

THE IVY LEAGUE CHRISTIAN OBSERVER

Volume IX • Issue II • Spring 2010

CHANGING THE WORLD



Eric Metaxas, Yale '84,
talks about Wilberforce,
the Clapham Circle, and
transforming culture
from the top down.
Page 12

Passionately Praying at Princeton
Page 4

Harvard Student Baptized
in Campus Fountain
Page 6

Columbia's Catholic Community
Page 8

Brown Linebacker
is on a Media Blitz
Page 28

Dartmouth Students
Stage Response for Haiti
Page 35

Ministries Unite
to Find Freshmen at Penn
Page 41

A Legacy of Black Gospel Music
at Cornell
Page 45

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



Developing
Christian Leaders to
Transform Culture

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

EXPLORE THE EPISTLE TO THE ROMANS: THE APOSTLE PAUL'S MOST INFLUENTIAL LETTER



Martin Luther hailed Romans as the “most important piece in the New Testament. It is purest Gospel. It is well worth a Christian’s while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul.” If you want to know and live the Christian life, then you must know Romans. Renowned New Testament scholar Dr. Thomas R. Schreiner knows Paul and he knows Romans. Follow Schreiner over the course of twelve 30-minute lectures as he traces Paul’s thought through this masterful and sometimes perplexing epistle.

Through this course you’ll get your arms around all 16 chapters of Romans. Along with a macro-level knowledge of the letter, you’ll wrestle with some of the most difficult passages in the Bible, like Romans 9-11. You’ll be challenged by the call to live your everyday life in light of the glorious gospel that is on display in Romans. In addition to mastering the material of the book, you’ll improve your ability to interpret the Bible by learning observationally from the exegetical skill of one of the best New Testament expositors.

THE EPISTLE TO THE ROMANS

Taught by Professor Thomas R. Schreiner, Ph.D.,
The Southern Baptist Theological Seminary

Lecture Titles

1. The Gospel and the Heart of Sin: 1:1-32
2. Sin Uncovered: 2:1-3:20
3. Salvation Accomplished: 3:21-4:25
4. Hope Secured: 5:1-21
5. Power over Sin: 6:1-23
6. The Role of the Law: 7:1-25
7. Indomitable Confidence: 8:1-39
8. God’s Faithfulness to Israel (Part One): 9:1-11:36
9. God’s Faithfulness to Israel (Part Two): 9:1-11:36
10. The New Life of Christians: 12:1-13:14
11. The Weak and the Strong: 14:1-15:13
12. The Spread of the Gospel: 15:14-16:27

This course is produced by Lifelong Discipleship Media, a ministry of the Christian Union. Lifelong Discipleship Media develops intellectually rich Christian education materials for use individually, in small groups, and Sunday School classes. Our aim is to strengthen Christians with the finest scholarship available in order to engender a habit of lifelong Christian learning for leadership development and cultural impact.

NOW AVAILABLE

ORDER TODAY!

1-866-222-0923

www.lifelongdiscipleship.com



Lifelong
DISCIPLESHIP MEDIA
A ministry of CHRISTIAN UNION

THE EPISTLE TO THE ROMANS

Course No. 1001 – 12 lectures (30 minutes/lecture)

DVD’s	\$89.95	NOW \$44.95
+ \$15 Shipping, Processing, and Lifetime Satisfaction Guarantee		
Audio CD’s	\$59.95	NOW \$29.95
+ \$10 Shipping, Processing, and Lifetime Satisfaction Guarantee		
Audio Downloads	\$39.95	NOW \$19.95
Lifetime Satisfaction Guarantee		

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



PRAYER FOR THE *Ivy League*



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

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

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

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

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

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

240 NASSAU STREET
PRINCETON, NEW JERSEY 08542

ILCOEditor@Christian-Union.org

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

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

Editor-in-Chief

Matt Bennett, Cornell BS '88, MBA '89

Managing Editor

Tom Campisi, College of New Jersey '88

Senior Writer

Eileen Scott, Mount St. Mary '87

Field Reporters

Elyse Lee, Cornell '08

Layne Zhao, Dartmouth '09

Charity Hung, Cornell '09

Kevin Plybon, Columbia '11

Brandon Duck, Columbia, MS (Candidate)

Photo Editor

Pam Traeger

Letters to the Editor

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



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

The purpose of The Ivy League Christian Observer (this free quarterly magazine) is to inform Christian alumni, students, parents, staff, faculty, and friends of the Ivy League universities about the spiritual activity on the campuses. Our desire is that you would be encouraged to pray for these universities, give financially to Christian initiatives on the campuses, and use your influence for the cause of Christ.

INSIDE

ON CAMPUS

PASSIONATELY PRAYING AT PRINCETON . . . 4
Students Seek to Establish a New Spiritual Legacy

A MINISTRY HUB AT BROWN 5
Judson House Widely Serves the Christian Community

LIVING WATER 6
Harvard Student Overcomes Addiction, Re-Dedicates Life to Christ

COLUMBIA'S LITTLE FAMILY 8
Catholic Community Honors God, Offers Fellowship, Culture, and Discussion

TONY BLAIR HOLDS DIALOGUE ON FAITH 9
Former Prime Minister Is a Professor at Yale Divinity School

A CLASH OF SCIENCE AND SPIRITUALITY? 10
Reading Assignment from Princeton Professor Discredits Faith

CULTURE CHANGERS

TRANSFORMING SOCIETY FROM THE TOP DOWN 12
Metaxas: Cultural Elites Are an Unreached People Group

LEADING AT THE CONFLUENCE OF FAITH AND WISDOM 14
Former White House Staffer Is President of Trinity Forum

THE CASE FOR CHARACTER 16
Law Professional, Princeton Faith and Action Students Mutually Impressed

A FAITHFUL FANATIC 17
Penn Alumna Is Producer for Philadelphia's All-Sports Radio Stations



12

INTELLECTUAL ENGAGEMENT

- RATIONAL CONCLUSIONS** 19
Book by Brown Alumnus Defends the Faith with Scientific Approach
- MORALITY WITHOUT GOD?** 20
Dialoguing with a Dartmouth Professor Who Says There Is
- A CRISIS OF FAITH AT HARVARD?** 21
Newsweek Article Stirs Controversy, Conversation over Religion's Role on Campus
- ANSWERING GENESIS** 23
Student Starts Series that Presents Truth about Faith and Science

REACHING THE WORLD

- WORLDWIDE IMPACT** 24
The International Church at Yale Welcomes Scholars
- FOLLOWING JESUS AMONG MUSLIMS** ... 25
Yale Alumnus Promotes Interfaith Dialogue through Reconciliation Program
- REACHING THE WORLD AT PRINCETON** . 26
Couple's Ministry to Foreign Students Impacts Future Leaders

SOCIAL JUSTICE

- IVY STUDENTS DEFEND LIFE** 32
A New Generation of Activists March on Washington



- STUDENTS SHAKEN BY QUAKE, MOVED WITH COMPASSION** 33
'Jesus Was under the Rubble and in those Hospitals'
- 'THE WORLD'S TROUBLES ARE OUR TROUBLES'** 35
Dartmouth Students Stage Community-Wide Response for Haiti

ABOUT MINISTRY

- A MOUNTAINTOP EXPERIENCE** 37
Leadership Development Ministries Ski, Seek, and Sense the Spirit
- 'JUST GO'** 39
Students Challenged at Campus Crusade for Christ Conference
- A HEART-CHANGING EXPERIENCE** 40
Dartmouth Students Join Crowd of 16,000 at Urbana
- FINDING FRESHMEN** 41
Penn Ministries Unite for Interfellowship Kick-Off Night
- SPONSORING LEADERSHIP DEVELOPMENT** 42
Christian Union Program Links Donors and Students
- DEFINING THE 'BLACK CHURCH'** 44
Penn Leaders, Students Discuss Evolution of the Term
- A LEGACY OF BLACK GOSPEL MUSIC** ... 45
Concert Provides Spiritual Refreshment, Cultural Experience



IN PERSON

- MEDIA 'BLITZ'** 28
Brown Linebacker Wants to Use Technology to Share the Gospel
- 'SEEK AND YOU WILL FIND'** 29
Alumnus Returns to Cornell to Serve the Campus
- A LIFETIME OF PRAYER** 30
Columbia Alumnus Lifts up 'Lives on the Line'

DEPARTMENTS

- NEWS-IN-BRIEF** 46
- THE MISSION AND VISION OF CHRISTIAN UNION** 53
- PRAYER FOR THE IVY LEAGUE** 55
- IVY LEAGUE PRAYER NEEDS** 56

PASSIONATELY PRAYING AT PRINCETON

Students Seek to Establish a New Spiritual Legacy



As part of an effort to engender sweeping spiritual transformation at Princeton University, leaders of Princeton Faith and Action recently launched weekday prayer sessions in 1915 Hall.

Students and staffers with Princeton Faith and Action (www.pfanda.com), Christian Union's leadership development ministry on campus, meet at noon in the building's Gothic-style common room as they seek the Lord and encourage others to know him.

"We are seeking to create an environment where God's presence is welcome on our campus," said Dan Knapke Jr., Christian Union's director of undergraduate ministries at Princeton. "We're committed to seeking him, praying to him, humbling ourselves before him, and welcoming him into our midst."

Previous moves of God in the United States and abroad have been tied to intense intercession, says Christian Union Founder and President Matt Bennett, Cornell '88, MBA, '89.

"The Bible has a lot to say about the principles and activities that attract the presence of God, the things he is pleased with," he said.

In 1810, Princeton's president implemented a requirement that students memorize five chapters of the Bible per week, Bennett said. There is no doubt that this rigorous attention to Scripture helped Princeton play a role in the Second Great Awakening, which lasted from about 1790 to the 1840s.

"You can imagine what happens when people memorize five chapters of the Bible per week," said Bennett.

Teaching students to pray is part of equipping them with the essential tools for divine victory. "We cannot think that

we can seek God for a day and get results. We need to seek Him as a lifestyle," Bennett said.

Like other Ivy League institutions, Princeton has a rich spiritual heritage. The Presbyterians who laid the roots for the original College of New Jersey chose as a motto "I restore life to the dead." In 1896, the motto was changed to "Under God's power, she flourishes."

"We have an amazing legacy at Princeton," Bennett said. "A lot of spiritual movement began here at Princeton."

Likewise, students at Princeton desire to develop their own modern legacy.

"I've been seeking God daily with Princeton Faith and Action (PFA) because I want to see God move in power across this campus and to awaken every student to the Gospel," said Mike Vincent '10. "We pray for revival for those around us, and we also pray that we would be stirred up as a body of believers."

Edward Appeadu '10 echoed those comments. "Seeing our sudden common hunger to see Christ's name exalted this year has encour-

aged me to commit to seeking God seriously with my brothers and sisters," he said.

"As far as results go, I've begun to see a foreshadow of what might be a spiritual awakening on campus," said Appeadu, a philosophy major. Pockets of students are "now blatantly questioning the Gospel of Christ, and discussions are breaking out."

Farrell Harding '10 said the daily prayer meetings on campus have impacted her in a mighty way. She called them "ridiculously transformative." The senior is also part of a PFA women's Bible Course.

"PFA has shown me the importance of fellowship and



Princeton's Christian roots are represented by the university's motto: "Under God's power she flourishes."

Students expressed gratitude for the prayer initiative, terming the need for God's presence on campus as "dire."

surrounding myself with believers, and to always make time for prayer,” she said.

A winter-break PFA ski trip also bore witness to what concerted prayer can do. During evening devotion times, students passionately worshiped, confessed sins, and basked in the presence of the Lord for hours.

The foundation for the prayer initiative started in Spring 2009 when ministry fellows with Christian Union began gathering for two hours each day for prayer. The daily meetings of intercession and study were emblematic of Christian Union’s desire to facilitate a “seeking-God culture” among believers in the Ivy League and beyond.

“We began to see some real changes in our own lives,” Knapke said. “The students detected and noticed something different about us. Much of what we do in campus ministry is ‘caught’ as much as it is taught.”

“As the students saw the spiritual vitality and power in

our lives, they began to invoke a desire to follow suit. Basically, they were starting to get a vision for the increased role of prayer and seeking God.”

In November, Christian Union’s ministry team moved one of its hours of prayer to campus. So far, about thirty staffers and students involved with PFA gather each weekday. Later in the spring, PFA leaders plan to expand the sessions to include leaders and students from other ministries as well as university faculty and staff.

Students expressed gratitude for the prayer initiative, terming the need for God’s presence on campus as “dire.”

“We’ve also seen a greater intensity in evangelistic efforts with other students, professors, and even our parents and family members back home,” said Vincent, a sociology major from California. “Even this past semester, we’ve seen a number of students become Christians as a direct result of our prayers and efforts to witness.”

By Catherine Elvy, Staff Writer

A MINISTRY HUB AT BROWN

Judson House Widely Serves the Christian Community



From its strategic location a block from campus, the Adoniram Judson Center is serving a growing number of Christian activities at Brown University.

“Just about every day, there is some sort of meeting or event—or people are just here,” said Jarrod Lynn, facilities coordinator of the Judson House. “The students come to meet, study, or hang out.”

Judson House is one of three Christian Union ministry centers in the Ivy League; the leadership development ministry also owns and operates the Mott House at Cornell and Wilson House at Princeton. Christian Union allows campus ministries to use the ministry center for fellowship, meals, Bible studies, prayer, train-

ing, administrative duties, and the like.

Judson House, named for missionary Adoniram Judson, is located at 168 Lloyd Avenue, just a block from Brown’s Wendell R. Erickson Athletic Complex. The location is especially strategic as the Judson House is used three or more times a week for activities with Athletes in Action (www.aiaatbrown.com). Likewise, staffers with College Hill for Christ (www.collegehillforchrist.com), Campus

Crusade for Christ’s ministry at Brown, use the center for administrative tasks, development, and prayer.

Students involved with College Hill for Christ’s iWitness team also gather at the Judson House for evangelism training once a week before they share their faith on campus. And, about 10 students with College Hill for Christ



The Adoniram Judson Center, Christian Union’s ministry center at Brown, is serving a growing number of Christian activities at the university.

assemble on weekday nights to pray for revival at Brown.

Given Adoniram Judson's commitment to missionary service, it's appropriate that the ministry center focuses on discipleship and evangelism. Judson, who graduated from Brown in 1807, was the first Protestant missionary from North America to preach in Burma, and he labored in Southeast Asia for nearly 40 years. As well, he translated the Holy Bible into Burmese, and established Baptist churches in the country now known as the Union of Myanmar.

The Judson House is "very much serving its purpose," said Lynn (Brown '05, M '07), a staffer at Campus Crusade for Christ. "Every year, it's being used more and more—and not just by the Campus Crusade movement. We want the house to be a blessing to the Brown and Christian community."

Along those lines, the Graduate & Medical Student Christian Fellowship holds Bible studies at the Judson House on Thursday and Friday evenings. The ministry is a branch of InterVarsity Christian Fellowship's Graduate & Faculty Ministries (www.intervarsity.org/gfm), and it is affiliated with the Christian Medical & Dental Associations.

The Branch Christian Ministry holds men's and women's small groups at the Judson House on Tuesday and Wednesday evenings. The Branch is part of Chi Alpha Campus Ministries (www.chialpha.com), an outreach of the Assemblies of God.

In addition, Godspeed Fellowship, a church based in nearby Seekonk, Massachusetts, holds weekly potluck dinners and a marriage Bible study on Sunday evenings. Plus, Meat Eaters, an informal gathering of 40 or so high schoolers from area churches, meets on alternating Saturday nights for worship, Bible studies, and games.

"A few years ago, just College Hill for Christ used the

Judson House," Lynn said.

In all, the 3,500-square-foot, three-story house permits ample space for ministry staffers to meet with students individually and in groups for discipleship and counseling. The first floor features living and dining rooms, plus a kitchen to help accommodate a variety of events and meals; the second floor contains meeting and office space, as well as a small library.

The building also offers living quarters on the second and third floors. Three individuals with ministry and Brown ties rent rooms on the second floor, while Crusade staffers Jarrod and Susie Lynn and their toddler, Josiah, reside on the third floor.

"It's been a really big blessing for us to live here in the house. It's easy for us to invite students over for meals. It's great that it's close to campus," said Lynn. "The students love coming here. They miss being home. They feel welcome and safe."

In the fourth quarter of 2009, students and staff from campus ministries used the century-old house for a plethora of events including dinner discussions, Christmas celebrations, study breaks, and the like. The Judson House makes it possible for Christian organizations to secure space for events that might be difficult to hold on campus.

"Some of the best spaces on campus are hard to get," said Lynn. "They are reserved quickly or expensively."

At Brown, the Judson House offers students a place for spiritual refreshment—and a breather from the rigors of academic life.

"People come here, throw their bags down, and park," Jarrod Lynn said. "It's fun."

By Catherine Elvy, Staff Writer

LIVING WATER

Harvard Student Overcomes Addiction, Re-Dedicates Life to Christ



When he was baptized in a fountain on the Harvard campus this fall, Brian Gifford made a very public statement about the new vitality he found in re-dedicating his life to Jesus Christ.

The freshman came a long way in a short time after joining Harvard College Faith and Action, a leadership development ministry associated with Christian Union.

Although he found God at age 13, Gifford's young life

was still shadowed by depression, loneliness, and an addiction to pornography. "I was timid and was disconnected. I read the Bible on my own, but I didn't really know how to share my faith. I wasn't attending a church and had no real fellowship to encourage or support me. I felt alone," he said.

The loneliness, he says, came from a lack of connectedness to other Christians, and a lack of trust in God. He was also bound by the guilt of an addiction that he knew was

Nowalk and Gifford began meeting regularly to “dig into Scripture and to seek the Lord together in prayer and fellowship.”

sin, even though it was accepted in some social circles. “As with any addiction, it’s a symptom of being away from God,” Gifford said.

In high school, Gifford met a Christian friend who introduced him to a youth group and things began to change. “I found my faith strengthening and entrusted my life more fully to God,” Gifford recalls.

However, it was his experience with Harvard College Faith and Action (HCFA) that helped strengthen Gifford even more and helped him step out of the shadows of loneliness to publicly dedicate his life to Christ.

Nick Nowalk, ministry fellow with HCFA, met Gifford during the first weeks of the school year when he attended a Bible course with his roommate, Kenny Whitescarver '13. “Though a high school youth group and a friend or two were influential in his life, Brian hadn’t been regularly connected to a church or had any way to publicly identify himself as a Christian before coming to Harvard...he was intensely eager to learn about the Gospel,” Nowalk said.

They began meeting regularly to “dig into Scripture and to seek the Lord together in prayer and fellowship,” says Nowalk.

And through that seeking, extended fellowship with other Christians, and participation in HCFA, Gifford continued drawing nearer to God and understanding the Truth that sets men free.

“Joining HCFA has been one step in a faith walk in which God has shown me that he is the most important and that his love, and guidance, and provision are enough for me,” Gifford said.

Secure in that knowledge and God’s provision, Gifford was ready to truly dedicate his life to Christ. “With the courage and faith which only God could supply, I decided to be baptized and publicly confess my faith in Christ,” said Gifford.

Again, Nowalk walked beside Gifford as he explored

what baptism signifies and means. “Through our discussions on baptism, Brian came to see more and more that our life, and righteousness, and hope are outside of ourselves in Jesus, not within us,” said Nowalk.

And he was baptized right there on the Harvard campus.

“This fountain is a very public place, and many people walked by looking at us curiously on the sidewalks surrounding the garden park. It was a phenomenal way for Brian to publicly affirm and make known his identification with Jesus,” said Nowalk.



Brian Gifford '13 (center left) celebrates with friends after his baptism in a fountain on Harvard's campus.

“This was probably one of the most significant baptisms I have ever witnessed,” said Whitescarver. “I’ve never seen somebody consider the significance of the ceremony as seriously as Brian did. While he was a dedicated Christian prior to his rebirth, I can tell you that his life is now centered around God. It was an awesome experience for many of us to see his passionate desire to proclaim his new life with Christ realized.”

Gifford admits that in the days leading up to his baptism, and even for a few days following it, he had some feelings of depression. But, he came to know that such seasons of depression or anxiety don’t affect his faithfulness.

“I came out of that [experience of depression] with one of the first understandings that when we are happy, when everything is going well, we praise him. When we are depressed and lonely, we look to Christ and trust him,” he said.

Additionally, the once lonely and depressed adolescent has come to maturity also understanding the importance of Christian fellowship. “It’s vital,” he says. “We are not meant to pursue God alone.”

“Being a Christian at Harvard is complex,” explained Gifford. “There are many temptations and things to draw you away from God, but there is also a really positive fellowship which sustains you. Just like anywhere, at Harvard, if you seek God, you will find him.”

By Eileen Scott, Senior Writer

COLUMBIA'S LITTLE FAMILY

Catholic Community Honors God, Offers Fellowship, Culture, and Discussion



Every Catholic undergraduate student at Columbia is considered part of the Columbia Catholic Ministry (www.columbia.edu/cu/earl/ccm), says President Lauren Ely '10. But for those wanting to actively engage their faith, there are many activities and events that meet students where they are.

