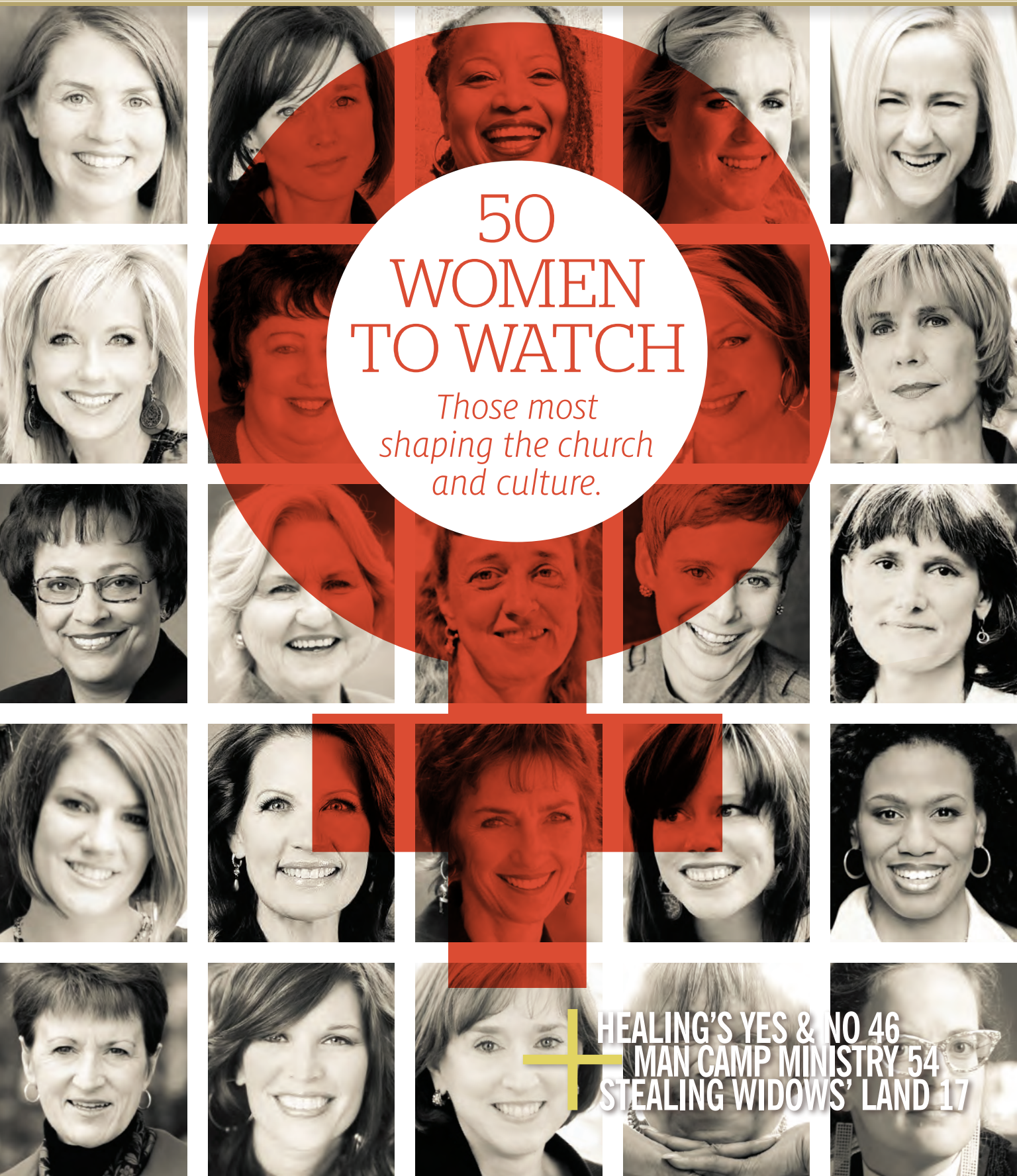


Christianity Today

OCTOBER 2012



50 WOMEN TO WATCH

*Those most
shaping the church
and culture.*

HEALING'S YES & NO 46
MAN CAMP MINISTRY 54
STEALING WIDOWS' LAND 17



IS YOUR CHURCH SEARCHING FOR AFFORDABLE BENEFITS?

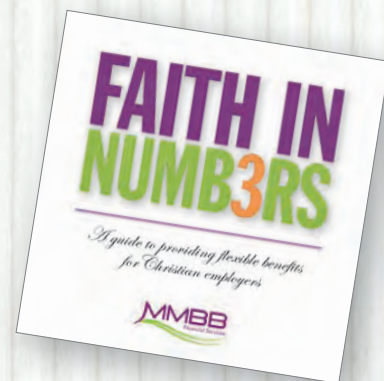
Then this is a **BOOK OF REVELATION.**

Here's something every Christian employer should know: offering retirement benefits for your employees is well within your reach.

In fact, it's quite affordable.

