministry activities on campus, and by far the largest and of the most significance, is Christian Union's Christian Leadership Development Programs (CLDP), which require full-time staff on campus and are present at: Columbia, Dartmouth, Harvard, Princeton, and Yale (other campuses will be added down the line).

The centerpiece of the CLDP consists of Bible Courses containing 8-10 students each and led by a Christian Union ministry fellow. These are very popular and there is often a waiting list for students to join. During the spring semester, there were 28 Bible Courses meeting weekly on the Princeton campus; nine on the Harvard campus, and two at Yale. Students need to be sponsored in order to be able to join a Bible Course, so there is a great need for more sponsors in order to touch the lives of more students (for information, see www.christian-union.org/sponsorship). Every student sponsored means one more student is receiving the opportunity to develop into a Christian leader. In addition to the Bible Courses,

students benefit from one-on-one mentoring, a weekly Christian leadership development lecture series, various conferences, and service and training opportunities.

CLDP includes one-on-one mentoring of students so that they can be coached to live for Christ wholeheartedly, understand the depths and implications of their faith in Christ, and make a godly impact in their spheres of activity and influence. By helping students succeed in affecting the culture on campus, Christian Union is preparing them to impact the culture when they graduate.

IMPACT

We are grateful to God for the impact he has had through us on the campuses. I think the best way to convey to you all that has happened, is by sharing a number of quotes from students who have participated in the ministry's various activities:

"The Princeton Faith and Action ski trip was the first time I had an encounter with the living God. That's when I was like, 'wow, this is for real.'"

"Christian Union's Ivy League Congress on Faith and Action really made a very great impact on my life. It helped me to be close to Christ and definitely put a sense of meaning in my life. From now on, I can look forward to being a true Christian."

"Harvard College Faith and Action has provided me with a base of Christian leaders and friends on campus. At Harvard, you meet people with a lot of different perspectives, and if you're not grounded in your beliefs, it's easy to sway. Having people who can answer your questions and who are willing to wrestle through things with you is invaluable."

"The worship and the messages during 802 (Princeton Faith and Action's weekly lecture series) taught me about God, both on an intellectual and a spiritual level."

"PFA has shown me the importance of fellowship and surrounding myself with believers, and to always make time for prayer." ■

FEBRUARY 5–14, 2012 IS THE NEXT BI-ANNUAL SEX WEEK AT YALE.

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**THE SEX WEEK AT YALE WEB SITE (WWW.SEXWEEKATYALE.COM)
DESCRIBES THE EVENT AS:**

Sex Week at Yale, in the form it is known today, was borne (sic) in the summer of 2003. Now with a clearly defined mission and experience throwing an event as important as Sex Week, its founder planned a second Sex Week that was much more grandiose than the first. With speakers as diverse as sex therapists, professors, company executives, and adult film stars, Sex Week proved a huge success. Students had access to professionals both in the classroom and during informal events, giving them opportunities to learn about love, sex, intimacy, and relationships from experienced professionals who deal with these issues for a living.

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Pure Romance the nation's fastest growing in-home direct sales company specializing in romance and relationship enhancement products,
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Campus Progress which acts to empower new progressive leaders nationwide as they develop fresh ideas, communicate in new ways, push policy outcomes in a progressive direction, and build a strong progressive movement.

We believe that Yale can do better.

*Join us at www.forabetteryale.org
The Committee for a Better Yale*

I'LL PRAY FOR YOU...REALLY

The comment “I’ll pray for you” is oftentimes a refrain we use when someone has just shared something difficult and we don’t know how else to respond. It’s a sort of Christian formality that communicates something along the lines of, “I feel bad about that but there’s not much I can directly do to help.” I believe that Paul’s attitude toward prayer, reflected in the passages below, can and ought to radically reorient our own sense of what prayer can accomplish. To offer our prayers on behalf of someone else is not a formality but rather genuine, meaningful assistance. Let’s look at how Paul characterizes the prayers of others in these passages.

I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, so that by God’s will I may come to you with joy and be refreshed in your company. – Romans 15:30-32 (ESV)

In Romans 15:30-32, Paul solicits the church’s prayers, characterizing their work in prayer as striving together with him in both the direct persecution he is experiencing and in the direct ministry he intends to accomplish in Jerusalem. The participation of the Romans in each of these ways is not secondary, but deeply involves them in the outcome of the persecution and in Paul’s ministry. Without their prayers, Paul is saying, things may turn out very differently.

You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many. – 2 Corinthians 1:11 (ESV)

So too in 2 Corinthians 1:11 does Paul understand both the quality and quantity of prayers offered on his behalf as deeply affecting the extent to which God is glorified in his ministry. Paul’s request for help in the form of prayer is no less tangible than the financial support he receives. Prayer changes outcomes. Therefore, procuring prayer support is at the top of Paul’s wish list from others.

Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God. For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis.

– Colossians 4:12-13 (ESV)



Finally, Colossians 4:12-13 lifts up Epaphras as an exemplar of this sort of prayer mindset. Epaphras had spent significant time among these congregations and had worked hard during his time with them. Paul is now saying that Epaphras’ struggle on their behalf is no less visible and significant, though he’s no longer in their midst. Instead, his work is now done on his knees as he intercedes before God for the Colossians’ maturity and assurance in the faith. Though Epaphras is no longer able to disciple these individuals nor preach to them regularly, he believes that his prayers are an extension of his ministry with them and will bring about meaningful growth and change in their lives. Therefore, he prays with fervency and regularity for them.