The goal of the ministry, says Ely, is to bring students closer to Christ and create a Catholic environment for students on campus. That environment includes a weekly discussion group, Bible study led by a Catholic seminarian, and a Holy Hour every Tuesday when students meet at the Church of Notre Dame for Eucharistic Adoration. The Holy Hour is followed by conversation and reflection.

Additional activities include social events like Sunday Supper, which is organized around Sunday evening Mass, as well as get-togethers for movies, skating, and pumpkin carving in the fall.

On Friday mornings, Columbia Catholics also spend time in service at the Missionaries of Charity Soup Kitchen in Harlem, where they work alongside members of the religious community founded by Mother Teresa. On weekday afternoons, they work with the Sisters tutoring neighborhood elementary students.

"It's pretty challenging," said Ely, referring to serving in the soup kitchen. "I think that for Columbia and Barnard students, we tend to intellectualize poverty. But when you're just there, face to face with real people who just need a meal, it can be challenging. In the end, it's a very positive experience to work for a few hours in the kitchen just serving those people and seeing God's face in them."

Catholic graduate students at Columbia also have a variety of activities geared toward them. For example, the St. Luke Society (www.saintlukesociety.org) is a small group from the medical center campus that gathers to attend Catholic events in Manhattan, meets with Catholic physi-

cians from the medical center, and participates in service activities. Grad students also gather on Friday evenings for a Graduate Prayer Group, which focuses on praise, reflection, and celebration of God's goodness. The prayer time is followed by dinner.

A new ministry established this year for both undergraduate and graduate students is Rodzinka, which means "little family." According to Michael Hanlon '12, the organization is modeled after a youth group established by Pope John Paul, while he was still a priest in Krakow, Poland. "He worked with young people there and they cultivated this community of love," said Hanlon.

According to its literature, Rodzinka is "responding to a need on college campuses for vibrant Catholic fellowship, culture, and discussion, with a specific focus on human love, especially within the context of marriage and the family."

"What we found our campuses needed was an opportunity for people to gather together and relate to one another about what happens at academically rigorous schools,"

said Hanlon. "People draw within themselves; there is a certain loneliness."

"There is isolation, because we are the anomaly on campus. There is a solitary thing you experience, realizing the majority of people aren't like you or don't have respect for the things you hold true. That is the main thing Rodzinka is responding to. Whatever the activity, there is this relaxed ability to be open and exposed because we have this common ground that you don't experience on this campus."

Rodzinka is about relating to one another and honoring God, Hanlon says. The group meets at the church rectory, where they bake and sit around the table and, according to Hanlon, "really relate to one another as persons in a deeper way than in social outings."

Additionally, he said, Rodzinka meets on Sundays "to give more time for the Lord's Day, and to honor the Sab-



Members of Rodzinka, an organization within the Columbia Catholic Ministry, create a "snow monk" with local children.

bath, and set time apart for fellowship.” Students of all denominations are welcome at their gatherings.

Additionally, as a Catholic community, there is one thing that is at the heart of all the activities and organizations—the Mass. Roughly 200 students attend Sunday Mass, and a weekday service is also held.

“The core of what we do is the Mass,” said Ely. “That unites all the different parts of the ministry. The Eucharist

is at the center of what we do. If we had nothing else, the Mass is our first priority of what we do on campus.”

And so what Pope John Paul started many years ago in Krakow, continues at Columbia as the “little family” and the larger Catholic community as a whole goes about honoring God and edifying one another. As Hanlon puts it, “We can only go out there and change the world and culture by building each other up.”

By Eileen Scott, Senior Writer

TONY BLAIR HOLDS DIALOGUE ON FAITH

Former Prime Minister Is a Professor at Yale Divinity School



In the fall of 2008, former British Prime Minister Tony Blair became Professor Tony Blair, taking the lectern at Yale Divinity School and opening the dialogue on faith in a globalized world.

“If you can’t understand the world of faith today, you cannot understand the world,” Blair told students of the Faith and Globalization course he co-teaches with Miroslav Volf, director of the Center for Faith and Culture at Yale Divinity School (YDS). The course—a cooperative effort of the Tony Blair Foundation, YDS, and the Yale School of Management—aims to educate students and open discussion on the vital role of faith in the world.

Upon leaving office in 2007, Blair founded The Tony Blair Faith Foundation to “promote respect, friendship, and understanding between the major religious faiths and also to make the case for faith itself as relevant and a force for good in the world,” according to the organization’s Web site.

According to a statement by Blair, the course mirrors the educational goals of his foundation.

“In addition to becoming an ongoing course at Yale, we expect that the curricula and ideas originated in the Yale seminar will serve as the foundation for courses at other universities around the world,” he stated.

What makes faith such a vital component to understanding the current world stage? According to Blair, globalization is pushing all of the economies of the world and its

religiously diverse people closer together. Thus, he says, “global interdependence is a reality, and faith is inextricably linked to that interdependence.”

Likewise, Volf defines globalization as the “processes by which the world has become not just interconnected but highly interdependent and intertwined.” Faiths can either

pull people apart or be used to build bridges, he says. The extent and the ways in which the major world faiths are, and should be interwoven into that globalized experience are at the crux of the course.

The course focuses on the world’s major faith traditions and discusses them in the context of a complex, interdependent world, thus creating a learning environment that is equally diverse and challenging. Yet, according to YDS student Drew Collins, Yale ’07, it’s what makes the course so interesting.

Collins, who was in last year’s class and also served as a summer intern at the Blair Faith Foundation, says the course is a hybrid, incorporating discussion on a variety of disciplines such as philosophy, ethics, theology, and economics. And while that adds to the

interest of the course, it also adds to the challenge. “The biggest hurdle is that it almost requires that you are well-informed in such a wide array of topics,” says Collins.

One thing that struck Collins, he says, is the “incredible and dynamic ambivalence” in the way faith and globalization interact. “Faith provides a sort of unique set of motivations and guidelines for engagement with the world that makes it incredibly well suited to creating positive change.”



Former Prime Minister Tony Blair is in his second year of teaching a course on faith and globalization at Yale.

he said. However, he points out that faith can be, and has been, a source of conflict and divide.

As a result, Collins says, “The task of the twenty-first century is to develop hermeneutics and theologies that encourage persons of faith to respect other people and engage them in constructive and positive ways.”

Yet, Volf points out that living amid diverse faiths in a globalized world does not mean conceding the truth of one’s personal belief. “It requires us to find ways of how to authentically embrace our own faith and live in common social space without compromising faith,” he said. “If it is true that there is an obligation to love our neighbor, then we

are required to treat each other with benevolence.”

Faith and globalization are about human flourishing, says Volf. Without faith, globalization has the potential to “provoke a way of life that is primarily guided by self-interest.”

Therefore, educating leaders on faith and globalization is key, according to both Volf and Blair. In an address to the Yale community, Blair said, “This course has risen out of a particular passion...the central passion of my life—the belief that religious faith has a progressive and important role to play in the future, but only if people of different faiths are willing to live and work together in peaceful co-existence.”

By Eileen Scott, Senior Writer

A CLASH OF SCIENCE AND SPIRITUALITY?

Reading Assignment from Princeton Professor Discredits Faith

P Faith has “no positive role to play in the practice of good science,” according to literature penned by a Princeton University molecular biologist.

During the spring semester, Professor Lee Silver assigned Princeton graduate students to read an article with a disturbing claim from his 2006 book, *Challenging Nature: The Clash of Science and Spirituality at the New Frontiers of Life*. In the book, Silver rebukes the religious community’s objections to cloning and other biotechnologies. The excerpt served as part of the reading list for students in the Use of Science in Public Policy, co-taught by Silver through the Woodrow Wilson School of Public and International Affairs.

Much of the article attempts to discredit the concept of faith and exalt the virtue of scientific testing, which Silver says is rooted in facts and instrumental in establishing additional facts. “All modern scientific progress is made by constantly cycling between empirical and theoretic phases of research. Most of the time, professional scientists are empiricists, performing experiments or analyzing data...,” writes Silver, Penn ’73, Harvard Ph.D. ’78.

Of key importance, Silver points out what he considers to be two critical differences between science and faith. Science is “always founded upon observable facts,” and scientific predictions are “described in terms of probability rather than absolute outcomes.”

In contrast, Silver describes faith as a belief about oneself or the world “in the absence of factual evidence to support it.”

Robert Kaita, a physicist with the Princeton Plasma Physics Laboratory, strongly disagrees with Silver’s assessment of faith, saying, “Not all knowledge must be scientific to be valid. History, for example, purports to inform us of events that are just as real as experiments in the laboratory. We cannot determine whether or not Julius Caesar existed in the same way we can compare the acceleration of a dropped apple with the predictions of the theory of gravity. We accept, however, the writings of Roman historians as evidence that Caesar actually lived.”

As well, “the same holds for Christianity. It is not a religion that was simply created to explain the unexplainable, and devoid of any evidence for its truth. Rather, its basis is the historical reality of Jesus Christ, as described in the writings of witnesses who lived in his times,” said Kaita, who holds a doctorate in nuclear physics from Rutgers University.

Matt Escarra, president of Princeton Graduate Faith and Action, said Christians have a sound basis for their beliefs, and their faith should be reflected in both their professional and personal spheres. Princeton Graduate Faith and Action is a leadership development ministry sponsored by Christian Union.

“We have faith that there’s a logic to the universe.

“We have faith that there’s a logic to the universe.”



Matt Escarra, a Ph.D. candidate, dropped his class taught by Professor Lee Silver, who contends that faith has “no positive role to play in the practice of good science.”

“Science, by definition cannot prove the existence or non-existence of the supernatural. Science can only test for natural causes.”

That’s why we go out and do science,” Escarra said. “You do have to be factual, but I know so many scientists who have a strong, vibrant faith. I don’t see how the two could not possibly co-exist.”

Escarra, who dropped his enrollment in the Use of Science in Public Policy, is pursuing a doctorate in electrical engineering.

In his article, Silver asserts, as a scientist, he does “not hold ‘faith’ in anything.

“Instead, I view the future in terms of probabilities based on empirical and theoretical understandings of the world, however limited they may be,” he wrote.

Silver takes aim at fundamentalism, referring to the movement as a “backlash against the increasing explanatory power of science, which challenges traditional religious explanations of natural phenomena.”

As well, he briefly—and questionably—asserts that the Catholic Church, through its embrace of science, has come to “reject the literal interpretation of traditional Bible stories that cannot possibly be true in light of universally accepted scientific facts.” He specifically mentions the accounts of Noah’s Ark and the Tower of Babel.

Likewise, he notes current biologists who are members of the prestigious U.S. National Academy of Sciences only include 5.5 percent who have faith in a transcendent God.

Also not surprisingly, Silver concludes his article by noting that “modern science—as a body of knowledge, as a profession, and as a means for achieving intellectual stature—shows a striking correlation with skepticism or outright rejection of the religious and spiritual beliefs held by most other people.”

However, Christians who hold advanced credentials in the scientific and academic communities are obviously at odds with Silver’s narrow view of faith and religion.

Akinrinola Bankole, who earned a doctorate in demography from the University of Pennsylvania in 1992, said

“many good scientists professing strong faith in God.”

“With the advancements in science, there are still many things unknown, unexplained, and even unexplainable by science,” said Bankole, a former Princeton researcher.

Princeton alumnus Ralph Kowalik ’74 agreed. “Faith explains many miracles that science cannot,” said Kowalik, who earned a doctorate in mechanical engineering from Stanford University in 1980. “They are complementary.”

Likewise, David DeHuff, who has coordinated the University of Pennsylvania Faculty-Staff Christian Forum (www.upenn-fscf.org) since 1991, said scholarship and spirituality are not mutually exclusive. DeHuff also has directed Veritas Forums at Penn on bioethics and medical issues.

“God does not call us to a faith devoid of factuality and historicity,” he said. “To the contrary, Jesus exhorted his followers to love the Lord their God ‘with all [their] mind...’”

Along those lines, he pointed to statements from Allan Sandage, one of the most influential astronomers of the 20th century.

“As I said before, the world is too complicated in all its parts and interconnections to be due to chance alone,” Sandage said. “I am convinced that the existence of life with all its order in each of its organisms is simply too well put together.”

As well, science is limited in what it can determine. “Science, by definition cannot prove the existence or non-existence of the supernatural. Science can only test for natural causes,” said Dr. Chuck Hetzler, Christian Union’s teaching fellow.

“Christ made claims about who God is and the realm beyond the material,” said Dr. Kaita. “The proof of the latter, and his triumph over it, is demonstrated in his bodily resurrection after his death.”

By Catherine Elvy, Staff Writer



Eric Metaxas

TRANSFORMING SOCIETY FROM THE TOP DOWN

Eric Metaxas, Yale '84, says we need to rethink our perception of cultural elites and consider them an "unreached people group."

Y What does it take to change the world? Author Eric Metaxas says Christians can radically impact culture when they understand how to be insiders *and* outsiders.

Metaxas, Yale '84, recently had a platform to influence an entire country when he addressed Albania's parliament and appeared on national television in the former communist state. He spoke to the Albanians about William Wilberforce, the courageous 18th century politician who was responsible for helping to end the slave trade in Great Britain.

"I was able to talk about Jesus and about Wilberforce on national television for forty-five minutes, which is a staggering thing to consider," he said. "This was a nation that was proudly and defiantly atheist up until a few years ago."

Members of parliament will also receive a translated version of Metaxas' 2007 book, *Amazing Grace*, which chronicles the life of Wilberforce. In addition to telling the story of the 20-year battle to end slavery, *Amazing Grace* examines the role Wilberforce had on making England a more civil society.

"Far beyond abolition, Wilberforce and his friends had a monumental impact on the wider British culture, and on the world beyond Britain, because they succeeded not only in ending the slave trade and slavery, but in changing the entire mindset of the culture," writes Metaxas in his essay, *Does God Want Us to Change the World?* "The idea that one should love

one's neighbor was brought into the cultural mainstream for the first time in history, and the world has never been the same."

THE CLAPHAM CIRCLE

The group of friends to which Metaxas refers is the Clapham Circle, cultural insiders "who would do their best to change things from within."

"They knew how to move in their high circles of influence; knew the unspoken language of those circles; and knew when to push and when not to push and whom to ask about this or that, and whom not to ask. They looked and behaved like everyone else, except for their deep faith, so they were simultaneously insiders and outsiders," Metaxas writes.

Members of The Clapham Circle were inspired by the preaching of the Reverend John Venn, rector of Holy Trinity Church in London.

According to ChristianLeadershipAlliance.com, "Holy Trinity was the spiritual center of the Clapham Circle's life and sense of purpose. Under Venn's ministry, parishioners were grounded

"For good or for ill, it is the cultural elites who determine much of what goes on in the rest of the culture, who can set the tone and content of the cultural conversation."

in a biblical worldview and guided in the study of Scripture and the practice of prayer...Holy Trinity was a vibrant, vital center of ministry that flowed into myriad streams of philanthropy."

"The Clapham Circle fought hard to win souls to Christ, and just as hard to fight suffering and poverty and injustice in Christ's

name,” says Metaxas. “And they realized that to be successful in either of these, they needed to be deeply devoted to Christ, as well as fully engaged in the culture around them. In a way we’ve not seen since, they were remarkably successful in striking the balance that is meant by the phrase ‘in the world, but not of it.’”

Subsequently, Metaxas states, “Wilberforce and his network of friends are a model of how Christians can and should engage culture.”

In *Does God Want Us to Change the World?* Metaxas exhorts Christians to affect change from the top down by engaging “elites” in all spheres of society.

“For good or for ill, it is the cultural elites who determine much of what goes on in the rest of the culture, who can set the tone and content of the cultural conversation,” he writes. “They can determine what we sneer at and what we ooh at and ahh at. Not that they are trying to do this. It’s just the way things are. They tend to have the television pulpits and the Conde Nast photo spreads. And the folks in Topeka who watch them... don’t. You’ve heard of trickle-down economics? Let me introduce you to trickle-down culture.”

In his new book, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World*, University of Virginia Professor James Davison Hunter says culture is comprised of ideas that are “manufactured not by lone individuals but rather by institutions and the elites who lead them.”

“Ideas are important, of course, but without understanding the nature, workings, and power of the institutions in which those ideas are generated and managed, one only understands half of what is going on in culture.”

Metaxas said it is pertinent that we rethink our perception of those in positions of influence, and consider them as an “unreached people group.”

“Our history of anti-elitism explains much of why we’ve had little difficulty ministering to down-and-outers—or our own social equals—via evangelism, but have sneered at the elites who sneer at us, and at engaging the culture over which they have so much sway,” says Metaxas. “But we should stop and ask ourselves what the world would be like if Wilberforce had done that.”

“We cannot delude ourselves into thinking that, simply because they live in America and speak English, these cultural elites have heard the Gospel already, and have rejected it. If the Gospel has not been translated into a language that they understand, and if it has not been brought to them by people with whom they have some cultural affinity, they have not heard it. These people do not speak the same language as thatched-haired evangelists on television, nor do they know anyone who knows anyone who speaks that language. It is a foreign tongue, and they are deaf to it.”

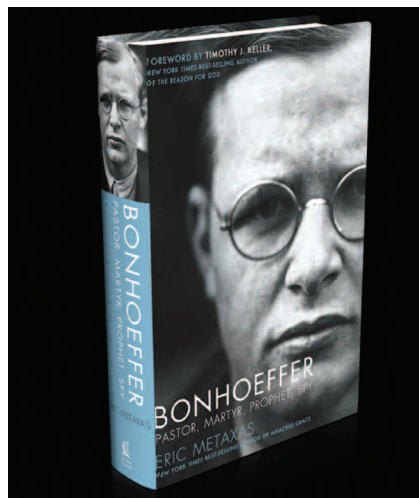
A SOUP KITCHEN FOR THE MIND

In that spirit, Metaxas founded Socrates in the City (SITC), a speakers’ series that “engages Manhattan elites on the ‘big questions.’” He points out that Socrates said the “unexamined life is not worth living,” thus SITC strives to create events where New Yorkers can engage in “Conversations on the Examined Life.”

SITC speakers have included physicist Sir John Polkinghorne, discussing, “Can a Scientist Pray?” and Peter Kreeft, asking, “How Can a Good God Allow Suffering?” While most speakers have a biblical worldview, Metaxas says SITC honors differing of views as well.

“We don’t push Christianity, and certainly don’t conclude with comment cards asking people to ‘make a decision’...I’ve called Socrates in the City a ‘soup kitchen for the mind,’ because soup kitchens aren’t a means to an end. Loving and serving others is itself the Gospel and we are commanded to do it. I hope that by bringing a higher level of cultural conversation to New York City, in a small but significant way, we are blessing the city and the culture and those within it – these elites who have education and wealth and power and influence, but many of whom have never seen or heard this wonderful Gospel that some of us have had the infinite privilege to have seen and heard and accepted.”

Along those lines, Metaxas also helped to found the New Canaan Society, a movement birthed in a Connecticut living room by men who wanted to go deeper in the Scriptures and with each other. New Canaan Society chapters—where men meet early in the



Bonhoeffer: A Biography is the latest book by Eric Metaxas, Yale '84

morning for breakfast, fellowship, and to hear relevant speakers—are now prevalent in Metro New York and in various other cities across the United States.

“We believe that by speaking the language of the culture – which includes not being ‘religious’ in a way that is off-putting, but being honest and transparent; and by having a lot of fun and laughs – we have struck a nerve,” says Metaxas

In his college days, Metaxas was the editor of the Yale Record, the nation’s oldest college humor magazine. Communicating with humor and wit are gifts he shares in various ways—as the emcee of the New Canaan Society’s national retreat, or in books like the recently-released *Everything You Ever Wanted to Know about God But Were Afraid to Ask: The Jesus Edition*. The book, which also has a serious tone, is designed to answer questions people have about God in a language they can understand.

In a recent CBN interview, Metaxas said, “A lot of times, as Christians, we sort of hope that what we believe is true or we say that we believe it to be true. Forget about that. It really is true. It is factual...Americans don’t really know what they believe. You don’t need to be a theologian to understand this.”

Like *Amazing Grace*, Metaxas’ latest book, *Bonhoeffer: A Biography*, tells the story of a believer who could not stay

silent in a culture swayed by evil. In recounting the life of pastor, theologian, and martyr Dietrich Bonhoeffer, Metaxas eloquently examines the life of a man who joined the plot to assassinate Hitler, and was hanged in a concentration camp at age 39.

“Eric Metaxas’ *Bonhoeffer* is the biography for this generation,” said filmmaker Martin Doblmeier. “It is a masterpiece that reads like a great novel and weaves together in one opus an understanding of Bonhoeffer’s theology, the complex and tragic history of 20th century Germany, and the human struggle of a true Christian hero.”

Therefore, by helping society to understand the Gospel and what it means to be a Christian in this world, Metaxas, like the men about whom he writes, is also helping to transform society.

For Christians to do otherwise and remain passively silent in the face of a fallen culture harkens the poignant words from Bonhoeffer himself: “We have been silent witnesses of evil deeds... Will our inward power of resistance be strong enough for us to find our way back?”

To read the essay, *Does God Want Us to Change the World?* visit www.ericmetaxas.com.