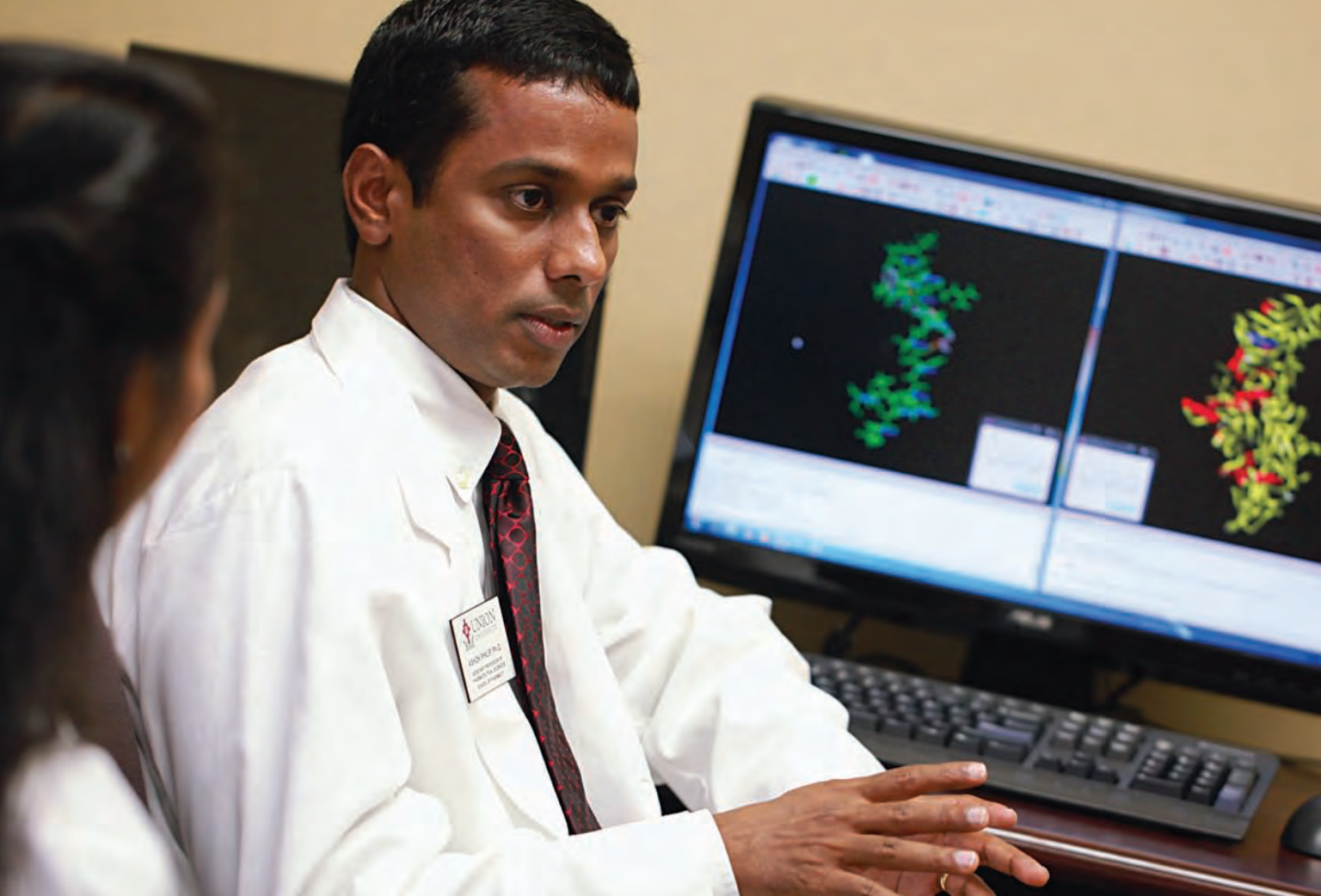
Including social security benefits, career members can retire with as much as 86%* of their pre-retirement income. And others can retire handsomely, too.

To learn more, send for our free guide, "Faith in Numbers," or download it now at: MMBB.org/numbers.
Or call **1-800-986-6222**.



REAL PLANNING, REAL SOLUTIONS. THAT'S OUR CALLING.

*Source: 2010 Retirement Income Study. Based on 15+ years of participation.



RECLAIMING THE GREAT **Christian Intellectual Tradition** IN PHARMACY RESEARCH

A few years ago, Union University made the decision that its new health sciences building would house the caliber of pharmacy labs that could support cutting edge research. Today, top faculty and students work together in Providence Hall designing anti-cancer agents and conducting other research to benefit people's lives.

To learn more about Union's commitment to Christ-centered academic excellence, visit uu.edu.