I am not only convinced of this dynamic Biblically, but have seen its truth in my work on Princeton’s campus. Since our ministry has committed itself to daily prayer (both as a staff for an hour in the morning and with students over the lunch hour), the change in the spiritual atmosphere on campus has been remarkable. I don’t have space to tell you all that’s happen but suffice to say here that prayer does indeed produce meaningful results. Paul clearly learned this in his ministry and is bold enough to anticipate that certain outcomes will be the direct result of others’ prayers (cf. Philippians 1:19; Philemon 22). May we also discern the crucial nature of prayer and never shrink back from offering those in need the significant refrain, “I’ll pray for you.” ■

Scott Jones, Cornell ’04, is a ministry fellow with Christian Union. He has earned Master of Divinity and Master of Theology degrees at Gordon-Conwell Theological Seminary.

To offer our prayers on behalf of someone else is not a formality but rather genuine, meaningful assistance.

BROWN

- As students settle into a routine this semester, pray that they continue to make Christ a priority in their lives and are intentional about spending time with him each day despite busy schedules.
- Pray for the freshmen as many of them cope with being away from family and friends for the first time and adjust to the academic environment. Pray that they make new friends and do not succumb to the many temptations on campus.

COLUMBIA

- This semester, approximately 30 students will be working through a Colossians Bible Course with Christian Union ministry fellows. Pray that the students will grow in the grace and knowledge of Jesus Christ.
- Pray that God will bless, guide, motivate, and sustain the leaders of all Christian campus ministries at Columbia, and that the Holy Spirit fills them with energy, love for others, strong faith, and the fruit of the Spirit.

CORNELL

- Chesterton House opened a faith-based residential facility for women this year. Please pray that the 13 residents will grow spiritually and learn about integrating faith and living from a Christian perspective.
- Keep in prayer recent graduates who are continuing their education and those who are searching for new employment. Pray that the Lord would supply their daily needs and that they would set aside daily personal time with the Lord.

DARTMOUTH

- Praise God! The Dartmouth 24/7 prayer room continues to be used by a large number of students and community members who intercede for the college. Please continue to pray for this initiative.
- Pray that God would grant wisdom to the ministry leaders as they seek ways to engage students in spiritual conversations, Bible studies, and evangelism. Pray that they would be faithful to prayerfully seek God and follow his guidance.

HARVARD

- Keep the recent graduates in prayer as they move into a new phase of life. Pray that God would lead them into good works of his service and that they would be obedient to his call.
- The Leadership Connection is scheduled to hold a Roundtable on Science, Art, and Religion for the Harvard faculty. Pray that both Christian and non-Christian faculty would attend and that the Truth would set people free.

PENN

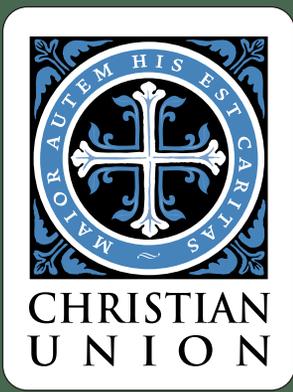
- Keep the ministry and student leaders of Penn Students for Christ in prayer as they follow up with freshmen who showed interest in finding out more about the Gospel of Jesus Christ and the ministry.
- PennforJesus was scheduled to host a 24/7 prayer tent in the middle of campus in October. Pray that the impact of the event would continue to be felt throughout the entire academic year.

PRINCETON

- Princeton Faith and Action will offer Bible Courses centered on the Book of Colossians. Pray that the students attending will be transformed by the power of God and that they would seek him wholeheartedly.
- Keep the freshmen in prayer as many of them are feeling very lonely and overwhelmed in a new environment. Pray that the ministries on campus reach out to every one of them this year with the Good News.

YALE

- Reformed University Christian Fellowship is hosting a freshmen Bible study in the fall semester. Pray that the leaders provide solid biblical training and that many students will come to a saving knowledge of Jesus Christ.
- Pray that the Christian faculty, staff, and ministry workers will be used by God in a profound way to impact lives of many students as they boldly share the Gospel of Christ at Yale.



From the bottom of our hearts, “Thank You!”

Through your generous giving, Christian leaders
are being developed to change culture.



Rodney Evans, Yale '14

Hometown: Mechanicsville, VA

Major: Ethics, Politics and Economics

Campus Activities: Assistant Editor, *Light and Truth* magazine

Director of Operations, Yale Conservative Party

Christ is my enabler, whether I'm involved in campus politics, or leadership roles on the debate team or The Logos Christian magazine. He is the one I serve. When facing intense opposition as I explain the societal implications of Christianity, my firm foundation is a biblical mindset and Christ's presence in any subject. Both Christian Union's Leadership Development Program and being involved in establishing its Yale Faith and Action: An Undergraduate Organization ministry have been especially helpful and meaningful to me, dispelling the notion of a sacred/secular divide. I can truly lead a God-centered life and use the gifts He has given me. I've humbly come to know that, ultimately, Christian leadership is true Christian service.

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