By Tom Campisi, Managing Editor

LEADING AT THE CONFLUENCE OF FAITH AND WISDOM

Former White House Staffer Is President of Trinity Forum



As a former congressional aide and Special Assistant to the President and Director of Policy and

Projects for former First Lady Laura Bush, Cherie Harder, Harvard ’91, saw how leadership impacted culture.

After leaving the White House in 2008, Harder became president of the Trinity Forum, a Washington, D.C.-based organization that is “contributing to the transformation and renewal of society through the transformation and renewal of leaders.”

“Cherie Harder’s rich experience and leadership talent are just the right combination for the Trinity Forum,” said Al Sikes, chairman of the organization’s board of trustees, following her selec-

tion. “She is perfectly suited to lead an organization that works at the confluence of faith and wisdom.”



Trinity Forum President Cherie Harder, Harvard ’91, is helping to transform leaders.

One thing Harder witnessed while working in Washington was how decisions are made under extraordinary circumstances. “The hard decisions usually come when you’re exhausted and under pressure,” she said, pointing out that while those conditions are particularly acute at the White House, they are faced by many leaders today. And those decisions made in the heat of the moment can have a lasting impact on the culture.

“Part of what we hope to do at the forum is not to rate [leaders], but to equip them and edify them and provide a place and resources for leaders to talk

about life's biggest questions," Harder said.

Trinity Academy, a sister institution of the Trinity Forum, hosts a year-long program for recent graduates that offers a community living environment, rigorous curriculum, and a distinguished faculty that has included Os Guinness and Skip Ryan, Harvard '69, among others.

While the forum is open to people of all faiths, it is run and facilitated by Christians. "Everything we do is formed by a biblical worldview," Harder said. "We welcome people into a conversation that is about ultimate things. When you start deeply considering and engaging life's biggest questions, that points to the truth itself."

Some of the life-shaping questions that have been discussed at the Trinity Forum include issues of character, vocation and calling, the essence of leadership, hope, and suffering.

The forum takes a Socratic-like approach to edifying participants and encourages them to interact and engage in dialogue around rich resources and texts that prompt discussion based upon classical, theological, and philosophical thoughts and ideas.

"The last thing we want to do is lecture," said Harder. Rather, the forum strives to engage hearts and minds. "Hearing others will help sharpen thinking [in a way] that wouldn't be accessible on one's own," she said. Subsequently, the forum engages participants through readings, discussions, and through story and community.

"The one thing about true stories is they actually show the possible," Harder said. "It shows others that doing like-

wise is possible."

In "Clapham in the Congress," an article Harder wrote for *Knowing & Doing*, she shares her own story of how community and sharing of ideas impacted her own life and approach to leadership. In the piece, Harder recounts her experience as a young Senate staffer with a small group of fellow professionals who met to pray and discuss issues and ideas.

As the group evolved, it also began focusing on culture-changing initiatives such as traveling to Hollywood to talk with filmmakers about the impact their work has on culture. Additionally, this small group began having greater impact in Washington, as they also facilitated relationships among their bosses who came together to work on critical bills such as the Partial Birth Abortion Ban, the Charitable Choice Act, and others.

"It may be one of the great paradoxes of the Christian life that God equips and strengthens us largely through others—

so that we can do great things in Him, but often

only with the help of friends, family, and

the fabric of community," she

writes. "It is both humbling

and exciting to realize that

much of what we are

called (even com-

manded) to do, we

cannot do alone...

For me, my under-

standing of vocation

has been immeasurably

enriched by a community

of Christians working in

concert and in response to

God's calling."

And now, through The Trinity Forum,

Harder is sharing her experiences and enabling other young scholar leaders to engage life's questions and inspire one another to achieve great things.

By Eileen Scott, Senior Writer

"It is both humbling and exciting to realize that much of what we are called (even commanded) to do, we cannot do alone...For me, my understanding of vocation has been immeasurably enriched by a community of Christians working in concert and in response to God's calling."

THE CASE FOR CHARACTER

Law Professional, Princeton Faith and Action Students Mutually Impressed

P
PRINCETON

A former chief justice of the Alabama Supreme Court and Princeton alumnus recently expressed deep admiration for the spiritual fervor of students involved in Princeton Faith and Action, Christian Union's leadership development ministry on campus.

On March 5, Drayton Nabers, Princeton '62, met ministry leaders during a dinner at the Princeton Campus Club, and spoke at Princeton Faith and Action's weekly lecture series in Frist Campus Center.

"What is going on at Princeton is extraordinary," said Nabers, who also graduated from Yale School of Law in 1965. "I was sort of blown away with what I saw."

Nabers, who also serves as an adjunct instructor at Samford University's Beeson Divinity School, said he truly was impressed by Princeton Faith and Action (www.pfanda.com). "I doubt there's a more Bible-based, Christ-centered, spiritual approach to campus ministry anywhere else in the world," Nabers said.

During his appearance, the attorney and former life insurance executive emphasized to Princeton Faith and Action students the importance of character in their personal and professional spheres.

"Faith-based character is the single most important building block in a person's success or happiness," Nabers said. "We need the Holy Spirit, but the Holy Spirit needs character. If the Holy Spirit is the wind, the wind needs a sail in order to move the boat."

The message especially is critical because society has lost its understanding of character. "We know it is important, but we don't know what it is," Nabers said. As such, the jurist penned a book entitled, *The Case for Character: Looking at Character from a Biblical Perspective*, in 2005, and is drafting a second volume, *The Hidden Keys to Happiness*.

"Obedience is sort of the stepchild at the Christian fam-

ily reunion," said Nabers. "We have more fun with faith, hope, and love, which are vitally important. Faithful obedience to our Lord is of the same rank."

Indeed, students were inspired by the words of encouragement to build character now as a foundation for future leadership. "The students very easily engaged with him and really appreciated his message," said Christian Union Ministry Fellow Scott Jones, Cornell '04.

As for Nabers, the Birmingham native said he pondered a career in ministry during his days at Princeton, but most of his religious involvement was confined to attending required weekly chapel services.

Ultimately, Nabers, who studied religion and European Literature, decided to pursue law school. "It certainly was a very good choice," he said. "At Yale, my mind was challenged and sharpened in a way that prepared me well for the world of law and also for the world of business."

Nabers executed much of his career in a series of high profile, pivotal government

and business roles.

Among them, Governor Bob Riley appointed Nabers, then state finance director, to take over as Alabama's chief justice in June 2004, seven months after the controversial ouster of Roy Moore.

In 2003, the Alabama Court of the Judiciary dominated headlines when it expelled Moore for refusing to obey a federal judge's order to remove his Ten Commandments monument from the rotunda in the state judicial building.

"The court system in Alabama certainly went through a traumatic period in losing its chief justice," Nabers said. "But, I found the judiciary in the state to be resilient and enjoyed the opportunity to be a part of the leadership that allowed the judicial system to quickly recover."

In 2009, Riley also turned to Nabers to oversee Alabama's



Drayton Nabers, Princeton '62, spoke at Princeton Faith and Action's weekly "802" Lecture Series this spring.

handling of federal stimulus funds on a contract basis. In 2003, the governor tapped the distinguished businessman to serve as finance director of his new administration.

After his stint in Alabama's top judicial job, Nabers joined the firm of Mayard, Cooper & Gale as a shareholder in April 2007. At 69, Nabers, who focuses on mediation and arbitration, said he is too energetic to retire.

In the corporate arena, Nabers served as president, chairman, and chief executive of Protective Life Corporation from 1982 to 2002. He joined the company in 1979 as general counsel after more than a decade with the law firm of Cabaniss, Johnston, Gardner, Dumas & O'Neal, one of the oldest continuous practices in Alabama.

Earlier, after graduating from Yale, Nabers served as a clerk to U.S. Supreme Court Justice Hugo Black – a man whom Nabers considers “one of the three or four greatest” justices of the nation's top court.

“Being in his presence for a year and observing his energy, intellect, and integrity was a privilege and blessing,” Nabers said.

Also of significance, Black introduced Nabers to his wife of 45 years, the former Fairfax Virginia Smathers. Black served as godfather to Smathers, the daughter of former U.S. Sen. William Smathers of New Jersey.

Throughout his career, Nabers has sought to follow the principles of Colossians 3:23, which instructs believers to do all work as for the Lord. While he continued to ponder

vocational ministry as an adult, Nabers said he instead felt led to apply biblical principles to the corporate world.

Nabers accepted Christ as his savior at age 37 after perusing *Born Again*, a memoir by Chuck Colson, Brown '53. “The whole of my life has been transformed,” Nabers said. “I can truly understand what it means to be a new creation.”

As well, Nabers was so moved by Colson's account that he began volunteering with Prison

Fellowship. He also serves as chairman of Cornerstone Schools of Alabama, a campus that educates 220-plus children, pre-K through eighth grade, in urban Birmingham.

On a personal level, Nabers and his wife cherish time with their son, two daughters, and six grandchildren. Among

them, Drayton “Deak” Nabers III earned a Bachelor of Arts at Princeton in 1991, a doctorate from Oxford University in 1996 as a Rhodes Scholar, and a doctorate from Johns Hopkins University in 1999. He is an assistant professor of English at Brown University.

But, one of Nabers' greatest joys is sharing the transformative power of Christ. “Every human soul is precious and eternal,” he said.

Likewise, Nabers remains profoundly touched from his trip to Princeton. “I found remarkable spiritual maturity and seriousness of purpose,” he said. “I expected to find something more of the head and found something more of the heart.”

By Catherine Elvy, Staff Writer

“Faith-based character is the single most important building block in a person's success or happiness. We need the Holy Spirit, but the Holy Spirit needs character. If the Holy Spirit is the wind, the wind needs a sail in order to move the boat.”

A FAITHFUL FANATIC

Penn Alumna Is Producer for Philadelphia's All-Sports Radio Stations

P While Rhonda D. Hibbler has spent much of her life being labeled “first” or “youngest,” the University of Pennsylvania alumna and radio producer says the only recognition that really counts is her status as a believer.

“I know God put me here for this purpose, to bridge the gap between those who believe and those who don't. I don't have a problem telling people that I believe in God,” said

Hibbler, a production director at the ESPN Radio affiliate in Philadelphia.

“There are a lot of closet Christians. I'm not one of them.”

Rather, Hibbler tries to integrate her faith into working as a production director in a major radio market. Through her position with WPEN—which includes 97.5 FM “The Fanatic” and 950 AM ESPN Philadelphia—Hibbler has greeted the city's top sports, political, and entertainment figures.

The Penn alumna '82 cherishes each encounter, but makes it a point to avoid the “celebrity” mentality. “I’m always the same,” Hibbler said. “I tell the truth and keep God first.”

Hibbler remains grounded despite interaction with sports figures such as DeSean Jackson of the Philadelphia Eagles; Brian Dawkins of the Denver Broncos; and Vincent Papale, former wide receiver for the Eagles and the inspiration for the 2006 movie “Invincible.”

Given the pressures of working in the hypercompetitive broadcast industry, Hibbler said she must maintain her faith – and trust God to handle every challenge. “I know it’s divinely set,” said Hibbler of her position. “I’ve been blessed in this business.”

But, there are obvious, daily spiritual challenges.

“Doing sports and being surrounded by the guys, it is very important for me to maintain my spiritual well-being,” said Hibbler. “It’s a testosterone-driven industry.”

Still, Hibbler said she strives to be a positive influence on the squadrons of wide-eyed interns and recent graduates. “When these kids come through here, I go out of my way for them,” she said. “I just believe that’s my calling.”

Likewise, Hibbler has served as a youth mentor at The Church of the Redeemer Baptist in South Philadelphia since 2002, and volunteered as a docent in The Philadelphia Orchestra’s School Concert program from 1991 to 1994.

Earlier, from 1981 to 1988, she served as a student adviser at Penn, the university she entered at 16. Hibbler, who grew up in West Oak Lane, was part of an independent study program at University City High that allowed her to work and begin college courses.

Enrolling in Penn at a youthful age and as a minority came with its perks, as well as issues. Hibbler pledged Kappa Delta as the sorority’s first African-American member.

But, she also witnessed some of the internal and external racial conflict on campus. “They were rough times for minorities on campus,” Hibbler said. “We had limited support.”

In the early 1980s, Hibbler was part of a group of students who protested Penn’s holdings from companies doing

business in South Africa, and she rallied for other causes, including improved healthcare for students. She later played a role in the recruitment of Sheldon Hackney as president.

After graduation and a stint in marketing, the sociology major landed a job at WWDB FM, one of the nation’s first all-talk FM stations. When she left in 1998 after 14 years, Hibbler was a senior producer.

“I had to be there at 5 a.m. and read five newspapers to prepare for the morning-drive show,” she said. “I had to get the guests. I woke up many a councilperson and mayor.”

Hibbler joined WPEN in 1998, and the station switched to an all-sports format in 2005. It now operates as 97.5 The Fanatic and 950 ESPN. She is the first female and person of color to serve as a production director at the station.



Rhonda D. Hibbler, Penn '82, is the production director at the ESPN radio affiliate in Philadelphia.

Not surprisingly, Hibbler looks back with fondness on her days with WWDB. “Everybody who was anybody came through that radio station, whether they were a politician, entertainer, or athlete,” she said. “Throughout my career, I’ve seen them all – Al Sharpton, Jesse Jackson, Oprah Winfrey, and Bill Clinton.”

As a result, Hibbler said her top goal remains making an impact on young people. “I love my job. It’s important for me to share what I know,” she said. “I’ve spent a lifetime helping kids. I swore to myself if I ever got into a position to help anybody, I would do it.”

Betsy Deming, a producer/engineer with WPEN, called Hibbler a “very spiritual person who goes out of her way to help anyone. She has been a big help in teaching me about the radio business and how to survive in it. I am grateful to have a strong, intelligent, and positive woman, like Rhonda, to shadow and look up to.”

Rev. Tobin J. Young also called Hibbler dedicated. “She cares greatly about the day-to-day processes of her church and transformation of those in the community surrounding Redeemer,” Young said.

For Hibbler, service remains central. “If you really believe that Jesus Christ died for your sins, the very least you can do is spread that love,” she said.

By Catherine Elvy, Staff Writer

RATIONAL CONCLUSIONS

Book by Brown Alumnus Defends the Faith with Scientific Approach

B As an atheist, Jim Agresti read the Bible in a determined effort to prove it wrong. But after reading Scripture for one year, the facts became clear. And instead of disproving the Bible, Agresti became a Christian.

Since then, the former engineer has turned his passion for facts and his love of God's Word into a decade-long quest to demonstrate the truthfulness of the Bible. He recently published his findings in his first book, *Rational Conclusions*.

"After studying nearly a dozen academic disciplines in conjunction with the Word, I offer documented facts and rational conclusions that reveal strong evidence for the Bible's reliability," said Agresti, Brown '88.

He also offers readability. Agresti takes on heady subjects like embryology, physics, archaeology, and cosmology, presenting the material in a way that both scholars and general interest readers can understand. In fact, Agresti makes a point of laying out the text in such a way that those less inclined toward statistics and intellectual discourse can skip over it without missing a factual beat.

"The only thing more frustrating than finding less information than we need is being swamped with more than we want," Agresti writes in the book. Thus he utilized his special format of using brackets and arrows and a special font to help readers extract the information they need to make informed, accurate conclusions about the Bible and their faith.

Additionally, while meticulous about his research, Agresti prefers to list his extensive sources and citations on his corresponding website, www.rationalconclusions.com, rather than overload them in the book.

The book reflects its author in that it is a wealth of knowledge bound with humility and blunt honesty. Agresti holds a degree in mechanical engineering and is a former jet aircraft engine designer. He is also the founder of Just Facts, a research and educational institute and Web site

(justfacts.com) that investigates, documents, and publishes facts about public policy issues. Yet, Agresti is a humble man who, like the former wrestler he is, will go to the mat to expose fallacies and champion truth.

As a result, he has written a clear and honest resource for believers and skeptics — especially for believers who *are* skeptics.

"This is not a book for those who uncritically accept what they want to believe and robotically deny what they don't," he writes. "It is for people who ask, 'How do you know that?' and then follow up by asking, 'How do you know that you know that?'"

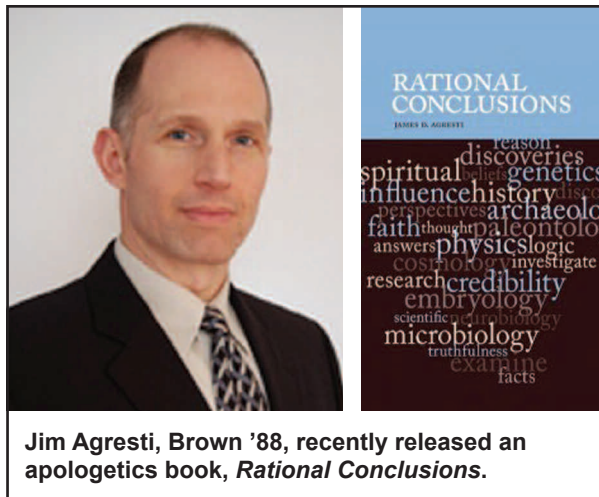
"James is that rare person who successfully combines devout belief, skepticism, and superior investigative abilities," said Peter C. Hansen, founder of the Legal History Project. "His research work has gained so many followers because it is comprehensive while remaining accessible. James finds his reputation on his intellectual integrity, and he does not shy away from tackling the toughest subjects."

Agresti's passion for uncovering truth makes him the ideal person to write such a book, according to his friend and fellow

Ivy alumnus Erik Codrington, Cornell '86.

"Jim is a great guy for this because he is completely unique," Codrington says, citing Agresti's Ivy League engineering background and his grass-roots North Jersey tenacity. "Jim does a great job of taking a lot of popular fallacies that have been held as fact and showing them for what they are. He follows the truth wherever it goes."

And should a critic want to dispute Agresti's findings, the author welcomes the challenge. He asks only one thing—that critics actually read the book. He even has an invitation for them at rationalconclusions.com: "If you have something substantive and verifiable to say, by all means, please write. I consider people who share truth with me as friends; and unlike many, I appreciate when people point out my mistakes."



Jim Agresti, Brown '88, recently released an apologetics book, *Rational Conclusions*.

After all, he doesn't hesitate to call out others who promote misconceptions, not even popular ones promoted by heavyweights like Muhammad Ali. The former heavyweight champion is quoted in the book talking about how one day God will judge us for our good and bad deeds.

"We cannot earn our way into heaven," Agresti writes after sharing several Scripture references regarding salvation. And, countering the popular belief that there are "many paths to God," Agresti states bluntly, "this is simply not the case."

He goes on to share just how one can be saved and offers a simple prayer to help seekers enter into a relationship with Jesus Christ.

While Agresti states the truth clearly, there is nothing simplistic about what he says. The truth can be complex and even defy what one might intuitively believe. But for those seeking honest answers, Agresti provides the facts from which they can draw their own rational conclusions.

By Eileen Scott, Senior Staff Writer

MORALITY WITHOUT GOD?

Dialoguing with a Dartmouth Professor Who Says There Is



Editor's note: The following article, written by Marvin Olasky (Yale '71), originally appeared in the November 1, 2009 issue of WORLD magazine (worldmag.com). Reprinted with permission. Olasky is the editor-in-chief of WORLD magazine, provost of The King's College in New York City, and the author of several books, including The Tragedy of American Compassion.

Confirmation of biblical wisdom came earlier this fall from an unlikely source: an Ivy League savant who says it's wrong to depend on the Bible.

The prestigious Oxford University Press sent me the new book *Morality Without God* by Walter Sinnott-Armstrong, a Dartmouth professor. (I'm going to quote him a lot, so I'll use his initials.) WSA begins by complaining that his students quote to him Dostoevsky's favorite line, "If God is dead, everything is permitted." WSA then argues that we don't need God: We all should simply agree not to harm others—cause death, pain, or disability—unless there is "adequate reason."

Wondering if WSA is one of those exceedingly rare secular professors with the courage to be pro-life, I emailed him to ask. He responded that there is no "simple solution to this complex problem... the moral problem of abortion cannot be solved by citing religious texts or religious leaders."

Hmm... How can it be solved? WSA wrote, "What matters is the present and future harm to the fetus and others. This does not solve the problem, but it tells us where to

focus our discussions. I hope this helps."

Hmm... It helps only if WSA can tell us how to compare "harm to the fetus" (death) to other harms, so I emailed him again. He responded, "The bottom line is that I think some moral problems are insoluble... They are just too difficult for us to figure out... The answer, 'I do not know,' should become common."

Hmm... I asked WSA whether people could really make "I don't know" the default statement. He responded, "Why not? People get used to having a belief about everything, but they do not have to. Life can be lived like an experiment where you guess but do not believe until you see how it turns out."

Wow. My first thought was that he was describing how liberals lived in the 20th century. Let's wait and see how the rule of Stalin, Mao, Castro, and other Communists turns out: We don't want to assume that the preaching of class conflict, envy, and resentment will have any real-life effects.

My second thought was that WSA is right. Chapter 1 of Proverbs declares that "the fear of the Lord is the beginning of knowledge." Biblically, those who do not believe in God should truthfully say, "I don't know."