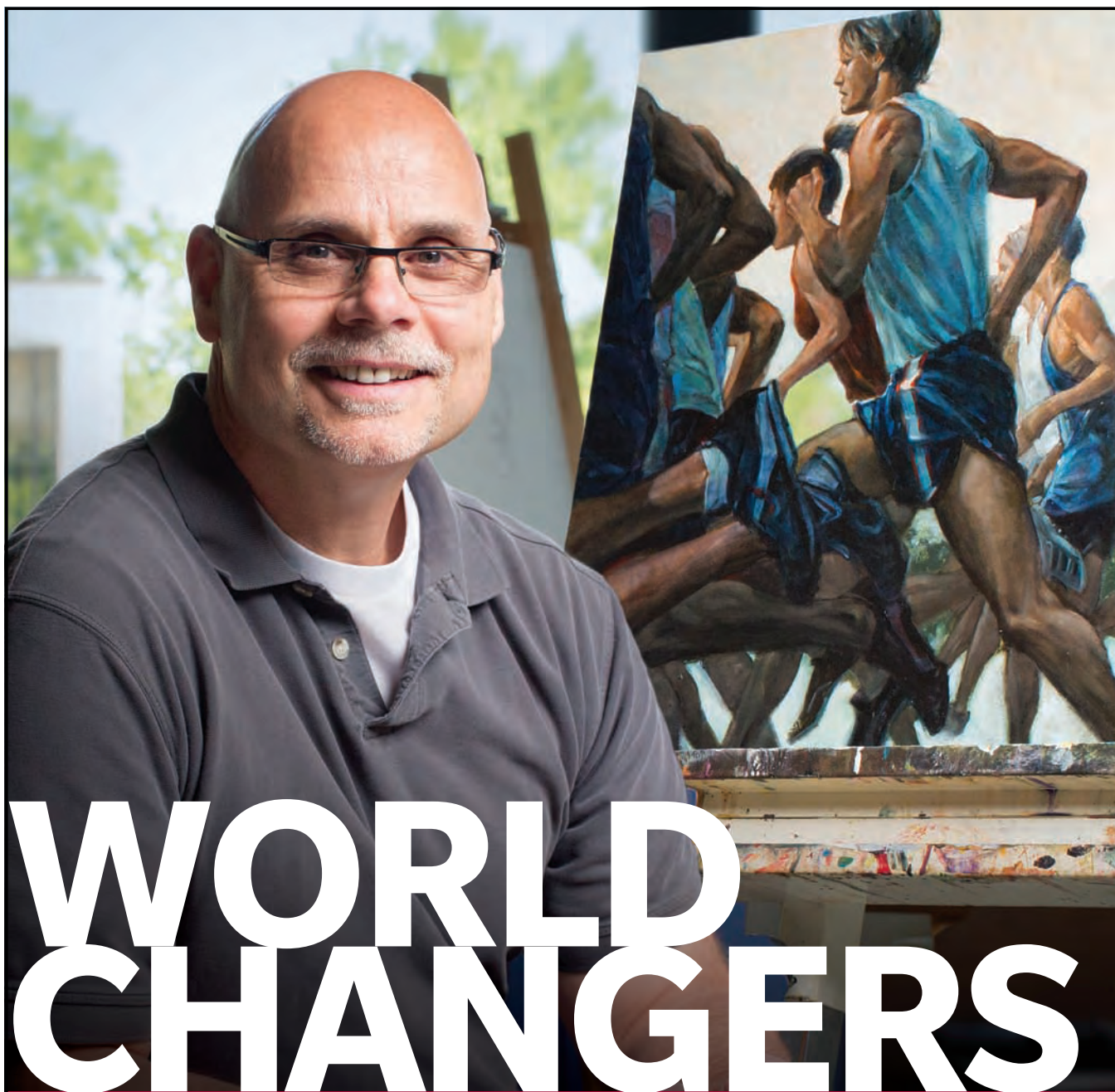
“Union was the first place that offered me the ability to follow Christ as well as do scientific research to the best of my ability.”

DR. ASHOK PHILIP
Assistant Professor of
Pharmaceutical Sciences



UNION
UNIVERSITY

FOUNDED IN 1823 | JACKSON, TENNESSEE | uu.edu
EXCELLENCE-DRIVEN | CHRIST-CENTERED | PEOPLE-FOCUSED | FUTURE-DIRECTED



WORLD CHANGERS

**Each has received a gift, use it to serve.
[Peter 4:10]**

After Ron Mazellan read Bob Briner's *Roaring Lambs*, he prayed to God for the chance to minister to as diverse an audience as possible. An illustrator of children's books, Mazellan's work has won awards from the NAACP and the Association of Jewish Libraries. As a popular professor of art at Indiana Wesleyan University, he has mentored and inspired students in both their craft and faith. For following the call to create excellent art to bless young people and families, Ron Mazellan is a World Changer.

INDIANA
WESLEYAN
UNIVERSITY

INDWES.EDU



14

BRIEFING

11 **Spotlight** The Spiritual Sex12 **Gleanings**14 **Headlines**

- Most adoptions now open.
- Paris churches face space shortage.
- Online courses go 'massive.'
- Uganda restricts church weddings.
- **IN DEPTH** African widows fight back to keep their land.