But back to abortion. Ronald Reagan's logic was that if a hunter sees movement in the forest and doesn't know whether it's a deer or a person, he should not shoot. But WSA suggested in his book *Moral Skepticisms* (2006) that since we don't know whether abortion is morally wrong,



Marvin Olasky, Yale '71, (above) challenges the assertion by Dartmouth Professor Walter Sinnott-Armstrong that there can be morality without God.

it's unfair for employers to insist that health plans not pay for abortions.

Hmm... Health plans should pay for an abortion even though we know abortion does not protect the health of the unborn child? I asked WSA, and he responded by saying that abortions can promote the health (physical and psychological) of the employee.

So there we go. In theory, a person might say he doesn't know what's ethical in regard to abortion. In practice, he or she has to choose. Should a college cover abortion in its health plan or not? Gotta choose. A young man calls up and says his girlfriend is pregnant. Gotta choose. A professor claims to ride the fence. Gotta choose.

Four conclusions:

1. In many situations facts don't speak for themselves:

That's where presuppositions and assumptions—world-views, in short—enter in. Colleges should teach students to analyze situations and learn that ideas always have consequences.

2. Christians should not talk so much about “morality,” a word derived from mores, the beliefs of a particular tribe. Ethics, however, are based on ideas that are true at all times and in all cultures. The ethical problem of abortion can only be solved by consulting wisdom that comes from God.

3. Chapter 3 of Proverbs has it right: “Trust in the Lord with all your heart, and do not lean on your own understanding.” Those are deadly words to those who assert that they have no need of God. Those are words of life to those who have learned differently.

4. “If God is dead, everything is permitted.”

A CRISIS OF FAITH AT HARVARD?

Newsweek Article Stirs Controversy, Conversation over Religion's Role on Campus



In a February 2010 Newsweek article entitled “Harvard’s Crisis of Faith,” writer Lisa Miller asks, “Can a secular university embrace religion without sacrificing its soul?” However, many Christians believe Harvard, founded in 1636 by the Puritans of the Massachusetts Bay Colony, lost its soul long ago in pursuit of a secular heart.

Without learning about religion, Miller writes, Harvard students will miss out on knowledge vital to engaging the globalized world.

Currently, Harvard offers a class in Culture and Belief to undergraduates; and additional courses that, while not part of a formal religion curriculum, attempt to address religion where it meets culture. Yet, Miller expresses concern that Harvard lacks a separate department for religion and laments about a failed attempt to establish a required course in “Faith and Reason” for undergraduates.

“Harvard likes to regard itself as the best of the best,” Miller writes. “Yet even public universities—the University of Texas, Arizona State, and Indiana University, for example—generate more excitement around the subject of religion than Harvard does.”

The article, however, generated some at-

tention from around the country. It was posted on the Web sites of schools like Duke and the University of Minnesota, and it inspired bloggers and columnists to ponder the role of religion in higher education.

Miller quotes Harvard faculty and administrators who support the study of religion as a subject but steer clear of advocating faith. She also includes a striking comment by professor and atheist Steven Pinker, who is credited with blocking the inclusion of religion in the core curriculum.

“Faith is believing in something without good reasons to do so. It has no place in anything but a religious institution, and our society has no shortage of these,” Pinker reportedly stated during a faculty luncheon.

It is statements like that one that have Christians thankful that religion is not a core course at Harvard.

“Pinker is mistaken in his definition of faith,” said Christian Union Founder and President Matt Bennett, Cornell ’88, MBA ’89. “Faith is loyalty and devotion to Christ when there are temptations to go one’s own way. However, I do agree with Pinker that it would be best for the university not to require a course in religion. My experience has been that most secular scholars do a poor job of commu-



Carl Malm '12 will not “abandon religion as spurious nonsense like many are apt to claim.”

“Many aspects of the faith would no doubt be inaccurate, and flat out unhelpful coming from liberal professors who are overwhelmingly unsympathetic or even outright hostile to orthodox Christianity.”

nicating the evidence for and against various religions. Thankfully, there are a few Christian scholars in the religion departments in the Ivy League schools who do an excellent job of representing both Christian and secular viewpoints.”

Nick Nowalk, a ministry fellow with Harvard College Faith and Action, agrees. “Many aspects of the faith would no doubt be inaccurate and flat out unhelpful coming from liberal professors who are overwhelmingly unsympathetic or even outright hostile to orthodox Christianity,” he said.

Additionally, while Miller’s article may have been news for those not familiar with Harvard, it turned out to be a non-story for at least one student.

In an article for the Harvard Political Review, Editor-in-Chief Sam Barr ’11 concludes that Miller “spills a lot of ink and raises a lot of dust in her article on ‘Harvard’s Crisis of Faith.’ But her conclusion is small-bore and uncontroverial.”

Barr, who was interviewed by Miller but not quoted in the article, also wrote, “Of course Harvard and all other colleges should offer and even require some exposure to religion and its attendant issues and debates,” he writes. “I have seen no evidence that Harvard thinks otherwise.”

He goes on to describe encounters with religion during several Harvard courses including a science course on evolution and a freshman seminar on the interaction between religion,

morality, and law.

“You can get a decent dose of religion at Harvard without even taking classes that are explicitly or solely about religion,” he explained.

However, according to freshman Rachel Jiang, those doses miss students who don’t seek out such courses.

“For those who are thinking about faith and looking to know more about it, opportunities are available. But, for those not seeking [to learn about the] role of religion on the world it’s more difficult. The university could do more to make people realize the importance of religion.”

Miller also points out that some at the university don’t think religion has a place in the world of academic reason. It’s an assertion that falls flat for students like Carl Malm ’12.

“My faith background has never dissuaded me from pursuing rational thoughts to their logical ends. Likewise, my utmost commitment to sincerity in my thoughts and logic has not led me to abandon religion as spurious nonsense like many are apt to claim,” says Malm.

Thus, it would appear that despite the debates and differing views on religion as a primary subject, Christians, secularists, and even atheists agree on two things: studying religion doesn’t mean advocating faith; and, when it comes to teaching true faith, the lecture halls of secular-minded professors are not be the best forum.

By Eileen Scott, Senior Writer



HARVEY FELLOWS PROGRAM

GRADUATE
SCHOLARSHIPS
FOR
CHRISTIANS
AT PREMIER
SECULAR
UNIVERSITIES

*Investing in Christians
for the Marketplace*



MustardSeed
FOUNDATION

Visit
www.harveyfellows.org
for more details

ANSWERING GENESIS

Student Starts Series that Presents Truth about Faith and Science



Samuel Ramsey, Cornell '11, started “Answering Genesis” because of his interest in the intersection of science and religion. But the project quickly evolved into a weekly speaker series and group discussion.

An Entomology, Biology, and Statistics major at Cornell, Ramsey had been reading numerous articles on faith and science that were stating contrary perspectives: were these two areas meant to be at war? Are they just two different ways of seeking knowledge? Are they destined never to overlap? With these questions flying around campus, Ramsey decided to start a discussion group about it called Answering Genesis in collaboration with Campus Crusade for Christ.

Answering Genesis had its first meeting on February 4, 2009 in the Ecology House on North Campus. In its third semester, the group ranges between 5 and 18 people weekly, with an average of about 8 or 9. Each week a different topic within science and religion is discussed for hours and Cornell Dairy ice cream is served.

Ramsey says the discussions offer information that students would not be receiving anywhere else on campus. Unlike some scholars in the academy, he does not see science

and religion in conflict. Ramsey believes “that the book of Scripture and the book of nature were written by the same guy and thus they cannot conflict.”

“I believe that science declares the glory of an incredibly creative God and I believed that from the moment I looked at a small fragile insect and saw the complexity and genius therein,” he said.

The basis of his belief comes from Romans 1:20-23, which says, “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.”

In the spring semester, Answering Genesis presented a speaker series featuring Cornell professors instead of its regular discussion group. The first speaker was crop and soil science Professor Gary Fick on the topic “What Genesis 1 and 2 do and do not say about Biology.”

By Elyse Lee Whang, Cornell '08



Samuel Ramsey, Cornell '11, has a passion for science.

“I believe that science declares the glory of an incredibly creative God and I believed that from the moment I looked at a small fragile insect and saw the complexity and genius therein.”

WORLDWIDE IMPACT

The International Church at Yale Welcomes Scholars

Every Sunday in the heart of Yale's Old Campus, international students gather at Dwight Memorial Chapel to lift up Christ from the Scripture, and to give God praise amidst the echoes of evangelists such as Jonathan Edwards (Class of 1720), Timothy Dwight (1769), and William Borden (1909).

The International Church at Yale (www.yale.edu/icy), sponsored by International Students, USA, is an interdenominational community that offers a relaxed environment with worship, Bible teaching, discussion, and prayer for the nations. While the church welcomes all international students to worship, it is typically comprised of roughly 40 students, many of whom are from Asian countries. This offers a unique ministry opportunity, according to founding elder Hugh Hedges.

"If I could talk to the whole body of Christ, I'd say, 'Guys, you've got the world at your doorstep right here.' You can't get better missionaries than to introduce indigenous scholars to Jesus," he said.

"These internationals will walk in and say, 'I'd like to hear about God.' We say 'fine,' and open the Bible."

Through social events, dinner discussions, and continued worship and exposure to Scripture, the students come to understand that there is a God. "Pretty soon they realize God loves them," Hedges said. "They accept Christ, and we baptize them in the harbor by the light-house."

"This church is like home away from home," said one Chinese member of The International Church at Yale (ICY). "I was baptized before, but did not fully understand Christ. Since I started attending this church, I have learned so much about the Bible."

Hedges also recounts the experience of a Chinese scholar who arrived at Yale and was sitting on a bench outside Dwight Chapel, feeling lonely and fearful and wanting to go home.

"She heard music coming from the chapel, and inside

found a small group of people singing and enjoying life," Hedges said. "They were her countrymen participating in an ICY service. She was greeted so warmly she decided to stay. It wasn't long before she opened her heart to Jesus. Her husband later came and also found Christ."

However, some students must return to their countries to navigate the challenges of being a believer in a Communist country. "We know these kids are going to have a pretty

rough time living out their testimony and the new faith they have," says Hedges. "We should be constantly praying for them."

Still, ICY receives e-mails from students around the world who are growing in their faith and even sharing it through Bible studies and testimonies.

The church originally began with a handful of students who shared their personal testimonies with friends. It remains a small, intimate gathering, appealing to students who are far from their own families and homes.

Additionally, it also seeks to promote unity among the Christian family at Yale.

"My greatest joy right now is when the leaders of the evangelical ministries come together monthly [at Dwight Hall

Library] to pray for one another and for Yale," Hedges said. "Unity is the answer to see God's Spirit move."

And when it comes to the moving of the Spirit on campus, Hedges says, "What's been happening over the past decade is fascinating." For example, twenty years ago, Hedges only knew of four evangelical students at the Divinity School. Today, he says, 25 percent are evangelical.

"Over the past decade, the attitude toward evangelicals has improved greatly," Hedges says. "The heads of this university have said clearly to me and others that they want to increase religious activity on the campus." And while that focus includes all faiths, Hedges points out that "the Yale religious ministry now has chaplains for many religions, but many of them are evangelical. The whole atmosphere has improved over the last decade."



Dwight Hall Chapel is the home to the International Church at Yale.

“These internationals will walk in and say, ‘I’d like to hear about God.’ We say ‘fine,’ and open the Bible.”

Hedges attributes that improvement first to God’s grace and also to the sense of unity and cooperation among the ministries on campus. The weekly prayer time at Dwight Chapel is particularly powerful and helpful to those engaging students for Christ.

Therefore, in the strength of unity and with devotion to

Jesus Christ, ICY continues reaching out to international students and takes its place within the rich Christian heritage at Yale, and in the tradition of Edwards, Borden, and Dwight, shares the Gospel with a generation of leaders who will carry their faith into the world, reaching the nations for Christ.

By Eileen Scott, Senior Writer

FOLLOWING JESUS AMONG MUSLIMS

Yale Alumnus Promotes Interfaith Dialogue through Reconciliation Program



Joseph Cumming, Princeton ’82 and Yale MPhil ’05, became an advocate for reaching out to the Muslim people as an undergraduate. And today, as director of the Reconciliation Program at Yale Divinity School’s Center for Faith and Culture (www.yale.edu/faith), Cumming works to build bridges between Muslims and Christians.

His understanding of Islam stems from a desire he and fellow Princeton students had to help the people of Sahelian Africa during the famine of the 1980s. However, from his undergraduate studies, Cumming said he recognized that, historically, Christian outreach to people of the world had nearly ignored Muslims.

“Muslims’ experience of interaction with Christians was mostly in the context of military invasions, rather than reaching out in love in the name of Christ,” he said. “This group of us at Princeton wanted to do something about that.”

And they did. After being selected for a survey visit to Africa, Cumming was particularly struck by the need in the Islamic Republic of Mauritania, in northwest Africa. The malnutrition rate there was shockingly high, he said. The students focused their efforts there as they established the Christian humanitarian organization called Doulos Community.

Today, Doulos is still active in Mauritania, where, according to World Vision, only 20 percent of the population has access to safe drinking water. Cumming currently serves as director of Doulos Community.

Because of his work serving Muslims in Mauritania, Cumming was often invited by Muslim religious leaders to dialogue with them.

“I found when I did that, often we had very warm interaction that had positive benefits for both communities,” said Cumming.

Subsequently, he was asked to speak internationally. To answer adequately the many questions he received during his discussions, Cumming would visit Western libraries and learn more about Islam. Eventually, he concluded, he needed to get a degree.

That conclusion led Cumming to Yale, where he is nearing completion of his Ph.D. in Muslim-Christian dialogue. Halfway through the program, Miroslav Volf, director of the Center for Faith and Culture, approached Cumming about leading the Center’s new Reconciliation Program.

Today, the program, which Cumming directs, seeks to “promote reconciliation between Muslims and Christians, and between Muslim nations and the West.”

One thing important to understand, says Cumming, is that the purpose of the program is not to create one world religion: “We are not trying to ignore undeniable and irreducible differences. We aren’t going to make those go away. Where there is common ground, we highlight it.”

“No Muslim who has ever sat with me in interfaith dialogue would say that I am prepared to surrender historical Christian beliefs to make a mushy one-world religion.”



Joseph Cumming, Princeton ’82 and Yale MA and MPhil. ’05, has been working to enhance Muslim/Christian relations since he was a Princeton undergraduate.

And, that's not the intent of the Reconciliation Program, says Cumming.

"I don't think we will advance interfaith understanding by denying historic beliefs of any of the faiths," he said. Rather, Cumming encourages Christians to bear respectful witness, just as Muslims bear witness to their faith. "There is a difference between proselytizing and bearing faithful witness to what you believe," he says.

"For me, my whole life is about Jesus. Anyone who

meets me is going to know how important He is to me, and how Jesus changed my life, forgave my sins, and gave me eternal life. If I, with deep respect, bear witness, Muslims are not offended; they would be disappointed if I didn't."

And, that is at the heart of interfaith dialogue. "All we can do, or should do," Cumming says, "is bear witness respectfully and in a positive way and leave people's responses to the Holy Spirit."

By Eileen Scott, Senior Writer

REACHING THE WORLD AT PRINCETON

Couple's Ministry to Foreign Students Impacts Future Leaders



In 33 years of outreach to international students, John and Aruna Desai have witnessed an explosion of campus ministries and evangelical churches around Princeton University.

While international students now have a wide selection of ministries as well as ethnic organizations on campus—plus dramatically improved technologies to stay connected to loved ones—most simply want to form friendships with Americans.

As such, "we are friends first, and then we share the message of Christ," said John Desai, who founded the International Students, Inc. chapter in Princeton (www.isi-webnet.net/sites/jdesai) in February 1976. "Our focus is to build relationships."

The local chapter targets international students at institutions including Princeton, Westminster Choir College, Princeton Theological Seminary, Institute for Advanced Study, College of New Jersey, and Rider University.

This year, International Students, Inc. (I.S.I.) is putting greater emphasis on prayer among participants and volunteers. "Our focus is to strengthen the faith of Christian internationals when they arrive here and to encourage non-Christian internationals to consider Christ," John said.

As such, I.S.I. coordinates with other campus ministries, as well as about 35 area churches to meet the practical needs of international students.

Along those lines, the organization recently partnered with Princeton churches for its 26th Annual Garage Give-away. On Sept. 26, about 180 international students from 40-plus countries selected furniture and other donations from congregants at two dozen churches.

Likewise, I.S.I. offers monthly friendship dinners at Lutheran Church of the Messiah; three weekly Bible studies in area homes; and English as a Second Language classes on Monday evenings at Nassau Christian Center.

As well, one of the most enriching activities for students and volunteers involves the individual tutoring the ministry arranges for students who want to practice conversational English.

"This is a time of working as a team with fellow Christians. We complement each other," John said. "The Lord has called all of us to work in unity."

In addition, I.S.I. encouraged students to participate in regional conferences in Boston, Massachusetts and Lancaster, Pennsylvania over the Thanksgiving break, and the local chapter held a Christmas banquet on December 5 at the Montgomery Evangelical Free Church.

This year, "I'm looking for the Lord to move His spirit in our students and volunteers," John said.

American participant Sarah Schemmann described John and Aruna Desai as "team builders. They have found a way to involve hundreds of volunteers in the min-



John Desai, founder of the International Students, Inc. chapter at Princeton, and his wife Aruna have more than 30 years of experience reaching out to international students.

istry, not just to volunteer, but to be a part of an international community.” Husband Gunter Schemmann, a native of the Federal Republic of Germany, completed a doctorate in mechanical and aerospace engineering from Princeton in 2000.

Nationwide, I.S.I., which is based in Colorado Springs, Colorado, and was founded in Philadelphia in 1953, serves students in 267 cities and on 538 campuses in the United States and across the globe. The organization seeks to share Christ’s love with international students and equip them for evangelical service.

Along those lines, John and Aruna Desai are well familiar with the challenges encountered by foreign students. John Desai, who earned a master of theology from Princeton Theological Seminary in January 1976, left his wife and two young daughters in India for 14 months when he came to the United States.

Earlier, the couple left their oldest daughter, when she was a toddler, with Aruna’s parents in New Delhi, while they helped launch Clark Theological College in Northeast India. Aruna Desai said the experience gave them a deep

understanding for the international students who also left children behind.

“Many, many Chinese, Romanian, and Russian students come to the United States by themselves. We have experienced both the separation from one another and also leaving a child behind,” Aruna wrote on the couple’s Web site. “I often talk to the students that I do understand how much pain they feel and how difficult it is.”

Ultimately, “we have a lot of love and understanding for the students because of our own experiences,” said Aruna, who earned a master of arts in Christian education from Princeton Theological Seminary in 1978.

The couple ministers to students to allow them to “take the love of Christ wherever they are scattered.” John said.

Reaching international students is important because “the Lord really is giving them extraordinary leadership,” he said. “We’ll miss influencing their lives if we are too busy in our Christian lives and ignoring the greatest mission field the Lord has given us.”

By Catherine Elvy, Staff Writer

Cornell Reunion Breakfast Reception

Join us for breakfast, fellowship, and updates on campus ministry activity.

Saturday, June 12

9:30-11:30 a.m.

Chesterton House

115 The Knoll



Chesterton House

**For Any and All Christian
Alumni and Relatives
including those involved with:**

- Cornell Christian Fellowship (InterVarsity)
- Cornell International Christian Fellowship
- Fellowship of Christian Singaporeans
- Hong Kong Christian Fellowship
- Veterinary Christian Fellowship
- Graduate Christian Fellowship
- Johnson Christian Fellowship
- Chinese Christian Fellowship
- Campus Crusade for Christ
- Grace Christian Fellowship
- Law Christian Fellowship
- Chinese Bible Study
- Chesterton House
- Navigators
- Chi Alpha

“daring to discuss
the important and
the amusing”

MEDIA 'BLITZ'

*Brown Linebacker Wants to Use Technology to Share the Gospel***B**

BROWN

In the Igbo language of his native Nigeria, Munachimso Okoji's first name means, "God is with me."

Indeed, the Brown University junior and linebacker tries to incorporate his faith into his campus life, and he hopes it serves as the foundation for a career, should he decide to follow that road.

"The goal would be to make movies with a Christian undertone," said Okoji, who is known as 'Chimso' to friends and teammates.

In summer 2009, Okoji had the opportunity to put his twin passions of faith and technology into use when he volunteered at the production studios of New Life Worship Center in nearby Smithfield, Rhode Island. The church airs weekly programs on Sunday mornings on WNAC 64, the FOX affiliate in Providence, and Okoji helped produce segments on the services, a youth conference, a weekly senior pastor's commentary, and testimonies.

"It was really rewarding," he said. "It was an opportunity to work with high-tech equipment."

With the start of football season in the fall, Okoji returned to a hectic schedule of classes, practices, and games. He also is a student leader with Athletes in Action (www.aiaatbrown.com), a Campus Crusade for Christ outreach at Brown, and he serves on a campus athletic advisory board and helps mentor other student athletes.

Okoji, who is majoring in political science, said he is weighing his options for study and work beyond graduation in 2011. This summer, he plans to take the Law School Admissions Test.

No matter his eventual field, Okoji wants to use his tal-

ents and fascination with technology to share his beliefs. "I see myself always doing some sort of ministry," he said. "The goal is to reach a lot of people. I'm seeing how I can connect my faith with the things I like doing."

Christianity was a central part of Okoji's upbringing in Silver Spring, Maryland. His parents, Godswill and Naya Okoji, an internist and special-education teacher, moved the family from Nigeria nearly 20 years ago when Chimso was

10 months old. Okoji, who also spent more than three years of his childhood in the Republic of the Fiji Islands, is one of four children.

This summer, Okoji plans to volunteer again with New Life Worship Center, where he grew on a spiritual and professional basis during his stint in 2009.

"Filming and watching some of the interviews and testimonies helped me to understand my faith even more," Okoji said. "I was able to grow in that environment, especially being around people who are genuine in their faith."

Serving in broadcast production is "always something I'm going to want to do," Okoji said.

Likewise, since the spring of his freshman year, Okoji has worked on a

part-time basis for Brown's Media Services, which provides technological and event support to 150 classrooms and lecture halls across campus.

"I've always been able to figure things out pretty quickly when it comes to technology," Okoji said.

But, Okoji especially is excited about the opportunities to use his technological expertise to share Christ's Gospel. "It's an arena that has a lot of potential to reach people."

By Catherine Elvy, Staff Writer



Brown junior Munachimso Okoji is a student leader with Athletes in Action.

"The goal is to reach a lot of people."

'SEEK AND YOU WILL FIND'*Alumnus Returns to Cornell to Serve the Campus*

A concerted effort to seek God through fasting and prayer has transformed the life of a Cornell alumnus and led him back to his alma mater.

Stan Matusz, Cornell '93 and Penn Law '96, recently returned to Ithaca after living in Rochester, New York for more than two-dozen years. The reason for the move? "God," says Matusz.

About a year ago, Matusz, an attorney, and his wife Allison entered into a period of extended prayer and fasting with their church.

"God dropped on us this strong sense that he wanted us to come back to Ithaca, and wanted us to do campus ministry of some kind," Matusz said. "He was basically telling us he wants to establish his presence on the Cornell campus."

Subsequently, the couple took "action steps" to test if they were truly hearing God's call. "All doors opened wide," says Matusz, and so they closed the Rochester chapter of their lives and relocated to Ithaca in July.

Stan and Allison Matusz, not affiliated with any particular campus ministry, are simply seeking God and listening to His will for their lives as they serve him at Cornell. This winter, they felt led to establish a prayer room on or near the Cornell campus that would be open twelve hours a day for five days during January.

Space was available at the Mott House, Christian Union's ministry center on campus and home to prayer and ministry meetings, Bible courses, evangelism and discipleship training, and other activities.

The house was "transformed into a sacred space." The downstairs was divided into "stations" designed to aid people in seeking God. One station was dedicated to consecration, where participants were guided through praying over their minds and eyes, etc. Another station walked them

through putting on the armor of God, and still another was dedicated to scripture about sin and how God remembers it no more.

Establishing the rooms in January was significant, Matusz said, because, "It's a new year, a new decade, and a new semester. To set aside the first fruits of the year, in January, to deprive yourself food, and seek God earnestly, God responds to that. I expect there will be fruit this semester and this year as a result of that investment."

Additionally, many Christians admit to struggling with having quiet time, something that Matusz says is vital in seeking God.

"From personal experience, you need to have a defined space and time, a sacred space where you can escape from your family, a place where you meet God. Once you get in the pattern of experiencing the presence of God in your quiet time, that's when it takes root," he said.

Matusz knows what it is like for college students who are open and seeking the presence of the Lord. While at Cornell, he re-dedicated his life to Christ.

According to Tompkins, Matusz's work is intertwining with a spiritual move already taking place on campus. Several prayer initiatives were launched by students last semester.

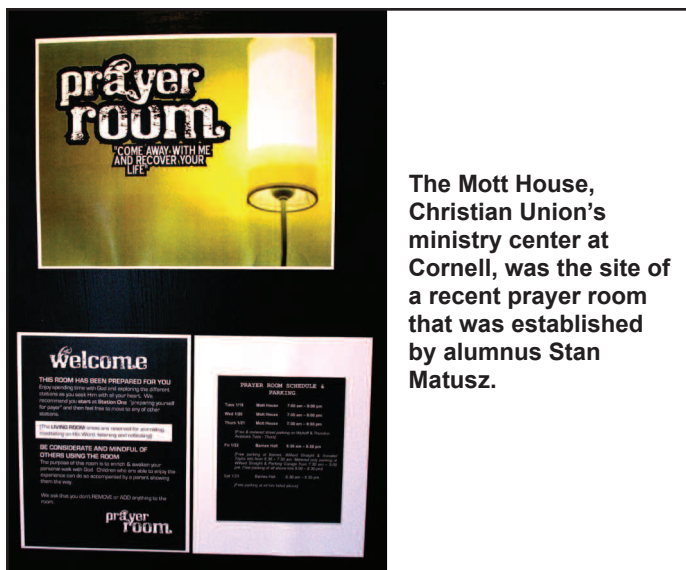
"His initiative with the prayer room is another flow into the stream of what God is doing with intercessory prayer among college students," said Tompkins. "There is a crescendo of prayer taking place at Cornell. It's pretty encouraging."

Matusz also received a sense of affirmation when they moved the prayer room from Mott House to Barnes Hall for two days. According to Cornell's facility information, "Barnes Hall was intended to eradicate Cornell's reputation as an un-Christian seat of corruption and was the first build-



Stan Matusz, Cornell '93 and Penn Law '96, has a burden to help students draw closer to the Lord.

Matusz knows what it is like for college students who are open and seeking the presence of the Lord. While at Cornell, he re-dedicated his life to Christ.



The Mott House, Christian Union’s ministry center at Cornell, was the site of a recent prayer room that was established by alumnus Stan Matusz.

ing in the country built for a college Christian association.” However, with the dedication of Anabel Taylor Hall in 1952, all religious activities moved to that facility. Barnes Hall hasn’t been used for spiritual activities since.

“In addition to being strategic that we have a prayer room in the center of campus, it seemed that God really does want to bring his presence back to that space,” said Matusz, who was particularly moved when he came across the ivy-covered inscription on the capstone of Barnes Hall which states, “Built for the promotion of God’s truth among men.”

And like uncovering the inscription from beneath the ivy, Matusz continues working to clear the Ivy League distractions on campus and to create opportunities for others to draw near to God.

By Eileen Scott, Senior Writer

A LIFETIME OF PRAYER

Columbia Alumnus Lifts up ‘Lives on the Line’



Jaan Vaino, GS '83, has spent the last forty years praying for the spiritual growth of Columbia University and its surrounding communities. He identifies with a long line of Christians since World War II who have been doing this, but the road to such a calling was strange, and, as he tells it, entirely due to God intervening in and directing his life.

Vaino attended Lexington Christian Academy in Lexington, Massachusetts as a high school student, graduating in 1971. Even though he was immersed in an evangelical Christian environment, he didn’t come to Christ until a choir trip the last semester of his senior year. That trip changed everything, and Vaino discovered the power of prayer.

“When I became a Christian, it was no longer like praying to a wall,” he says. “I knew that I had a living relationship with God, that he was listening.” His relationship with the Bible changed as well—Vaino likes to say that before he knew God, the Bible was like a telephone book: lots of characters, but no interesting plot. He received a modern translation of the Bible as a prize from his school at the end of his senior year, and began to carry it around with him

everywhere.

Vaino describes receiving his acceptance letter to Columbia as the first supernatural event in his life, aside from his conversion. “I opened it and the Lord spoke to me,” he says, “not in an audible voice, but I was left with the distinct impression that he said, ‘you are going there.’” Vaino packed his bags and headed to New York City, excited to find Christian fellowship at Columbia.

The first Christian Vaino met at Columbia sent him to IntersVarsity (www.intersVarsity.org), and he soon began meeting with a diverse group of believers every morning to pray: a Jewish Christian, a believer from New Jersey, several students taking a year off from Yale, several of Vaino’s classmates, and a Brooklyn Pentecostal minister’s son. Vaino says the primary subject of their prayers was for God to remember and renew the deep, Christian roots of the Ivy League.

Eventually, Vaino found out that a few of the men from his prayer group attended a small church across the street from Columbia’s main gates. At that church, he discovered that multiple people—a missionary, a reporter, and several Columbia graduates among them—had been praying for Colum-



Jaan Vaino, GS '83, has spent the last forty years praying for Columbia University.

bia for several decades, taking prayer walks and asking God to work on the campus.

One Sunday, a man stood up and spoke about a need for Christians in electronic mass media, and Vaino says he felt God speak to him again. He began to prayerfully consider a job in media, and applied for several internships at ABC, NBC, and CBS. Although he didn't get exactly what he was expecting, God answered his prayers in a temporary job at CBS, which, as he puts it, "turned into 24 years of working" there. Vaino became a part-time student after his freshman year so he could follow God's calling, and transferred from Columbia College to Columbia's School of General Studies, graduating in 1983.

Throughout his career, which included NYU Business School, becoming a financial executive at CBS, and starting a network of Christian journalists called Gegrapha (www.gegrapha.org), Vaino has remained deeply involved in Columbia's Christian community. One of the big changes he has seen at Columbia over the years is the growth of ministries on campus (InterVarsity has grown from a dozen students to

well over a hundred members), and he considers that an answer to the prayers of alumni. Vaino has also seen a number of students come to Christ, and continues to pray for more.

Vaino is currently working on his first book, which aims to help young Christians explore, understand, and grow in their faith.

And his prayers today are much the same as they were in the 1970s. Vaino prays for the faculty, for the wisdom of the administration, but most of all for the spiritual growth of students. He says that his great desire is for students to grow in their faith, to "engage in more and more substantial Christian thinking and action."

"I sometimes imagine God following various individuals walking through their weeks. He knows the details of their lives, he knows what tempts them, he knows how to help them, and he cares. I want to support God in what he is so carefully and intricately doing with all these lives, and I want to stand with him in prayer for these individuals whose futures are on the line here every day."

By Kevin Plybon, Columbia '11

Christian Union's PRINCETON REUNIONS 2010

SATURDAY, May 29

9 a.m. – 10 a.m. – Alumni Panel Discussion

"How I am Living Out My Christian Faith Today"

McCosh 28

Panelists: George Gallup, Jr. '53, Peter Ochs '65,
Christine Hsu Rohde '95

10:30 a.m. – 1 p.m. – Brunch and Open House

Wilson House, Christian Union's ministry center

at 240 Nassau Street (next to Hoagie Haven)

Celebrating Christian Life at Princeton

SUNDAY, May 30

11 a.m. – 12:15 p.m. – Worship Service

Nassau Christian Center, 26 Nassau Street (across the street from Holder Hall)

Featuring testimonies from Major Class Reunion participants



For more information contact Kimberly.Schoelen@Christian-Union.org or visit www.Christian-Union.org/reunions

IVY STUDENTS DEFEND LIFE

A New Generation of Activists March on Washington

I Students from seven Ivy League campuses were among the more than 300,000 activists who recently descended upon Washington, D.C. for the 37th annual March for Life.

The students took part in the pro-life campaign, which was held January 22 to mark the anniversary of the U.S. Supreme Court’s landmark decision in the Roe vs. Wade case. The March for Life Education and Defense Fund organizes the annual event, which includes a rally on the National Mall, a march on Constitution Avenue, and subsequent gathering on the steps of the Supreme Court.

The overall goal of the event – considered the nation’s most attended annual march – is to overturn the decision that legalized abortion in the United States.

Among the participants, forty-eight students from Princeton Pro-Life gathered at 6:15 a.m. to journey via a chartered bus to Washington. Though exhausting, the students called their fifteen-hour venture, which included a private meeting with U.S. Supreme Court Justice Samuel Alito, a worthy investment in the campaign to oppose abortion.

“For me, as a Princeton student, the march was especially important because it was a sheer act of giving witness to the value of all human life,” said Lauren Kustner ’11, president of Princeton Pro-Life. “The march offers a venue for peaceful activism – we can testify to these values simply by being present.”

Students from Yale University echoed similar comments.

“At the March for Life, we emphasize that ideas have consequences and voice our opposition to one of the worst of them,” said Matthew Gerken ’11, president of Choose Life at Yale.

Gerken, a humanities major, said he was thrilled that more than twenty students made the trek from Connecticut to participate in this year’s event.

Among them, Raja Pillai ’12 said his opposition to abortion is rooted in scientific and philosophical analysis.

“I traveled to Washington, D.C. because I felt it was important to take a direct stand against abortion,” said Pillai, a cognitive science major. “The government has to know we’re there and we’re unhappy with the current system.”

In addition, a contingent of seven undergraduate and graduate students from the University of Pennsylvania plus one alumnus ventured to Washington for the march.

“We feel that it is an excellent way to physically demonstrate our commitment to the protection of human life,” said Vanessa-Faith Daubman.

As well, the march “helps to inspire our group members and spurs us all into action,” said Daubman, ’10, a nursing major and president of Penn for Life.

Also making the road trip to Washington were six students from Cornell University.

“I was pleasantly surprised to see the large number of young people gathering together on behalf of the unborn,” said Hannah Angell ’11, a participant in Cornell Coalition for Life.

Angell, an applied economics and management major, has made the pilgrimage to Washington annually since she was a young girl.

This year, Angell felt a call to prayerfully intercede for those touched by abortion. “I need to pray for the protection of unborn

children and a change of heart, not only for the abortion-minded fathers and mothers, but especially for the abortion-clinic workers,” she said.

Four students plus campus ministry personnel attended from Dartmouth.

Peter Blair ’12 said he returned to New Hampshire with a sense of optimism after witnessing an outpouring of youthful enthusiasm.

“Very surprisingly, I found that the majority of people there were very young – 25 or under,” Blair said. “I had bought into the media myth that the pro-life movement was aged and dying out. The one thing I learned at the march was that the exact opposite is occurring. The movement is young and vibrant, and it is gaining strength.”



Students from Yale, Princeton, and other Ivy League schools participated in the 2010 March for Life in Washington.

“I had bought into the media myth that the pro-life movement was aged and dying out. The one thing I learned at the march was that the exact opposite is occurring. The movement is young and vibrant, and it is gaining strength.”

As well, “students my age care so much about this issue because one-third of our generation isn’t here because of abortion.”

Likewise, Mary Anne Marks, president emerita of Harvard Right to Life, called the march a morale booster. “It’s great to see so many other people – young and old, of all walks of life, adherents of many different faiths or none – who believe in the value of life,” said Marks ’10.

Four students plus one faculty member from Harvard traveled to Washington for the march as did seven students and one campus priest from Columbia University. Brown Students for Life did not participate in this year’s march because of the late start to their spring semester.

The March for Life is “one of the powerful [displays of] public support for the pro-life cause every year in this country,” said Mary Boadu ’11, president of Columbia Right to Life.

Overall, participating students said they felt solidarity in marching with their collegiate peers, especially ones with ties to the Ivy League.

“We are not alone in our struggle to fight for the unborn, despite the enormous opposition we face at our universities,” said Kellie Kress, Cornell ’10.

Princeton students echoed those sentiments. “The turnout indicates that this is an issue that is of paramount importance for both young people and for people of the Ivy League,” said Shivani Radhakrishnan ’11.

Audrey Pollnow ’13 agreed. “There are clearly Ivy League students who are passionately pro-life.”

Princeton alumnus Ralph Kowalik ’74 said he jetted from Texas to participate in the march and joined with the Princeton group to make the heaviest impact.

“Standing outside the Supreme Court with the banner as many marchers passed by was again invigorating,” said Kowalik. “When some were surprised by Princeton’s presence, we were able to reassure them that indeed there are Princetonians that are pro-life.”

“The coolest thing about the march was how much our group seemed to affect others at the rally. Large groups would cheer for Princeton and take pictures as we passed with our big banner,” said David Leyva, Princeton ’10.

“Many seemed surprised at how many pro-life students there were at our university, and we would tell them that there were many more.”

By Catherine Elvy, Staff Writer

STUDENTS SHAKEN BY QUAKE, MOVED WITH COMPASSION

‘Jesus Was under the Rubble and in those Hospitals’



The earthquake in Haiti hit especially close to home for two Columbia students—one who was in Port-au-Prince at the time of the disaster and another who nervously watched events unfold on television.

Gabrielle Apollon ’09, a student in Columbia’s School of International and Public Affairs, was in Port-au-Prince, Haiti, with a group of five other students and a professor when the disaster struck. The group was conducting a series of high-level interviews with United Nations and Haitian government officials, as well as with a number of leaders in

the private sector, trying to determine the impact of a potential boom in private investment in Haiti. “You can have private investment, but that doesn’t mean you’re going to better the entire population. So [our research focused on] how can you translate added investment into growth for the entire country,” Apollon said.

The group had just driven away from the UN’s Hotel Christophe after a meeting with a presidential advisor when the earthquake began. At first, Apollon said, she feared a bomb exploded. “I remember thinking, ‘Haiti doesn’t have earthquakes.’” And then some of the members of her group

Alexandre said it is a terrible irony that such a massive disaster struck the country least equipped to deal with it, but has been encouraged by the reaction to the earthquake. “Prior to this, a lot of people didn’t even know where Haiti was, but now you have people everywhere doing whatever they can to help,” she said.

were thrown from the car.

Apollon said the shaking lasted about forty seconds. When it ended, she knew something terrible had happened. Behind the group, the road they had just traveled was strewn with crushed cars and people screaming. Some of the students from Apollon’s group ran back to help people trapped under cars. The Hotel Christophe collapsed during the quake, moments after the group had left, and Apollon later learned that the advisor with whom they had met was killed during the disaster.

For Apollon, a member of Intervarsity Christian Fellowship at Columbia (www.columbia.edu/cu/ivcf), the next several days were a whirlwind of tragedy, confusion, and unexpected hope. On her blog, Apollon describes seeing horrible injuries in hospitals and facing her own fear and doubt of God’s presence, but also her deep thankfulness for being able to pray with people. She spent the next few days working to hand out food and help the injured.

On a helicopter that took her to the Dominican Republic several days after the earthquake, Apollon asked God where he had been in Haiti: “He answered, ‘I was there through you,’” she said. “No matter how overwhelming the situation was, some of those kids had someone to care for them. God loved them.” Apollon believes God has called her to tell more people about her experience in Haiti, to compel and inspire them to help.

Another member of Intervarsity, Fignola Alexandre ’12, has family and many friends in Haiti. She was at home for Christmas break. “I turned on the TV and it said an earthquake had struck Haiti. I was in shock,” she said. Alexandre and much of her family came to Brooklyn, New York from Haiti ten years ago, but many of her relatives had gone

to Haiti for winter vacation. The next day, Alexandre’s father was able to get through to Haiti and determine that her family was safe, but Alexandre said that she still could not fathom the extent of the disaster. “I didn’t know what to feel. It was numbness. So I e-mailed everybody from Intervarsity and asked them to start praying,” she said.

Back at Columbia, Alexandre began to work with the Haitian Students Association (www.columbia.edu/cu/hsa) to coordinate relief efforts on campus. “There was a big meeting with a bunch of different student groups, and all those groups decided to organize under one board to try to raise money,” she said. The coalition of groups was divided into several different areas, including food, medical supplies, and others.

Alexandre is the head of the education division, educating students on campus, as well as helping with education in Haiti itself.

“This disaster was only half natural,” Apollon said. “The poverty is what has killed and will continue to kill people.” Alexandre said it is a terrible irony that such a massive disaster struck the country least equipped to deal with it, but has been encouraged by the reaction to the earthquake. “Prior to this, a lot of people didn’t even know where Haiti was, but now you have people everywhere doing whatever they can to help,” she said.

Apollon said it is the church’s responsibility to help Haitians rebuild their country: “Jesus was under the rubble and in those hospitals when I was there, and that should compel us to be there as well. I am praying that the church will follow that call to help Haiti and make it better than it was before.”

You can read more details of Apollon’s experience in Haiti on her blog, at www.ayitimwen.blogspot.com

By Kevin Plybon, Columbia ’11



Columbia alumna Gabrielle Apollon ’09 (pictured) and Fignola Alexandre ’12 helped mobilize aid for Haitian earthquake victims.

‘THE WORLD’S TROUBLES ARE OUR TROUBLES’

Dartmouth Students Stage Community-Wide Response for Haiti

D
DARTMOUTH

It took only moments for the Haitian capital of Port-au-Prince to crumble into rubble. However, it will take years to rebuild and lifetimes to recover from the 7.0-magnitude earthquake on January 12 that rocked the nation and left 200,000 dead.

Like multitudes of compassionate organizations and individuals worldwide, the Dartmouth community quickly began taking action shortly after the heartbreaking disaster in Haiti. Three Dartmouth seniors, Maura Cass, Frances Vernon, and Alexandra Schindler, organized a fundraising and education campaign termed Students at Dartmouth for Haiti Relief (SDHR). The organization raised roughly \$150,000 in just weeks, and the number will go significantly higher as generous donors match funds raised by SDHR.

Additionally, doctors from Dartmouth-Hitchcock Medical Center flew to the region.

“I’ve never done anything like this. I was sitting with my wife watching it on the news, and we decided it was something I should do,” said Brian Remillard, chief of nephrology at Dartmouth-Hitchcock Medical Center.