VIEWPOINTS

61 **Readers Write**63 **Where We Stand** Abusing the Megaphone64 **The Village Green** Gary Moore, Amie Streater, and Douglas LeBlanc on blurring the line between church and charity donations.66 **Her.menuetics** Karen Swallow Prior finds spiritual growth in *Madame Bovary*.68 **Past Imperfect** David Neff remembers home.

CT REVIEW

73 **Books**

- Justin Lee's *Torn*
- Paul Kengor: My Top 5 on the Cold War
- J. D. Payne's *Strangers Next Door*
- Interview: Ben Witherington on valuing rest

78 **TV/Movies**

- *Once Upon a Time*
- Top 5 on the future films

79 **Music**

- Two minutes with Scott Stapp
- Van Morrison's *Born to Sing*

IN EVERY ISSUE

112 **Who's Next**

Justin Zoradi offers sustainable education in Africa.

Brenda Salter McNeil



22

FEATURES

22 **50 Women You Should Know**

SARAH PULLIAM BAILEY We asked key leaders which Christian women are most profoundly shaping the evangelical church and North American society. This is who they picked.

34 **The Bonds of Freedom**

Global Gospel Project

ROGER OLSON There is a paradox in the Christian understanding of what it means to be free.

40 **The Choice**

TIM STAFFORD Offered his dream job in the United States, Ajith Fernando opted to stay in war-torn Sri Lanka, a decision that has made all the difference for the cause of Christ.

46 **The Yes and No of Healing**

SHARON L. LEWIS What are we to make of people who experience inner healing and then revert to their old ways?

50 **The Regnerus Affair**

INTERVIEW BY KATELYN BEATY The embattled sociologist talks to CT about the controversy over his study of homosexuality and parenting.

54 **Love Isn't Easy**

RUTH MOON When roughnecks descend on an oil boomtown, Christians find the gift of hospitality strains their vision for ministry.



NOW AVAILABLE

Downloadable Bible studies based on selected articles: ChristianBibleStudies.com



Your Eyes on God's World

God's world is a big place, and at *Christianity Today*, we have committed to doing everything we can to give you a front-row seat on what God is doing around the globe.

In this issue, we expose the death-dealing ways that traditional family systems in parts of East Africa treat widows. Relatives frequently force widows out of their homes and off their land, depriving them of both shelter and any way to make a living. Fortunately, churches and Christian activists are engaged in life-saving reform, taking to heart the biblical commands to care for widows. Read "How Not to Care for Widows" by Sarah Eekhoff Zylstra with in-country reporting by Esther Nakkazi (p. 17).

We live in a time when American pastors are taking cues from clergy in Rwanda, Ukraine, and South Korea. Because Christ-followers need to connect with fellow believers worldwide, we are constantly expanding our global vision and yours.

Can we continue to increase this unique international coverage? Like many of you, we at CT have felt the pinch of recent economic uncertainties, and reporting on unfamiliar cultures takes much more of our writers' time and emotional energy.

Fortunately, specialized ministries sometimes help us with travel costs and arrangements. But in this issue, there were no institutional subsidies for any of the articles that required in-country reporting. That's why individual support is so important. Your direct donations help underwrite the extra expense.

I want to encourage you as a CT "fellow traveler" to prayerfully consider what you can do to invest in this expanding work.

You can make your tax-deductible contribution—of any amount—by check or online. Make checks payable to *Christianity Today*, and put "CT Global Excellence Fund" on the memo line, or visit ChristianityToday.com/donate.

David Neff, Editor in Chief

Send checks (U.S. dollars only) to:
Christianity Today
Attn: Donor Relations Box CT1012
465 Gundersen Drive
Carol Stream, IL 60188

Christianity Today International
is a 501(c)(3) organization.

Founder Billy Graham
Editor in Chief David Neff Publisher Terumi Echols

Christianity Today
Founded 1956

Senior Managing Editor Mark Galli
Managing Editor, News & Online Journalism Ted Olsen
Deputy Managing Editor Timothy C. Morgan
Design Director Gary Gnidovic
Senior Associate Editor Mark Moring
Associate Editor Katelyn Beaty
Associate Editor, News Jeremy Weber
Associate Editor, Books Matt Reynolds
Online Editor Sarah Pulliam Bailey
Designer Alecia Sharp
Assistant Editor Elissa Cooper
Video Director Nathan Clarke
Editorial Resident Melissa Steffan
News Interns Allison J. Althoff • Jasmine Young
Senior Writers Tony Carnes • Tim Stafford
Editorial Administrator Rebecca Custer

Editorial Council Timothy F. George • Christopher A. Hall
Scot McKnight • Thomas C. Oden • James I. Packer
Sarah Sumner