The Dartmouth-wide response of compassion has crossed all denominational lines and national boundaries. “We are global citizens,” Cass said. “It’s about thinking of everyone as our neighbors and friends.”

Dartmouth President Jim Yong Kim (Brown ’82, Harvard M.D. ’91, Ph.D. ’93) supported and aided the student efforts. As a co-founder of Partners In Health (www.pih.org), an organization that fights poverty and disease in impoverished nations, Kim has a firsthand knowledge of Haiti and was acutely aware of the bleak living conditions that pre-existed the quake.

In a letter to the Dartmouth community, Kim wrote, “Moments like these are rare and challenge us to show our compassion for those who are facing unspeakable tragedy and desperation. As [former Dartmouth President] John Sloan Dickey ’29 said, the world’s troubles are our troubles

and right now Haiti’s troubles are as horrific as anything I have witnessed.”

Heartened by Kim’s support and motivated by a desire to help their global neighbors, the three Dartmouth women developed an action plan to unite the response efforts and to assist fellow students seeking to help.

According to Cass, many students wanted to go immediately to Haiti. However, due to his knowledge of the region, President Kim knew what was really needed—medical and financial support and education.

Roughly three hundred students and community members attended an initial response meeting, Cass said. The students were able to organize the crowd by establishing committees and allowing volunteers to choose where they would like to help.

Within six days, the students raised approximately \$100,000. The organization also coordinated outreach and fundraising events like Haiti Up-Lifted, which was a fundraising dinner and community awareness event that was held in conjunction with the college’s Martin Luther King celebration. The plan developed by the students was shared with other colleges nationwide, and Dartmouth was the top school in



Dartmouth leads the nation in the Partners In Health collegiate challenge to aid Haiti.

the national collegiate Partners In Health fundraising challenge.

But SDHR isn’t just about an immediate response or financial support, according to Cass. It’s about making a commitment to the people of Haiti to help them become stronger than they were before. Education about Haitian history, oppression, and poor infrastructure and health systems are also a major component of the organization’s work.

“Our goal was not just to raise \$100,000 in six days, but to continue with events and tools and keep the energy and intellectual engagement about how this happened and fix it in the future,” she said.

Other Ivy League schools also rallied to help the Haitian people.

Within six days, the students raised approximately \$100,000. The organization also coordinated outreach and fundraising events like Haiti Up-Lifted, which was a fundraising dinner and community awareness event that was held in conjunction with the college's Martin Luther King celebration.

At Penn, non-perishable food, clothing, and medical supplies were collected to help the survivors. Also the dance group, PennHype, performed at a benefit concert, which reportedly raised more than \$3,000. Additionally, other campus organizations set up donation boxes throughout campus.

University Chaplain Charles Howard, Penn '00, commented on the response in *The Daily Pennsylvanian* saying, "Instead of turning a blind eye, [students] have turned their eyes down to Haiti."

Additionally, the Brown Haiti Crisis Response Committee was formed at Brown University. The committee part-

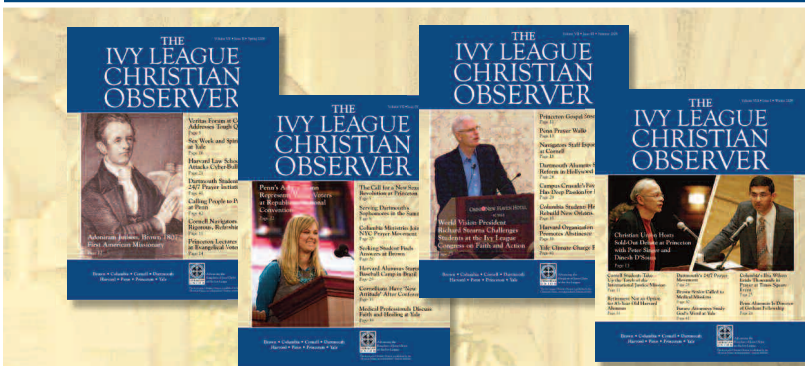
nered with The Office of the Chaplain and Religious Life for a candlelight vigil in front of Manning Chapel. Also, an ecumenical prayer service for the victims was held at Princeton in the University Chapel.

According to Cass, this type of response by the universities is important, and in some ways, even required.

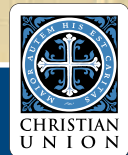
"I think it's really an obligation of institutions of higher education to train students to be better humans. It's the obligation of our generation to be global citizens and engaged in the world around us," she said.

By Eileen Scott, Senior Writer

ADVERTISE YOUR SCHOOL, MINISTRY, OR BUSINESS IN: THE IVY LEAGUE CHRISTIAN OBSERVER



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



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

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

A MOUNTAINTOP EXPERIENCE

Leadership Development Ministries Ski, Seek, and Sense the Spirit



“God showed up.”

Such was the consensus of Shannon Walker, Princeton '11, and other students and staff, following Princeton Faith and Action's annual ski trip to Vermont during winter break.

On January 24-29, Princeton Faith and Action, Christian Union's leadership development ministry on campus, brought 63 students to Ottauquechee Farm in Bridgewater Corners, located about ten miles from the pristine slopes of Killington. Not surprisingly, this year's retreat lived up to its much-touted reputation, providing spiritual and emotional revitalization for students weary from end-of-the-semester exams.

After morning devotions and skiing during the day, the evenings were filled with precious times of worship, prayer, teaching, and basking in the presence of the Lord.

At one point, a mighty wind—perhaps reminiscent of the Holy Spirit's manifestation in the Book of Acts—swept down the chimney and upon the hungry and reverent crowd. The trip was remembered for students weeping before the Lord, confessing sin, and committing to serve Him more fervently at Princeton.

One student, known to be quite conservative, received a special visitation from the Lord. When it happened, he proclaimed that he sensed the love of God like never before.

Indeed, Princeton students and staffers were touched by a “real sense of God's love. They left with a much deeper commitment to prayer and reaching their friends for Christ than they had before,” said Lorri Bentsch '91, ministry fellow with Christian Union.

The keynote speaker in Vermont was Dan Hayes, author and executive director of the Atlanta Community Min-

istries. At the retreat, Hayes explored the key principles behind campus revivals. In order for God to set our campus “afire,” we need to build a “fireplace,” Hayes said. The process includes five steps: There needs to be a group of people who recognize the urgent need; Those people need to humble themselves before God; They need to repent; They need to pray fervently for awakening; and they need to be equipped to call others.

“Dan Hayes was definitely the best speaker I have heard on a ski trip, and he really spoke directly to our ministry as a whole and to each individual there,” said Cally Robertson '10, vice president of PFA. “His talks were so applicable to our lives at Princeton, and he was able to encourage and challenge those of us who are strong in our faith and minister to those who were struggling.”

Likewise, Harvard College Faith and Action personnel shared similar reports of passionate God-seeking during their ski retreat on February 5-7 at Ottauquechee Farm. Harvard College Faith and Action, which brought 26 students on the trip, is a leadership development ministry associated with Christian Union.

“It was a phenomenal time of seeking the Lord together, relaxing and having fun in beautiful Vermont—and just spending a lot of good time in fellowship with one another away from the busy clamor of life at Harvard,” said Nick Nowalk, a Christian Union ministry fellow.

At the retreat, staffers with HCFA presented a three-part message entitled, “The Kingdom of God: The Meaning, The Mystery, and The Mission.”

Joanne Wong, Harvard '13, said she especially was touched by the messages. “We were encouraged to be vulnerable to one another, to confess our sins, and to pray with one another for accountability's sake. We were



Christian Union ministry fellow Nick Nowalk speaks to students from Harvard College Faith and Action during the ski retreat.

especially was touched by the messages. “We were encouraged to be vulnerable to one another, to confess our sins, and to pray with one another for accountability's sake. We were

also reminded of the cost of the cross and the cost of following Jesus in a fallen world,” Wong said. “It was convicting but uplifting at the same time, given the Father’s love and forgiveness for us.”

Kenny Whitescarver ’13 agreed. “The best part of the trip was the worship on the last night,” he said. “We were able to come together as a group and just listen to and seek God.”

The opportunities to frolic in the snow provided new experiences for some Harvard students, especially international ones.

“As an institution that draws students from all over the world, Harvard has a lot of students who come from the South or from countries where there isn’t any snow. About ten of the people on the trip had never been sledding before, so we got to watch them sled for the first time,” said Keren Rohe, Harvard ’13.

“We had lots of new people, so it was fun to send them down the hill screaming and to see how excited they were once they came back up... Along with the spiritual aspects

of the trip, activities like this brought us together as a ministry.”

In addition to seeking God corporately, many Princeton and Harvard students received one-on-one discipleship from Christian Union ministry fellows. The students also

treasured the opportunity to bond with their classmates.

“We’re such an eclectic group of individuals from different regions of the world and walks of life. Yet we find that as we sit down in prayer and worship together, we’re all in one accord,” said Ronny Rutledge ’12, vice president of HFCA. “Through our individual fellowship with God, I wholeheartedly believe



Students from the leadership development ministries Princeton Faith and Action and Harvard College Faith and Action enjoyed seeking the Lord and skiing during winter break trips.

that Christ used this experience to minister to us each on a personal level.”

“After just finishing finals, relaxing and refocusing was much needed. That is part of what the trip offered,” said Walker. “The best part of the trip was that God showed up – and numerous times, at that! He showed up to us individually and collectively.”

By Catherine Elvy, Staff Writer

Princeton students and staffers were touched by a real sense of God’s love. They left with a much deeper commitment to prayer and reaching their friends for Christ than they had before.

‘JUST GO’

Students Challenged at Campus Crusade for Christ Conference

I Nearly 350 college students, including a few dozen from Ivy League campuses, travelled to Boston over winter break to participate in a Campus Crusade for Christ regional conference.

The students, plus another 116 Crusade staffers, gathered January 2-6 in the Sheraton Boston Hotel for the Boston Winter Conference, which was themed “Engage. Equip. Ignite.” On the first day, another seventy-five high school students participated in sessions aimed at helping them transition to college.

“By far, this was our most successful Boston Winter Conference in that it seemed the students experienced the glory of God,” said Ryan McReynolds, operations director for Crusade’s northeast region. “They were able to engage in their walk with the Lord. They were equipped to share their faith with others. It seemed the conference was able to ignite their faith in a way never seen before.”

The event “solidified our cohesive goal of saving our campus and seeing thousands of our peers come to Christ,” said Ralanda Nelson, Brown ’12. “We began planning a strategy to see that happen.”

Nelson even felt called to return to an area pizzeria and share her faith with a server who had commented on how the Brown students prayed over their meal. The server accepted Christ as his Savior, and Nelson gave him a Bible.

During the conference, students listened to longtime Crusade staffers share about ministry experiences, and they

participated in a day of community outreach activities. As well, contemporary Christian music artists Shane & Shane performed a concert.

“What we tried to focus on were questions of significance related to who God is and how God ultimately determines what is significant about me as an individual and my career,” said McReynolds. “Ultimately, what is significant is what *God* says is significant. There are many competing voices to say what is or isn’t significant.”

Among the speakers, the students heard from Darryl Smith, national director of Crusade’s high school ministry; Ben Burns, a comedian and director of Crusade’s college-prep seminars; and Deb Heefner, a Crusade staffer in Western Europe. Students and staffers also participated in panel discussions about sexual matters.

McReynolds said the discussions were especially freeing to students as they heard that past mistakes, sexual or otherwise, should not serve as barriers to future ministry. “Most students exempt themselves because of their past,” he said. “Those of us on staff are not saints; we do not have perfect records.”

In addition, during an outreach effort, 420 students and staffers joined members of area churches to share Christ’s Gospel, distribute food, and shovel snow in nearby neighborhoods. Students also participated in a blood drive.

Learning the value of service and the importance of community is critical for students before they enter the workforce.



Members of Campus Crusade for Christ at several Ivy League campuses participated in the ministry’s Boston Winter Conference.

“...the conference was able to ignite their faith in a way never seen before.”

“Serving is not something you can farm out,” McReynolds said. “God knows that service does something in us.”

Christians are called to “know” the struggles of those around them and offer a sense of brotherhood. “The very act of humbling yourself to come alongside others is part of what Jesus calls us to do,” McReynolds said. “Hopefully, what’s given goes beyond the bare needs; we need to know each other in community truthfully.”

Many life-changing service opportunities come through summer mission trips and yearlong internships with Crusade. “The students were challenged to give a summer or a year growing in a ministry or considering an internship that may or not be a bridge to full-time, vocational ministry,” said McReynolds.

“Often, the barrier for students to even experience ministry is they don’t want to do something that might waste their time in furthering their career. But, ultimately, it’s God’s will or opinion that matters the most.”

Approval from God—not a boss or parent—is what counts, McReynolds said.

Along related lines, Jarrod Lynn, a Crusade staffer at

Brown University, said the conference’s focus on heeding the Lord’s call was especially compelling. “The focus was overwhelmingly ‘missions.’ There was an overwhelming sense of ‘go, just go.’ Just go do something, and do it for the Lord,” he said.

Several students said the conference encouraged them to spread Christ’s Gospel on their campuses.

“I am excited and optimistic for what God has in store for our Harvard ministry as we spread the Gospel and show Christ’s love to the Harvard student body, one friend at a time,” said Chris Jensen, Harvard ’12.

Harvard underclassman Loyal Egan ’12 agreed. “You cannot truly live out the call that Jesus gave to us without spreading the Gospel and reaching out to others,” he said.

Staffers echoed those comments and said they looked forward to helping students fulfill their callings.

Brodie Herb, a missional team leader at Brown, said New England students were touched by the “transformative power of the Gospel and a call to participate in the Great Commission.”

By Catherine Elvy, Staff Writer

A HEART-CHANGING EXPERIENCE

Dartmouth Students Join Crowd of 16,000 at Urbana

Dartmouth Thousands of students chose to spend five days of their winter breaks hearing about world issues and answering God’s call into the mission field at Urbana 09, a conference that has been offered by InterVarsity (www.intervarsity.org) for more than 60 years.

Six Dartmouth students from Agape Christian Fellowship (www.dartmouth.edu/~acf/fellowship) were among the 16,000 students who converged on St. Louis, Missouri for the conference on December 27-31.

“The conference was truly a heart-changing experience for everyone who attended,” said Rebecca Wu ’11. “God used the conference to powerfully transform our perspective on our world, God’s kingdom, our role, and what he desires from us.”

According to statistics on the Urbana Web site, 2,232 students re-committed or committed to follow Jesus for the

first time, 5,043 made decisions to testify about Jesus by committing to invite a nonbeliever to study the first four chapters of the Gospel of John, and 4,990 committed to serve a short term (one week to two years) with cross-cultural missions.

Additionally, 2,676 committed to serve long-term, or more than two years, in cross-cultural missions, which is the highest commitment number in the past three Urbana conferences. Also, nearly \$900,000 was donated to the Urbana offering, money that will go to aid a number of organizations that help fight human trafficking and promote healing and reconciliation in ravaged regions like the Congo, among others.

However, despite the impact on international missions, Urbana also inspired students on a more local scale as well.

“Instead of giving me a call for the future, [God] gave

me a daily immediate call to live for him and offer him every moment,” said Wu.

“I think we’ve been given a much clearer eternal perspective, and a greater vision for God [at Dartmouth]. We have been compelled to act more missionally in our lives here on campus, following Christ’s selfless, sacrificial, humble, and loving model to try to reach out to those around us.”

In addition to being challenged to follow Christ’s model for reaching out to others, Wu said students were also challenged to commit to faithfully follow him in all areas of their lives and to serve him for a lifetime with selflessness and humility.

The theme for the discussions during the conference was, “*He dwelled among us*”—*Jesus’ incarnation as a model for missions*. Ramez Atallah, general secretary of the Bible Society of Egypt and the honorary president of the International Fellowship of Evangelical Students, served as the Bible expositor for the conference and taught from the Gospel of John. Shane Claiborne, founding partner of The Simple Way, also spoke at the event, as did Ruth Padilla Deborst, Brenda Salter McNeil, Patrick Fung, Alec Hill,

and York Moore, among others.

Wu says she was particularly stirred and challenged by the words of Patrick Fung, general director of Overseas Missionary Fellowship International, who said, “Live to be forgotten, so that Christ might be remembered.”

The conference also consisted of a morning Bible study on the Gospel of John, morning and evening general sessions, and afternoon “tracks and seminars” on such topics as World Religions, Jesus and Justice, Evangelism, and Environmental Stewardship.

But for students like Wu, the event wasn’t all about receiving information or even being inspired by the words of great speakers. It was also about the

experience of joining with one’s peers to praise God and seek his face.

“Worshipping God together with 16,000 college students is an amazing experience that I will never forget,” said Wu. “And it’s even more incredible to imagine that that is only a small glimpse of what the kingdom of God will be like.”

By Eileen Scott, Senior Writer



Members of Agape Christian Fellowship at Dartmouth were among the many attendees at Urbana '09 this December in St. Louis, Missouri.

FINDING FRESHMEN

Penn Ministries Unite for Interfellowship Kick-Off Night

Penn’s ministries united their efforts to reach out to freshmen that might have gotten lost in the shuffle during their first hectic months at the university.

“I personally found that a lot of freshmen I encountered throughout the year were Christian and interested in finding a campus ministry, but were unable to find information on them,” said Flora Hsu ’10 of Living Water Christian Fellowship (livingwatercf.wordpress.com). In response, Hsu, along with Phillip Cook ’11 of Penn Students for Christ (www.pennstudentsforchrist.org), spearheaded the “Interfellowship Kick-Off Night” with the goal of exposing more students to campus ministry.

For Cook, who has been a Christian since childhood, coming to Penn meant seeking out a student-oriented ministry. He was fortunate, he said, in that one of his best friends was also a Christian; together, they met other people who were involved in campus ministries.

However, he admits, finding a place to belong can sometimes be more challenging for others.

“It’s kind of overwhelming, coming into college and meeting lots of people. People don’t decide to become involved in a Christian fellowship right away,” he said.

Additionally, Cook noted there are plenty of ministries, but becoming part of one is not always a priority for many people.

“It’s really easy to get sucked into the rigor of Penn and needing to be involved with multiple organizations, to do well in school, and to set yourself up for your next phase of life.”

“It’s really easy to get sucked into the rigor of Penn and needing to be involved with multiple organizations, to do well in school, and to set yourself up for your next phase of life,” he said. “There is a lot of pressure to keep up, a lot of opportunities to get caught up in bad lifestyle choices.”

And so, through an evening of information sharing and camaraderie, the interministry event provided alternate choices for both freshmen and upperclassmen seeking a ministry home. Each organization provided an overview of its ministry and was able to highlight its Bible studies and events. While Cook said there was not a large turnout, there were students who got “plugged in.” For example, one freshman woman is now actively involved in Penn Students for Christ as a result of the Interfellowship Kick-Off Night.

Hsu also mentioned a freshman who had been struggling to keep his faith growing at the university. Despite a demanding schedule, he attended the event and was encour-

aged after meeting with the various ministry members. “I know he really appreciated the effort to bring this information to new students,” she said.

But the event, which was sponsored in part by a Christian Union grant, went beyond linking freshmen to ministries. It also enhanced a sense of unity among the ministries that participated in the event.

According to Cook, eight different campus ministries were represented. The evening’s agenda provided time for the ministry members to interact with each other and to learn more about what each organization is doing on campus.

One thing Cook finds encouraging about Penn, he said, is the number of people across campus who are trying to make faith a priority. “You

have people really trying to seek the Lord in multiple fellowships and churches,” he said. “There are plenty of Christian fellowship opportunities if you want them.”

By Eileen Scott, Senior Writer



Penn Students for Christ and other campus ministries united for an Interfellowship Kickoff event to introduce freshmen and seekers to the many ministry offerings at the university.

SPONSORING LEADERSHIP DEVELOPMENT

Christian Union Program Links Donors and Students

Through its sponsorship program, Christian Union, a leadership development ministry with fellows at Princeton and Harvard, is seeking to help transform the culture—one student at a time.



Christian Union is uniquely positioned to minister at some of the nation’s most secular and influential universities. It’s an accepted fact that nine of 10 students on these campuses are not exposed to any ongoing Christian influence—yet, these schools produce 50 percent of the most influential leaders in the nation.

Christian Union Founder and President Matt Bennett, Cornell ’88, MBA ’89, believes our culture would be radically different if more Christian leaders came out of these schools.

Donors can help make it happen by participating in “growth sponsorships.” In the growth sponsorship program, donors pray for a specific student and give \$100 a month, which helps provide the undergraduate with mentoring, Bible courses, and other resources.

The donors also have the option to contact their indi-

vidual student, and some have formed friendships. Both students and sponsors are allowed to select their personal level of anonymity or openness, and they are matched accordingly.

Among students, Nathan Nakatsuka, Harvard '12, expressed appreciation for spiritual input from his sponsor. "It's great having another person to talk to about my faith and about how the ministry is going," said Nakatsuka, president of Harvard College Faith and Action, a leadership development ministry associated with Christian Union. "The sponsorship program is a great way to keep students connected to great Christian mentors and friends who can provide support and encouragement."

Margaret Fortney, Princeton '13, echoed those comments. "The sponsorship program is important because it connects donors to the students who are benefiting from their generosity," she said.