Editors at Large Darrell L. Bock • Andy Crouch
Edward Gilbreath • Stan Guthrie • Collin Hansen • Rob Moll
Madison Trammel • John Wilson • Philip Yancey

Contributing Editors Miriam Adeney • James A. Beverley
Sheryl Henderon Blunt • Mark Buchanan • Michael Cromartie
James R. Edwards • Ajith Fernando • David Gushee
John W. Kennedy • Douglas LeBlanc • Frederica Mathewes-Green
Michael G. Maudlin • Richard Mouw • Mark A. Noll
Roger E. Olson • Ben Patterson • Ronald J. Sider • Bob Smietana
Howard Snyder • Ed Stetzer • Walter Wangerin
Lauren F. Winner • Ben Witherington • Susan Wunderink

Advisory Editors Deann Alford • Leith Anderson
Myron S. Augsburger • Jim Ball • Randall Balmer
Edith Blumhofer • Colin Brown • George Brushaber
Robert E. Cooley • Calvin DeWitt • Edward G. Dobson
David S. Dockery • William A. Dyrness • James Engel
Samuel Escobar • C. Stephen Evans • Richard Foster
John R. Franke • Christopher D. Hancock
Alan F. Harre • Nathan Hatch • Roberta Hestenes
R. Kent Hughes • Todd M. Johnson • Robert K. Johnston
Walter C. Kaiser Jr. • David Livingstone • Paul L. Maier
Grant McClung • Steven T. McFarland • Alister E. McGrath
David L. McKenna • James Meeks • Dean Merrill
Stephen V. Monsma • Terry C. Muck • Kenneth A. Myers
Bradley Nassif • Armand M. Nicholi Jr. • Will Norton Jr.
Michael Novak • Virginia Stem Owens • Earl F. Palmer
William Pannell • Eugene Peterson • Richard Pierard
James W. Reapsome • Robert C. Roberts • Haddon W. Robinson
John Rodgers • Vinay Samuel • David P. Scaer
Stephen A. Seamands • Christine A. Scheller • Uwe Siemon-Netto
Russell P. Spittler • John Stackhouse Jr. • Joseph M. Stowell
Marianne Meyer Thompson • Donald Thorsen • Elmer L. Towns
Grant Wacker • John D. Woodbridge • Edwin M. Yamauchi

Carl F. H. Henry, Editor 1956–68
L. Nelson Bell, Executive Editor 1956–73
Harold Lindsell, Editor 1968–78
Kenneth S. Kantzer, Editor 1978–82
V. Gilbert Beers, Editor 1982–85
George K. Brushaber, Executive Editor 1985–91
Terry C. Muck, Executive Editor 1985–90

Christianity Today (ISSN 0009-5753) is published monthly (bi-monthly July/August), by Christianity Today International, 465 Gundersen Drive, Carol Stream, IL 60188. Periodicals postage paid at Carol Stream, IL, and at additional mailing offices. ©2012 Christianity Today International

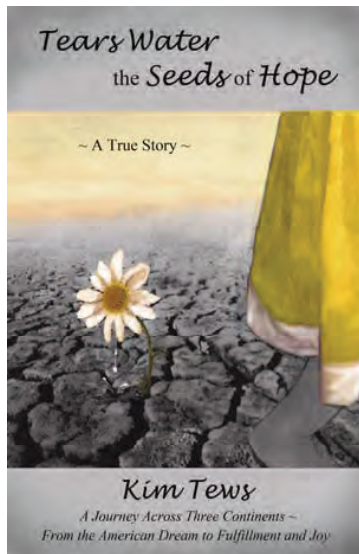
Postmaster: Send address changes to *Christianity Today*, P.O. Box 37060, Boone, IA 50037-0060; 1.800.999.1704. Canada Publication Mail Agreement #: 040029733. Registration #: 126028836RTO001. Return Undeliverable Canadian Addresses to: WWM Inc., 2835 Kew Drive, Windsor, Ontario N8T 3B7. Printed in U.S.A. Subscription Rates: Regular subscription price: one year \$29.95. Outside U.S. add \$13.00 postage prepaid U.S. currency. \$4.95 per copy.



THEY DEFEND **ME.**

In Wisconsin, university officials denied a Christian student group access to school funds and facilities. In fact, as Christians, our rights are threatened every day. That's why Alliance Defending Freedom—formerly the Alliance Defense Fund—is dedicated to the unyielding legal defense of religious liberty, the sanctity of life, and marriage and family. Help protect our shared right to freely live out our faith. Learn how at AllianceDefendingFreedom.org





ADVERTISEMENT

Tears Water the Seeds of Hope is the inspiring true story of a Midwest husband and wife that become disenchanted with the relentless pursuit of the “American Dream” and embark on a journey that spans six countries and redefines their hearts and lives. The story begins in a small town in America’s heartland and weaves its way through South and Central America as the couple gathers an army of supporters, and eventually establishes a non-profit organization to save the lives of children in the end stages of starvation in eastern Guatemala. The narrative is filled with action-packed adventure and heart-warming victories as the characters face incredible odds and seemingly hopeless situations, while hundreds of volunteers join mission teams to offer help and hope through the programs of the ministry. Readers of all ages will enjoy the roller coaster ride of emotions—from laughter, to tears, to sheer joy—as they realize that it is possible for ordinary people to make a difference, one life at a time.

Chapter 1 - Wrecked for Life

The setting sun painted a backdrop of cotton candy pink clouds over the roadside bar and grill where we would soon hear our favorite acoustic guitar duo sing Jimmy Buffet songs. It was an idyllic Wisconsin summer night late in June of 2005. Under normal circumstances, I would have enjoyed the warm breeze and the glow of the festive colored tiki lights on the outdoor deck with the sense of carefree recreation that midwestern families enjoy when school is out and the days are longer. Randy shook his head, smiling as our two daughters took turns throwing harmless jabs at one another, each laughing hysterically at her own jokes. I felt as if I were watching the scene from a distance, fighting back tears as my mind returned to the children I had seen two days earlier in a squalid hospital in drought and famine-stricken eastern Guatemala—a scene that would change me forever and wreck me once and for all for the relentless pursuit of the American Dream. I was haunted by the forlorn faces of two children whose hopeless situation had laid the framework for the rest of my life.

Elias, the severely starved two-year-old boy, was scarcely more than skin and bones. Hair was a luxury his body could not afford, as the nutrients available to him were barely enough to keep his vital organs functioning. His face was sunken and pale, the outline of his ribs and spine clearly visible through his thin layer of skin. He had been carried by his barefooted ten-year-old sister from El Volcancito, their remote mountain village several miles away, into the small town of Jocotan, in hopes that his life could be saved. The mother of the children was bedridden with a debilitating illness for which she could not afford treatment. My heart broke as much for the boy, barely hanging on and suffering miserably, as for the young girl, exhausted and saddled with the crushing responsibility of keeping her baby brother alive. A

frail little girl sat weeping on a tattered bench at the entrance to the facility, her body emaciated and her abdomen severely bloated, revealing the presence of parasites within her weak, trembling frame. She had been brought to the hospital for nutritional rehabilitation, and because she was four years old, and her mother had two smaller children to care for at home, she had been left alone. Lidia could not have understood why she had been left behind by her family in this unfamiliar place. She had been sitting on the bench since early morning waiting for them to return. In her hand she clutched what was probably her only toy, a comfort and reminder of home. The lump in my throat returned each time I recalled opening her tiny hand to find that she held a black plastic culture.

Randy and I were married in May of 1993. During our early years together, we were blessed with two beautiful daughters and were pursuing careers in real estate, climbing the ranks among our colleagues in terms of sales volume. We purchased an enormous house on four acres, and although it was only four years old, we completely remodeled it to suit our tastes. With luxury vehicles and an ever-increasing income, we were living the American Dream. There was much to be thankful for, but something was missing.

Randy and I had both grown up near Madison, Wisconsin in middle class families, Randy’s Methodist and mine Catholic. We had attended Sunday services and believed in an all-powerful God, but faith and religion were not playing a major role in our adult lives. Having agreed as newlyweds to raise our family in faith, we dutifully attended services at a congregation near our home for seven years. But we eventually felt that we needed a change and in spring of 2000, we set out in search of a new church home. With no predetermined denomination in mind, we experienced a variety of church cultures, some too formal, some too weird, others seemingly insincere.

We eventually stumbled across an Evangelical Free church on the west side of Madison, near our home in the suburb of Verona. I was surprised to find that instead of an organ and a choir, this church had a band that played upbeat contemporary Christian music on keyboards, guitars and drums. The young pastor spoke with passion, bringing the Bible to life by applying scripture to issues faced by the generations of the twenty-first century. It was at this church that our faith came alive.

Our new understanding of the gift of salvation through Jesus Christ and the resulting sense of love and gratitude we felt toward God, inevitably began to pose problems for us. We were embarrassed to invite our new Christian friends to our supersized home, and conflicts began to surface in our hearts about how our time and money were being spent. One of the many bedrooms in our home had been turned into my personal closet and was loaded with clothing and shoes, most of which I did not need. I had become so busy in my career as a Realtor that I began to feel like a gerbil on a wheel. My twelve-hour workdays did not leave room for the peace and joy I had heard should come with our newly authenticated Christian faith. One frantically busy day I decided to return phone calls while waiting in line for lunch at the McDonald’s drive through. When a voice came over the speaker saying, “Can I help you?” I was so preoccupied that I mistook it for a phone call and said, “Hello, this is Kim Tews with the Tews Team Realtors”. During the awkward silence that followed the kid must have been thinking, “Yeah, who cares? What do you want for lunch?”

That night I arrived home from work late in the evening to find our three-year-old daughter asleep on the couch clinging to a shirt I had worn the day before. When I asked Randy about the shirt he explained, “She said it smells like you, and she misses you.”