Fortney, a member of Princeton Faith and Action, Christian Union's leadership development ministry on campus, also values the friendship she is forming with her sponsor, whom she called "extremely kind and encouraging."

Likewise, Shannon Walker, Princeton '11, said the best part of being sponsored is the relationship she has developed with her backer.

"In counting the many ways I've been blessed through Princeton Faith and Action, she always comes to mind. We started corresponding at the end of last year," Walker said. "Since then, we've gotten to know more about each other and even meet each other's families."

The chemistry major said she especially appreciates the prayer support and inquiries concerning her classes, activities, and companions. "She really cares and wants to know what's going on, so she can pray or help out in any way possible," Walker said.

In addition to the growth sponsorship program, Christian Union also offers "outreach" sponsorships to help reach non-Christian students. Donors give \$20 per month to help a specific student and also pray for that individual. In addition to prayer, the student is the beneficiary of book distributions and other outreach initiatives. There is no

communication with the anonymous sponsored student, but donors are made aware of the individual's gender, graduation year, and home state.

Additionally, a portion of the dollars from outreach sponsorships are pooled to fund broad evangelistic outreach, which includes public debates and speakers, distribution of relevant books, and expressions of Christian kindness.

Since the sponsorship program's conception in May 2009, more than 200 individuals have committed to serving as outreach or growth sponsors. Student leaders say the program is vital to helping them reach their key goals of presenting Christ's Gospel and developing godly leaders.

David Kurz '12, a Princeton Faith and Action (PFA) student leader, said sponsorship is "critical for PFA to not only continue serving students in such a godly way, but also for PFA to expand and meet the increasing spiritual needs on campus," he said.

Likewise, Walker said she appreciates how the growth sponsorship program helps provide funding for the Christian Union's ministry fellows at Princeton. The support

of donors "helps to make the staff we love... all possible, as well as things like the ski safari, campus kindness, Bible Courses, etc."

Indeed, Christian Union focuses on developing Christian leaders by employing highly trained fellows to provide deep biblical teaching and individual mentoring. The students learn to integrate their intellectual, vocational, and spiritual training to serve as future leaders.

Students also noted the sponsorship program is an ideal way to keep donors informed about the spiritual challenges and advancements on campus.

"It helps the donors stay informed on what is going on at Princeton in general and PFA in particular," said Fortney. "I have benefited immensely from PFA. It's so encouraging to be in fellowship with other young Christians. I have learned a lot from the Bible Courses and have definitely grown a lot in my faith just in the six months I've been here."

For more information or to become a growth or outreach sponsor, visit www.christian-union.org/sponsorship.

By Catherine Elvy, Staff Writer



DEFINING THE 'BLACK CHURCH'

Penn Leaders, Students Discuss Evolution of the Term

PIn her latest book, *Your Spirits Walk Beside Us*, Penn History Professor Barbara Savage describes the challenges and debates surrounding the mutual impact of religion and politics within the African American experience.

Of the civil rights movement of the 1950s and 60s, Savage writes, "African American religion and political struggle seemed poignantly and inextricably intertwined."

According to Savage, early on in African American history, organizations to help blacks economically, politically, or educationally did not exist because of segregation and racial injustice. As a result, African American people rallied around the pulpit where pastors preached Gospel truth and cultural hope.

And the "Black Church" was born. But what does that term mean in 2010? And is the moniker still necessary, or relevant?

Today, the term "Black Church" encompasses many churches of differing denominations and diverse traditions, worship styles, political views, and theologies. However, for many, it is less about ethnicity and more about the human experience.

"The black church is more than an ethnic composition," explains Penn Chaplain Rev. Charles Howard '00. "It's not the preaching nor the choir; it's the commitment to change, to loving through change, that makes a space a black church."

Nor is it the color of one's skin that makes one "black," says Howard, who looks to author James Cone for the term's definition. According to Cone, those who are black are not necessarily of a certain skin tone, but those committed to working with the oppressed.

"If you are with the oppressed, you are black," Howard says.

He also points out that, "There are certainly members of black congregations who are not of African descent but are still part of the black church."

Although no specific church on Penn's campus is identified as black, Howard says the tradition is still present with ministries such as the New Spirit of Penn Gospel Choir and

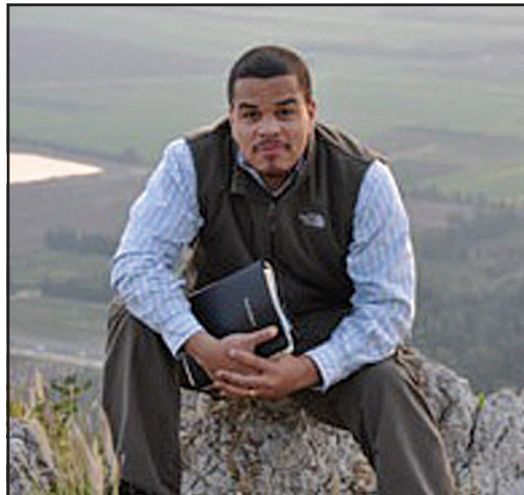
Impact, a branch of Campus Crusade for Christ that reaches out to the African American community.

"Yes, there is a black church on campus for those who choose to engage it," said Everett Benjamin '11, a leader with New Spirit of Penn Gospel Choir.

Another component of the black church, according to Howard, is the surrounding urban area. Located in West Philadelphia, Penn is neighbored by African American communities and several churches. In addition to the many students and faculty who attend those churches, some Penn graduates fill local pulpits.

However, while some of the congregations are viewed as black churches, some African American pastors shy away from identifying their churches as such. It's not that they don't honor their black heritage; it's just that they prefer not to identify their congregations along racial lines.

Aaron Campbell, Penn '97, is one of those pastors. Campbell and his wife Natasha, Penn '94, helped found Antioch of Calvary Church in their living room six years ago. The church now has its own building with roughly 450 members and a strong representation of Penn students. It's also ethnically diverse.



Aaron Campbell, Penn '97, is pastor of Antioch Calvary Church in Philadelphia.

"[Black church] is not a term that's on the top of my list anymore," said Campbell, whose father attended segregated schools in the rural South. "This is a multi-ethnic day." Therefore, he says, racial injustice today is also multi-ethnic. "There was a time when you were just black or white, hence the function of the black church."

Likewise, Benjamin, a member of Antioch, says, "Black Church, as a term, has a historical context. It was called the black church because they couldn't go to other churches. It was also the social center for black gatherings."

Today, Campbell says, the church should be identified as a place of healing, not separation. "When [a church] wants to enjoy its right to be a black church or a white church, God is still gracious to us all, but we are missing out on a lot more of what God wants to do," he said.

This, Campbell says, is not based upon his own feelings, but upon Scripture. “From the church’s conception in the Book of Acts, we see a multi-ethnic church, and that day had just as much racial tension as our day, if not more,” he said.

Additionally, Campbell points to Revelation, which depicts a multi-ethnic group worshiping around the throne of God. And, he says, “Just as we’ve been commanded to pray that His will be done on earth as it is in heaven, it behooves us to work toward that end today.”

According to Benjamin, the Church is to be about the

Gospel. The Book of Romans, as an example, speaks to a social action. However, to unify solely under a social cause or ethnic identity misses the point, he says.

“Under the umbrella of Christ we are all one thing,” says Benjamin. “We are saved. That is what must be the defining factor.”

And, he says, if the church truly engages the Gospel, it will be recognized by the presence of Christ more than the color of skin: “I’m not set apart because of skin color. I will be set apart because I know I’ve served Jesus Christ and I’ve been saved.”

By Eileen Scott, Senior Writer

A LEGACY OF BLACK GOSPEL MUSIC

Concert Provides Spiritual Refreshment, Cultural Experience



In February, the sweet sounds of the Gospel could be heard on Cornell’s campus. This year marked the 33rd anniversary of the Festival of Black Gospel concert, which was held at the university’s Barnes Hall Auditorium and drew a crowd of 250 people. The goal of the evening was to reach out to students on campus and to members of the surrounding Ithaca community.

This year’s event featured Stellar Award-winning R&B and gospel group 21:03. Other performing artists included The Alliance, The Black Celestial Choral Ensemble from Syracuse University, and Joyful Noise, a local Ithaca choir.

“This project furthered the cause of Christ on our campus because through gospel music, we were able to share God’s message of love with all those who attended,” said Patricia Green, one of the concert’s organizers. “We wanted to reach out to and inspire students and community members through gospel music and also expose them to different campus ministries.”

Founded in 1977, the Festival of Black Gospel was created to promote cultural awareness, while celebrating the inspirational and uplifting genre of gospel music. In this effort, event organizers have continued the legacy in an annual program that fosters and encourages spiritual, cultural, and intellectual awareness within the Cornell and greater Ithaca community. A Christian Union grant helped underwrite the event.

The purpose of the outreach was also to share with them the truth of the Gospel of Jesus Christ. In light of these aims, the evening was a true success. “Yes, we achieved our goals,” said Green. “To some students this was a [time of] renewal, and for others, it was an entirely new experience and they enjoyed it.” The fruit of the event also continued past the festival itself. “[In conjunction with the concert], we had a Festival of Black Gospel Bible study with one of the campus ministries and we believe that there were some new faces in the crowd.”

Audience members’ responses indicated that they were blessed by the event. “Many attendees said they truly enjoyed the concert and it was a really good show,” said Green. “One attendee who had never experienced gospel music before also said that he enjoyed being there.”

Furthermore, another attendee from the local community remarked how the festival brought a measure of comfort and encouragement to an area wrought with recent conflict. “One attendee who was a resident of Ithaca was filled with joy to see the festival was happening this year,” recalled Green. “She said that after a shooting which had occurred earlier in the week before the festival, it was something like this that community residents needed. I am glad that we were able to provide some residents with the comfort they may have been seeking at this troubling time.”

By Rachel Mari, Contributing Writer

FESTIVAL OF BLACK GOSPEL 2010

The 33rd Annual Festival of Black Gospel Concert

February 27th at 6pm
(Doors Open at 5pm)
Bailey Hall
Ithaca, NY

Featuring Gospel R&B group **21:03**

Also Special Guest Artists:
"The Alliance"
Syracuse University Choir
& Others

TICKETS: \$6 (students) & \$7 (adults) in advance.
\$8 (students) & \$9 (adults) at Door

www.blacktickets.com

The 33rd Annual Festival of Black Gospel was held at Cornell this February.

ALL IVY

Ivy Athletes in Action Attend Retreat



Bill Paige, an executive with Young Life, was the keynote speaker at the Athletes in Action winter conference in February.

More than 40 students from Ivy League universities participated in Athletes in Action’s winter conference in Mt. Bethel, Pennsylvania.

Students from Brown, Columbia, Harvard, Penn, Princeton, and Yale were among the 150 athletes who attended the ministry’s Northeast Region Winter Retreat. Bill Paige, motivational speaker and Young Life executive, was the featured guest

for the conference, held February 19-21 at the Tuscarora Inn & Conference Center. Athletes in Action (www.athletesinaction.org) is a ministry of Campus Crusade for Christ.

Theological Education Board Names New Members

Ivy League alumni Samuel Candler, Yale M.Div. ’82, and Kita McVay, Columbia ’79, were among four new appointees to the Board of Trustees of the Fund for Theological Education by the Association of Theological Schools. Former Yale University Chaplain Jerry Streets was also elected to the Board.

The Fund for Theological Education (FTE) offers programs that enable candidates to explore vocations in ministry and teaching.



Samuel Candler, Yale '82, is among four new appointees to the Board of Trustees of the Fund for Theological Education.

Recession Increases Applicants to the Ivy League

The lingering effects of the recession are driving students to seek admission into the nation’s leading universities in

an effort to bolster their future job prospects, according to news reports.



Among Ivy League schools, Brown University has received the highest rise in applications of potential students.

Applications for freshman admission to Princeton University jumped 19 percent, while the figure increased 5 percent at Harvard University, according to Bloomberg News. One reason behind the spike in applications to Princeton is the university’s financial aid resources.

Likewise, applications rose 20 percent at Brown University, 17 percent at the University of Pennsylvania, 5 percent at Cornell University, and 3 percent at Dartmouth College. Columbia University has not released figures.

BROWN

Veritas Forum Offers ‘Truth’ about Forgiveness

Miroslav Volf, director of the Yale Center for Faith and Culture, delivered a powerful message when he addressed the Veritas Forum February 8 at Brown University.

Volf, whose father was tortured in a concentration camp in the former Yugoslavia, presented a message entitled “Forgiveness and Faith in a World of Rejection and Rights.” He shared about the need to forgive from his own experience and faith. A professor in the Yale Divinity



Miroslav Volf, director of the Yale Center for Faith and Culture, spoke at the Brown Veritas Forum.

photo courtesy of YDS

School, Volf also was interrogated under the Communist regime in Yugoslavia.

Seven campus ministries sponsored the event.

Ministries Hit the Beach for Big Break

In March, Members of College Hill for Christ (collegehillforchrist.com) and Athletes in Action at Brown ([Page 46](http://aiaat-</p>
</div>
<div data-bbox=)

brown.com) headed for the shores of Panama City Beach, Florida, for Big Break 2010. Big Break is a week-long mission project that teaches students from colleges across the nation how to share their testimonies and Gospel truths with the hundreds of thousands of students on spring break.



Two campus ministries at Brown served at "Big Break 2010" in Panama City, Florida this spring.

In addition to evangelism, the Big Breakers enlisted the efforts of their vacationing peers to help assemble one million meals for the victims of the Haiti earthquake. This act of compassion provided additional opportunities for the Christian students to share their faith with others.

RUF Students Hear about 'Subversive Gospel'

Students from Reformed University Fellowship at Brown (rufbrownrisd.org) participated in a time of spiritual renewal during the ministry's winter conference, held February 12-14. Rev. Abe Cho, assistant pastor at Redeemer Presbyterian Church, spoke during the conference on the topic of "Our Subversive Gospel: How the Gospel Reverses a Person's Values."

RUF members from Yale and Harvard also attended the event, which was held in Cape Cod, Massachusetts.



Members of Reformed University Fellowship at Brown participated in the ministry's winter conference in Cape Cod.



Over 500 students frequented the prayer booth sponsored by Princeton Faith and Action at Frist Campus Center this spring.

at Princeton University.

Princeton Faith and Action (PFA) added the Bible Course after Mark Paski '10, offensive lineman and team co-captain, encouraged the players to commit to a course in the spring semester. Paski, who had been part of an earlier PFA Bible

Course, will assist in leading the study.

Trinity Chair Speaks at Staff Training

Dr. Robert W. Yarbrough, chair of the New Testament Department and associate professor of New Testament at Trinity Evangelical Divinity School, lectured on the book of Mark during Christian Union's staff training this winter.

Christian Union, which seeks to "develop Christian leaders to transform culture," holds staff training in January and August every year at the Wilson House, its ministry center and headquarters in Princeton, New Jersey. In addition to the lectures and ministry department reports, Christian Union staff spent extended periods of time in worship and prayer.

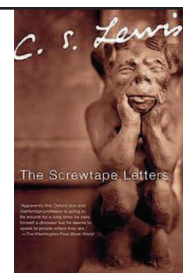


Dr. Robert Yarbrough spoke to the Christian Union staff about the Gospel of Mark during the ministry's twice-yearly training.

The Screwtape Letters Provide Food for Thought

This spring, students from Harvard College Faith and Action (HCFA), a ministry associated with Christian Union, distributed nearly 500 copies of *The Screwtape Letters* in the dining halls of Cabot House and Annenberg Hall.

Members of Harvard College Faith and Action distributed nearly 500 free copies of *The Screwtape Letters* on campus.



"People generally seemed pretty excited about it," said Kenny Whitescarver '13.

The C.S. Lewis novel contains a se-

CHRISTIAN UNION

First and Goal for PFA Bible Course

Princeton Faith and Action, Christian Union's leadership development ministry on campus, recently added a Bible course for a group of Princeton Tigers football players.

The ten freshman athletes are studying the book of Philippians under the leadership of Dan Knapke Jr., director of the Christian Union's undergraduate ministries

ries of imaginary letters from a senior demon, Screwtape, to his nephew and junior tempter, Wormwood. The letters offer advice on securing the damnation of a British man known only as the “Patient.”

In the fall, HCFA students distributed copies of Rev. Tim Keller’s *The Reason for God*.

The second issue, due out in the spring, will revolve around the theme of science and religion.

Columbia Students Attend Epic Conference

Nine students from Columbia University participated in the Epic Movement’s East Coast Conference in Philadelphia in January.



Students from Columbia were among the attendees at the 2010 Epic Conference in January.

Drew Hyun, associate pastor of New Life Fellowship in Queens, New York, served as the featured speaker for the conference, which was held January 15 to 18. The event included outreach activities, which allowed students to share their faith on campuses around Philadelphia. Eight students, including six from the University of Pennsylvania, prayed to accept Christ.

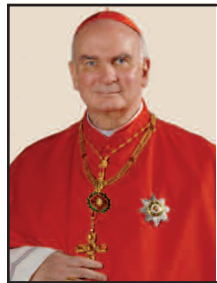
The Epic Movement is Campus Crusade for Christ’s outreach to Asian-American students. Glennis Shih, Cornell ’00, served as conference director.

COLUMBIA

Columbia Grad Completes Service to Vatican Mass

After 25 years, the English voice of the Vatican’s Christmas midnight mass was no longer that of Columbia graduate Cardinal John P. Foley, ’66. For a quarter century, Foley served as the English commentator for the service, which was broadcast around the globe. Instead, this Christmas, Foley had planned to spend Christmas in Philadelphia.

According to Catholic News Service, Foley “thought



Cardinal John P. Foley ’66 spent this Christmas in Philadelphia after 25 years of serving as the English voice of the Vatican’s Christmas midnight mass.

25 years was a good time to round it out.” Additionally, he told Vatican Radio and Catholic

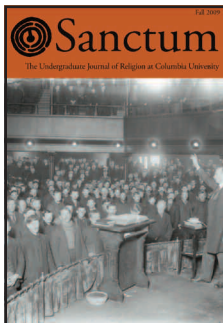
News Service (CNS) that “it’s better to be able to walk away than to be carried away from the job.”

In 2007, Foley was named Grand Master of the Equestrian Order of the Holy Sepulcher of Jerusalem.

New Campus Magazine Focuses on Religious Themes

A new undergraduate journal at Columbia University aims to incorporate views from a variety of religious and campus organizations.

Founders of *Sanctum* magazine say that despite the many literary and scholarly journals on campus, none focused on issues of religion and faith. The first issue of the magazine was published in December,



Sanctum is Columbia’s new undergraduate journal of religion.

CORNELL

Cornell Navigators Attend Regional Conference

The annual Navigators Northeast Winter Conference was held February 12-14 at Camp Jewell in Colebrook, Connecticut. The event served as an opportunity for students from the ministries in the New England and New York regions to come together in fellowship and friendship and to spend time in Scripture.

Approximately eight students from Cornell participated in the conference, which was based on Matthew 13:44, “The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.”



The Navigators’ Northeast Winter Conference brought together students from the New England and New York regions for fellowship, friendship, and time in Scripture.

Anne Coulter Defends Christianity

Outspoken political commentator and author Anne Coulter, Cornell '80, defended Christianity this January on her Web site in an article entitled, "If You Can Find a Better Deal, Take It!"

Coulter was responding to the criticism Brit Hume received from his media colleagues for suggesting that Tiger Woods ought to turn to the Christian faith in the wake of the golfer's adultery scandal. Hume said Woods could "make a total recovery and be a great example to the world."

In her article, Coulter said Christianity was "the best deal in the universe" because of the redemption and forgiveness offered through Jesus Christ.



Commentator and author Anne Coulter, Cornell '80, defended fellow correspondent Brit Hume after he suggested golfer Tiger Woods should become Christian.

The Vulgar Monologues

Although religious leaders in Uganda were successful having "The Vagina Monologues" banned from the country last year, students at Cornell were front-row center for performances of the play at Alice Statler Auditorium.

The production was part of an international movement referred to as V-Day, which is designed to stop violence against women and girls. Despite the worthy cause, the play is quite offensive due to its harsh, graphic language, and disregard for morality.



Despite its vulgarities, *The Vagina Monologues* was part of V-Day activities at Cornell.

DARTMOUTH

Jonathan Kozol Part of 'Conflict and Reconciliation' Series



At Dartmouth, Jonathan Kozol, Harvard '58, spoke on the topic, "Rachel and Her Children: The Long-Enduring Damage of Homelessness to Children and their Parents."

Writer and civil rights activist Jonathan Kozol, Harvard '58, spoke at Dartmouth on February 8. Sponsored by the Tucker Foundation (www.dartmouth.edu/~tucker), the presentation, entitled "Rachel and Her Children: The Long-Enduring Damage of Homelessness to Children and Their Parents," was part of the Dartmouth Centers Damage of Homelessness to Children and their Parents." was part of the Dartmouth Centers Forum, "Conflict and Reconciliation" series.

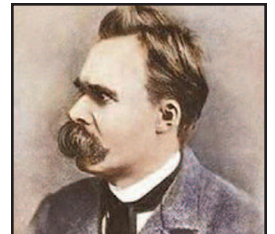
A former Boston public school teacher, Kozol is on the editorial board of *Greater Good Magazine*.