It was time for a change.

Tears Water the Seeds of Hope is available at barnesandnoble.com and amazon.com

For free shipping order at www.tearswatertheseedsofhope.com



Seeking Help



www.outreachforworldhope.com



After Sponsorship

President and CEO Harold B. Smith
Executive Administrator Paulette DePaul
Executive Vice Presidents Keith Stonehocker
 Carol Thompson
Senior Vice Presidents Terumi Echols • Vicki Howard
Vice Presidents David Neff • Marshall Shelley
Special Assistants to the President and CEO
 Andy Crouch • Kent Jensen • Skye Jethani

Advertising Michael Chuchvara • Kathy DePue
 Terumi Echols • Judy Gill • Peggy Gomez • Walter Hegel
 Wes Jakacki • Julie Kaminski • Toks Olawoye
 Luke Schoenrock • Stacy Smith • Sandra Sundin
 Jacob Walsh • Josh Wood • Hazel Ziebell

Brand Support Services Adrian Carrion • Diane Kielma
 Sherry Kyle • Kathryn McQuaid • Nancy Nance
 Tim Platek • Todd Watermann

Financial Operations Jim Fuoss • Gary Johnson
 Sandra Johnson • Philip MacDonald
Human Resources Jaime Patrick • Paul Ross
 Richard Shields • Arlene VanGelderens

Production Cynthia Cronk
Customer Support Pamela Ferrill

Technology Clayton Anderson • Valerie Broucek
 David Dougherty • Julia King • Emily Mohnkern
 Kent Oxley • Theresa Phillips • Stephen Swithers
 Matt Wistrand

Board of Directors

FOUNDER, HONORARY CHAIRMAN Billy Graham
CHAIR John A. Huffman Jr.
PRESIDENT AND CEO Harold B. Smith
 Miriam Adeney • John N. Akers • Claude Alexander
 Sandra C. Gray • Eugene B. Habecker • Alec Hill
 Darryl L. King • Charles H. Kwon
 Samuel Rodriguez • John M. Somerville

Editorial/Advertising Offices

Editorial: cteditor@christianitytoday.com
 Advertising: ctiad@christianitytoday.com
 Christianity Today, 465 Gundersen Drive, Carol Stream, IL
 60188-2415 • 630.260.6200 • Fax: 630.260.8428. Advertising
 in Christianity Today does not imply editorial endorsement.

Manuscript Policy

Unsolicited manuscripts and poetry are not accepted. A query
 letter must be sent first, describing a proposed manuscript.
 Any unsolicited manuscript will not be returned.

Permissions

Christianity Today grants permission for any original article
 (not a reprint) to be photocopied for use in a local church or
 classroom, provided no more than 1,000 copies are made, are
 distributed free, and indicate Christianity Today as the source.

Australian Agent

MediaCom, 14 Eton Road, Keswick 5061, South Australia

Indexes

Christianity Today is indexed in Readers' Guide to Periodical
 Literature; Christian Periodical Index; Religion Index One:
 Periodicals, Religious and Theological Abstracts; Book Review
 Index; and Academic Abstracts and Magazine Article Summaries.

Occasionally we share subscriber information with select
 organizations. If you wish to remove your name from direct
 mail, e-mail, or telephone lists, call 1.800.999.1704 or send
 e-mail to ctcustserv@christianitytoday.com. Please specify
 the types of promotions you do not wish to receive.

Subscription Rates? Gift Subscriptions? Address Changes?

ctifullfill@christianitytoday.com • 1.800.999.1704 or write
 Christianity Today, P.O. Box 37060, Boone, IA 50037-0060

Find every issue of Christianity Today
 back to 1996:

Use code 0095753 at:
CTLlibrary.com/offer/CTsubscriber
 to get a special discount.



A Women's Issue

The 50—make that 51—reasons I love this magazine.



answer: “Christianity Today seems like a men’s magazine.”

The question? “What are your impressions of CT?”—one of several
 asked by Mark Galli and Ted Olsen during my interview for the copy
 editor position here several years ago. Given the slightest air of fresh-
 faced disdain in my answer, I’m still a bit surprised they offered me the job.

Five years later—especially with the appearance of the issue in your hands—I
 can happily report that CT has come a long way, baby.

The shift in part is cultural. The week this issue went to press, a copy of a
 new book from journalist Hanna Rosin came across my desk, its timing apt. An
 extension of her 2010 *Atlantic* cover story, *The End of Men* examines the reasons
 why, for the first time in history, women in the West are outpacing men in
 education and nearly every profession. These major shifts can’t help dramatically
 affecting local churches, where the majority of regular attendees continue to be
 women (see Spotlight, page 11).