'Jesus Questions Nietzsche'

The Apologia, Dartmouth's student-run Christian journal, sponsored a lecture by Dr. Greg Ganssle of the Rivendell Institute at Yale (www.rivendellinstitute.org) entitled, "Jesus Questions Nietzsche on Life, Death, and Freedom." The lecture was held on February 27.

Christian Impact (www.dartmouthci.org), with the assistance of a Christian Union grant, hosted several additional events with Ganssle, including a presentation at the ministry's Family Night meeting, a brunch, and a luncheon.

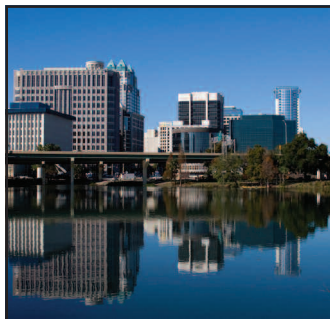
"Our goal was to maximize the evangelistic impact of Dr. Ganssle's lecture by cooperating with *The Apologia* and creating an opportunity for interested non-believers to pursue the topics raised in the 'Jesus Questions Nietzsche' lecture in a more intimate setting," said Christian Impact Director Ryan Bouton '01.



"Jesus Questions Nietzsche on Life, Death, and Freedom" was the topic of discussion presented at Dartmouth by Dr. Greg Ganssle.

Making an Impact in Orlando

Members of Christian Impact (dartmouthci.org), Campus Crusade’s ministry at Dartmouth, spent spring break in Orlando, Florida working alongside local churches to serve the poor and help local communities. The initiative was part of Campus Crusade’s ministry called “Here’s Life Inner City.”



Dartmouth students spent spring break serving God in Orlando, Florida as part of a spring break mission trip.

Among the service projects were painting, repairing and cleaning buildings, and distributing food. The students also shared in church services, visited community centers, and participated in street evangelism.

A Christian Union grant helped fund the trip.

where she commented on the moral aspects of the current financial crisis.

“In the interview I did with her for *Sojourners*, her moral and even theological comments were as impressive as her economic analysis of our present crisis. She said the battle for financial regulatory reform is like the battle between David and Goliath,” Wallis wrote in an e-mail about the interview.

Warren is also the chair of the Congressional Oversight Panel to investigate the U.S. banking bailout.



Harvard Law Professor Elizabeth Warren was recently featured in *Sojourners* magazine.

NJ Governor Nominates Harvard Alum to Education Post

New Jersey Governor Chris Christie nominated school-choice advocate Bret Schundler, Harvard ’81, to serve as the state’s education commissioner.

HARVARD

Harvard Alumnus Is ‘Who’s Next’

Christian and social justice advocate Adam Taylor Harvard M.B.A. ’01, was featured in the “Who’s Next” section of *Christianity Today*.



Adam Taylor, Harvard MPP ’01, was featured in the “Who’s Next” section of the January issue

of *Christianity Today*. Taylor is the senior political director at *Sojourners*, and is the co-founder of Global Justice, which seeks to “educate, train, and mobilize students around issues of global human rights and economic justice.” He currently serves on the advisory board of the Global Interdependence Initiative and is an associate minister at Shiloh Baptist Church in Washington, D.C.

Law Professor Featured in *Sojourners*

Harvard Law Professor Elizabeth Warren was interviewed by Jim Wallis for the April issue of *Sojourners* magazine,



Bret Schundler ’81 was recently tapped by New Jersey Governor Chris Christie to serve as the state’s new education commissioner.

Schundler, a former Jersey City mayor, has long-supported alternative education programs such as vouchers, school choice, and charter schools. Most recently, Schundler served as the chief operating officer of King’s College, a Christian liberal arts institution in New York City.

He was the unsuccessful Republican nominee for governor of New Jersey in 2001, but he failed to secure his party’s nomination again in 2005. Earlier, Schundler attracted national attention because he was the first Republican mayor of Jersey City in nearly a century.

PENN

Penn Students Challenged to Consider Ministry Options

A group of juniors and seniors from the University of Pennsylvania traveled to Virginia in February for Campus Crusade for Christ's Next2010 conference.

The students listened to speakers who encouraged them to consider a year of ministry as they ponder whether to pursue a career, graduate studies, or ministry after graduation. Regardless of the decision, the speakers told students to view ministry as a lifetime calling.

"We are called to be an ambassador for Christ, whether in full-time, vocational ministry, or on Wall Street," said Andy Young, Philadelphia missional team leader.



Penn juniors and seniors considered careers in ministry during the Campus Crusade For Christ Next2010 Conference in February.

College President to Serve on Bioethics Commission

Penn President Amy Gutmann, Harvard PhD. '76, was recently named chairwoman of the Presidential Commission for the Study of Bioethical Issues by fellow Ivy alumnus, Barack Obama, Columbia '83 and Harvard Law '91.



Penn President Amy Gutmann, Harvard PhD. '76, was recently named chairwoman of the Presidential Commission for the Study of Bioethics.

recently named chairwoman of the Presidential Commission for the Study of Bioethical Issues

The commission will advise President Obama on bioethical issues that may emerge from advances in biomedicine and related areas of science and technology, according to a White House press release.

Penn Students Share the Love on Valentine's Day

Penn Students for Christ (www.pennstudentsforchrist.org) celebrated Valentine's weekend by holding a dance in a nearby retirement community on February 12 and a party at Rodin College House's Underground on February 13.

About twelve students joined twenty residents of Atria

Center City for a dance that included big band hits, oldies, and classics. The next evening, more than forty students assembled for a party and learned the identity of their individual "buddy" in a secret gift exchange. Organizers arranged for students to deliver creative, inexpensive gifts to secret pals before the party.



Penn Students for Christ celebrated Valentine's Day with residents of a local retirement community.

PRINCETON

Ministries Unite for Winter Ski Retreat

About 105 students and staffers with Manna Christian Fellowship (www.princeton.edu/~manna/) and Princeton Evangelical Fellowship (www.princeton.edu/~pef/) trekked to New England for their annual ski retreat during Princeton's winter intersession.



More than 100 students participated in the annual ski trip sponsored by Manna Christian Fellowship and Princeton Evangelical Fellowship.

The group lodged at a Christian camp in Spofford, New Hampshire; and skiers traversed to Mount Snow, Vermont to hit the slopes. Leaders from both ministries helped facilitate discussions on Christ's so-called "farewell dis-

course" in John. Students also participated in recreational activities like ice skating and helped prepare meals.

Prayer Booth Popular at Princeton

More than 500 students visited an informal prayer booth that Princeton Faith and Action (PFA) established at Frist Campus Center in January.

Students from PFA, Christian Union's leadership development ministry



Nearly a dozen Princeton Tiger football players are participating in a Princeton Faith and Action Bible Course this spring.

on campus, and other ministries manned the booth four nights per week and gave their collegiate peers an opportunity to share prayer requests. Many visitors to the booth have never prayed before with other individuals, and some approached with hesitations and queries.

"It went really well," said Justin Woyak, Princeton '09, a Christian Union intern. "Lots of perspectives on prayer have changed... There are some people who became regulars."

Dr. Cornel West Talks about His Faith



Author, philosopher, and civil rights activist Cornel West described himself as "a Jesus-loving freedom fighter" at a recent campus event.

In February, The Hallelujah ministry at Princeton presented "Beyond the Books: A Conversation with Dr. Cornel West about His Faith."

Dr. West, Harvard '73, Princeton *80, is the Class of 1943 University Professor in the Center for African American Studies at Princeton. When asked why he loved Jesus, the

professor and author said, "Because He first loved me! ... When I decided to make Jesus my choice, I was a gangster... I was transformed. I have been changed.... Without Jesus, I know I would be in jail for the wrong reasons. Now, I may go to jail for Jesus. And that is a wonderful thing, to go to jail because of Jesus."

graphs from the archives of the Library of Congress. The themes of the photographs included, "Religion and Photography," "Poverty and Religion," "Celebrating America's Communal Spirit," and "Faith Without People."

School of Management Hosts 'Believers in Business'

The 2010 Believers in Business conference, sponsored by the Yale School of Management in partnership with InterVarsity (www.intervarsity.org) and the Rivendell Institute (www.rivendellinstitute.org), was held February 20 in New Haven. The event serves as a forum for discussion on issues pertaining to the role of faith in business.



Julius Walls, Jr., former CEO at Greyston Bakery, was one of the keynote speakers at the Believers in Business Conference at Yale in February

Speakers for the event were Sherron Watkins, former vice president of corporate development for Enron, Julius Walls, former CEO at Greyston Bakery, and Katherine Leary, director of the Center for Faith and Work at Redeemer Presbyterian Church. Among the issues discussed during the conference were seeking God's will in career selection and business, faith, and the environment.

Conference Focuses on Environmental Justice, Climate Change

Yale Divinity School hosted "Environmental (Dis)Locations," a conference focusing on environmental

Desmond D'sa of South Africa was among the speakers at the recent "Environmental (Dis)Locations" conference held at the Yale Divinity School.



justice and climate change issues. The conference brought together activists in the fields of environmental justice and climate change with an eye toward addressing global environmental problems with community-based approaches.

The event was open to the public and included a variety of plenary speakers as well as international leaders such as Desmond D'sa of South Africa and Felcio Pontes of Brazil, who participated in think tank strategy development sessions.

YALE

Photo Exhibition Illustrates Faith in 1930s, 1940s

A photo exhibition entitled, "Picturing Faith: Religious America in Government Photography 1935-1943," was hosted by the Institute of Sacred Music at the Yale Divinity School.

The exhibition depicted the role of religion in American society and featured photos by renowned photographers such as Walker Evans, Dorothea Lange, and Gordon Parks. It also included forty-five black-and-white photo-



Gordon Parks' photography was part of the "Picturing Faith: Religious America in Government Photography 1935-1943" photo exhibition hosted by the Institute of Sacred Music at Yale Divinity School.

THE MISSION AND VISION OF THE CHRISTIAN UNION

By Matthew W. Bennett, Founder and President, Christian Union



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 outlook. Unfortunately, the Christian community itself is mostly to blame for this sad state of affairs. Over a hundred 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 of the population 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 outlook, 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 cam-

puses 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 impact on these campuses has not changed in 50 years. There is no good reason to expect that America will substantially change spiritually in the next 50 years if these



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

campuses are not dramatically 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 is characterized by three values of paramount concern. First, the ministry is organizational and engaging in its approach. Several team members have M.B.A.s and provide training

for the ministry to be strategic and purposeful. 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 is also reflected in how students are mentored on campus. They are coached to be dynamic, faithful leaders, who make 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. 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 them. Christian Union's ministry workers are "ministry fellows" who have a strong educational and experiential background. Many have advanced seminary degrees including

masters of divinity, masters of theology, and a Ph.D. in New Testament. Others have 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 ability to mentor students and teach them biblical depth, theology, Christian worldview, and integration of faith with academic disciplines and anticipated vocations.

Thirdly, 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 is so weak that his values do not significantly differ from his or her 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, learning the literature of the Chaldeans. Yet, Daniel 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 their whole heart day and night: praying fervently, humbling themselves, reading the Scriptures often, repenting of sins daily, and obeying the Spirit promptly.

Activities

Christian Union fulfills its mission on campus through a variety of activities. These are divided into three categories: 1) partnership ministry, 2) ministry centers, and 3) Christian leadership development programs.

In its Partnership ministry, Christian Union assists ministries in a variety of Christian-related initiatives, spending \$200,000 per year on the eight campuses. Approximately fifty projects are sponsored annually. 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 others. 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 exist for the benefit of the Christian cause on 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 ministry centers offer space for offices, fellowship meals, prayer meetings, organizational meetings, small lectures, receptions, Alpha courses, and other uses. Christian Union plans to have ministry centers on the remaining five campuses in the next number of 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. Currently, Christian Union's CLDP is present on two campuses, Harvard and Princeton, with plans to begin at Yale in 2010 and Dartmouth in 2011 (other campuses will be added down the line).

The centerpiece of the CLDP consists of Bible Courses, which are led by a Christian Union ministry fellow and contain 8-10 students each. These are very popular and there is often a waiting list for students to join. As of spring 2010, there were 24 Bible Courses meeting weekly on the Princeton campus and 5 on the Harvard campus. Students need to be sponsored in order to be able to join a Bible Course so there is great need for more sponsors in order to touch the lives of more students (for information see www.christian-union.org/sponsorship). Each sponsorship means that one more student will receive the opportunity to develop into a Christian leader.

In addition to the Bible Courses, students benefit from a weekly Christian leadership development lecture series, various conferences, as well as 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 change on campus, Christian Union is preparing them to impact the culture when they graduate. And by God's grace, they will be the agents of change that help transform the United States and the world.

I'M NOT HIDING ANYMORE

By Quincy Watkins

1 Now a man from the house of Levi went and took as his wife a Levite woman.

2 The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months.

3 When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. — (Exodus 2:1-3 (ESV))

During the final night of our ski retreat in Vermont, Princeton students (63 total) experienced a prodigious manifestation of God's presence. A normal one-and-half hour meeting quickly exploded into five hours, as the Holy Spirit hovered over our ski lodge. Scores of students wept, confessed, prayed, and worshiped. Strongholds of guilt, depression, and misery were destroyed as many students renewed and gave their hearts to the Lord. I've personally experienced and witnessed this phenomenon on many occasions. However, this outpouring among the Princeton students was very special. It birthed a unity from all willing "not to hide anymore."

In the passage above, Jochebed, the mother of Moses, did the unthinkable by sending her infant son down the Nile River. After three months of successfully concealing him (not out of shame but for the preservation of his life), Jochebed exhausted all her options as Moses' discovery was becoming inevitable. Jochebed made a declaration not to hide Moses anymore. When she surrendered her plans, God's plans for her were activated, and Moses' fate flourished by her faith. Moses' was discovered and miraculously rescued by the very people who intended to destroy him. Jochebed saved herself and Moses because she stopped hiding.



In many ways, this passage speaks to us all. God orders our circumstances in such a way that we can no longer hide. Often God allows us to exhaust all options of self-preservation before His final blow exposes us. Our proclivity to hide is ingrained in us through Adam, the first man. Adam was the first to hide from God out of fear. Today, we hide because of sin, fear, and failure. God is calling us out of hiding. Our mistakes, fears, and circumstances will no longer imprison us. Our exposure yields a cornucopia of freedom and blessings in our lives. The Princeton students realized this during the ski retreat in Vermont. When they came out from hiding, the students discovered freedom and possibilities in new ways. Two things we should remember:

1. Our uncertainty is certainty in God. God's ways and thoughts are not our ways and thoughts (Is. 55:8-10). God is working in our lives according to His plan and not ours. Let's pray that God will open our eyes to see His glorious work.
2. Our legitimate hiding is always ephemeral. Hiding at times appears to be advantageous. However, hiding and fulfillment are mutually exclusive. Hiding delays our fulfillment. It is okay to retreat to catch our breath but never acceptable to retreat out of fear. Psalm 27 says, "The Lord is our light and salvation, whom shall we fear? Let go! God is dictating our current circumstances. We should all take inventory to determine if we are fulfilling explicitly what God has called us to do. If we do, it's very possible that many of our present difficulties or lack of fulfillment would be resolved.

Be encouraged. The Lord is with you!

Quincy Watkins, a teaching fellow with Christian Union, received a B.S. in Economics from Temple University and an M.B.A. from the Wharton School.

Editor's note: A feature story on the Princeton Faith and Action ski retreat appears in the "On Campus" section of this issue.

**God is working in our lives according to His plan and not ours.
Let's pray that God will open our eyes to see His glorious work.**

PRAYER REQUESTS

BROWN

- In May, 10 members of Athletes In Action at Brown will attend the AIA Ultimate Training Camp in Colorado. Pray that God prepares their hearts and minds to learn and be changed as they learn about competition and growth from a biblical perspective.
- Pray for students who have accepted Christ this year. Pray that they continue to grow in their walk through discipleship, bear fruit, and be bold witnesses for the Lord on and off campus.

COLUMBIA

- Pray with InterVarsity Christian Fellowship and Campus Crusade for Christ as they continue with Veritas discussion groups in dorm houses. Pray that these groups—formed after the Veritas Forum at Columbia—will grow in number, as well as become regular gatherings and part of residential life.
- Pray for the Catholic Undergraduate ministry as it serves and ministers to many committed students on campus. Pray for its continued success, growth, and outreach.

CORNELL

- Praise God that as a result of the Campus On A Hill prayer tent, which was open over Easter, a Christian presence has been strengthened, fellowship among Christians has been encouraged, and above all, Jesus Christ was exalted.
- Keep all campus ministries at Cornell in prayer as they respond to the suicides at the school during the academic year. Pray that students who are overwhelmed and struggling with depression and feelings of hopelessness will seek out help.

DARTMOUTH

- Pray for the Dartmouth Navigators' new student leadership team as they take over this role for the coming year. Pray that their walks with the Lord will be strengthened and that they will be intentional in their influence and discipleship of others.
- Pray that any support still needed by ministry leaders to meet their obligations through the end of the school year will be provided in abundance.

HARVARD

- Keep Harvard Law School Christian Fellowship in prayer as its small groups meet throughout the spring semester. Pray that members will encourage one another as they read and discuss Scripture or works by Christian thinkers, and come together in prayer for their ministry and the campus.
- Pray that God would arrange many opportunities for His Gospel to be proclaimed on the Harvard campus, that He would raise up more workers for the harvest, that in His time, the whole campus would be transformed.

PENN

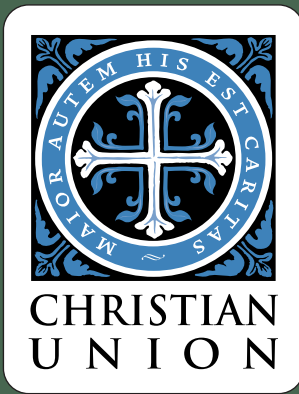
- New Spirit of Penn Gospel Choir hosts the Total Praise Café at the end of April. Pray that through the spoken word, mime, dance, and Gospel rap, God will be glorified, believers will be encouraged, and people will be reached.
- Pray for the Penn Newman Center as its leaders support, challenge, and inspire the Catholic community at Penn to live a life that shines for Jesus Christ. Also pray for them as they prepare Catholic leaders to have servants' hearts.

PRINCETON

- In March, a team from Princeton Faith and Action returned from a Spring Break mission trip to Panama City, Florida and had many opportunities to share the Gospel with students, several of whom accepted Jesus Christ. Pray that these new Christians continue to grow in their faith.
- Please pray that as campus ministries put more emphasis on prayer, the Christian community at Princeton will be strengthened and unified, and God will bring many students, faculty, and staff to himself.

YALE

- Students with Reformed University Fellowship come together on a regular basis to lift up to God their prayer requests for one another, their ministry, and Yale. Please pray that they see many of these prayers answered.
- In the wake of a recent suicide, pray for students at Yale who are struggling silently with depression, feelings of hopelessness, and being overwhelmed, due to the pressures of academic workloads and expectations.



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

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



Mark Paski, Princeton '10

Hometown: Chester, NJ

Major: Political Economy (certificate in Urban Studies)

Campus Activities: Varsity Football, Varsity Track, Princeton Annual Giving '10,
College Republicans

From the first game freshman year I was seen as a leader on the football team. Off the playing field, however, I was struggling to find my faith. The turning point was being invited by a roommate junior year to join a Christian Union Bible Course with the other co-captains of my team. Having the Director of Ministry Dan Knapke as my Bible Course leader and mentor, a person to look up to, was very attractive to me. In the past two years I have learned a lot about my faith, particularly that genuine faith produces genuine works. My Bible Course so powerfully impacted me that this fall I invited the freshman football players to experience what has developed me into a Christian leader. As a result, I will be helping Dan lead a Bible Course for a dozen guys starting this semester! When I graduate this spring I will take my faith and the Christian leadership skills I've learned through Christian Union with me.

www.Christian-Union.org/Giving

Giving@Christian-Union.org



“At Trinity, we help students understand not only what is happening culturally but why it is happening. Students learn to think theologically and missiologically about culture, to recognize that cultural engagement is a significant part of the practice of the ministry of the Gospel.”

— Dr. Peter Cha, Associate Professor of Pastoral Theology

Trinity Evangelical Divinity School

Ask tough questions

Expand your understanding

Explore different perspectives

Experience relevant ministry

GO
deeper

Understand the gospel with depth,
so you can proclaim it clearly and live it wisely.

Contact us today: **800.557.3624** or **www.teds.edu**

Programs: Master of Divinity • Master of Arts in Counseling Ministries • Master of Arts in Counseling Psychology • Master of Arts in Ministry • Master of Arts in Urban Ministry • Master of Arts (Biblical and Near Eastern Archaeology and Languages, Christian Studies, Christian Thought, Church History, Evangelism, History of Christianity in America, Intercultural Studies, New Testament, Old Testament and Semitic Languages, Philosophy of Religion) • Master of Theology • Doctor of Ministry • Doctor of Philosophy • Certificate in Christian Studies

Trinity Evangelical Divinity School is part of Trinity International University, Deerfield, Illinois.
Extension sites in Akron, Chicago, Columbus, Indianapolis, Madison, Milwaukee, and South Florida.