We at CT have long believed that such gains can mean much kingdom fruit,
 as we have covered in the magazine time and again. As more Christian women
 lead nonprofits, write Bible studies, create new laws, make music, teach, publish
 novels, and helm colleges, the body of Christ will be enriched, strengthened,
 and more clearly reflect the fullness of God’s purposes for humanity. Our
 cover package on the “50 Women You Should Know” highlights women
 profoundly shaping the church and the faith. Some names are household and
 have appeared in CT before; others, we hadn’t heard of before our (admittedly
 unscientific) survey. Don’t miss the list as well as the introductory essay from
 another Christian woman making waves, online editor Sarah Pulliam Bailey
 (page 22). Sarah’s tireless efforts made this cover story possible.

Actually, the list of 50 women could easily become 51—if you go on to count
 CT’s newest column (page 66). Some of you will recognize the author, Karen
 Swallow Prior, from CT’s website for women. We couldn’t be more thrilled to
 introduce Her.meneutics to our print readers. In her column, Karen, chair of
 Liberty University’s English and modern languages department, tackles classic
 literature. But the topics we will cover are varied, as will be the writers who
 contribute to the column. Look for a second installment in the December issue,
 and look for daily doses at ChristianityToday.com/women.

And now, a historical tidbit: As far as anyone on staff can recall, this is the first
 Inside CT column written by a woman. A men’s magazine, indeed.

Next issue: Why religious institutions deserve special treatment by the
 government; and Andy Crouch traces how “the common good” became an
 evangelical buzz phrase.





Small Miracles. Big Heart.

This morning you greeted a returning missions team and welcomed a new family to your church. You put your heart into everything you do.

We understand why you do what you do. That's why we've developed MinistryFirst®, a customizable insurance product designed to fit the specific needs of churches like yours. And, it's why we offer hundreds of free safety resources and services, including LegalAssistance for ministries.

For free ministry resources, visit
BrotherhoodMutual.com today



Brotherhood Mutual®
Insurance Company

We understand why.®

Insuring America's churches and related ministries.® | www.brotherhoodmutual.com | 800.333.3735

Property & Liability Insurance | Commercial Vehicle | Workers' Compensation | Foreign Travel Insurance

Copyright 2012 Brotherhood Mutual Insurance Company. All rights reserved. Brotherhood Mutual is licensed in most states.

GO DEEPER.
FIND OUT ...

TRIP LEE

... WHAT IT REALLY MEANS TO LIVE ... *THE GOOD LIFE*

Christian hip-hop artist and author, **Trip Lee**, in this book titled after his acclaimed album, *The Good Life*, unveils the truth about the *The Good Life*. It's within our reach, and yet beyond anything this world has to offer.

5 New Exclusive Songs by Trip Lee for the first 10,000 who purchase *The Good Life*!

STANDARD DATA RATES MAY APPLY




MOODY
PUBLISHERS

THEGOODLIFETHEBOOK.COM

978-0-8024-0858-7, \$10.99



AN
UMBRELLA PROTECTS

When storms arise, an umbrella is protection. It brings people close together. For thousands of young women in the United states their storm has risen. It is sex trafficking.

We can hold the White Umbrella over them.

READ THEIR STORIES. LEARN WHAT YOU CAN DO.

STANDARD DATA RATES MAY APPLY

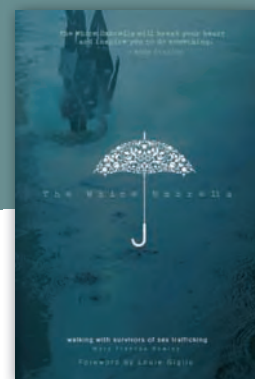



MOODY
PUBLISHERS

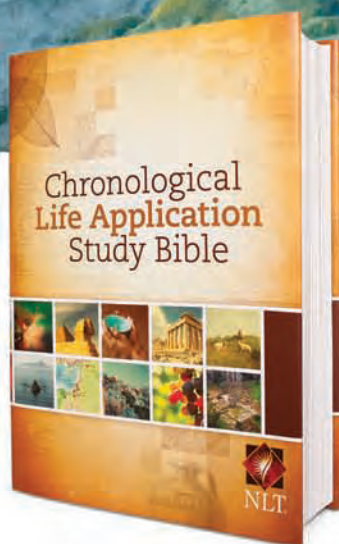

THE
WHITE UMBRELLA
CAMPAIGN

THEWHITEUMBRELLACAMPAIGN.COM

978-0-8024-0859-4, \$13.99



A REFRESHING WAY TO EXPERIENCE GOD'S STORY



A TRUSTED WAY TO APPLY IT TO YOUR LIFE.

The *Chronological Life Application® Study Bible* gives you a fresh scripture experience by presenting God's story in the order it happened. Thousands of life-application® study notes. Hundreds of archaeological insights. Stunning full-color imagery. Fall in love with the Story of Gods' Word all over again with the new way to experience the #1 selling *Life Application® Study Bible*. Discover how refreshing the Bible can be at ChronoLifeApp.com.



Life Application, New Living Translation, and NLT are registered trademarks of Tyndale House Publishers, Inc.

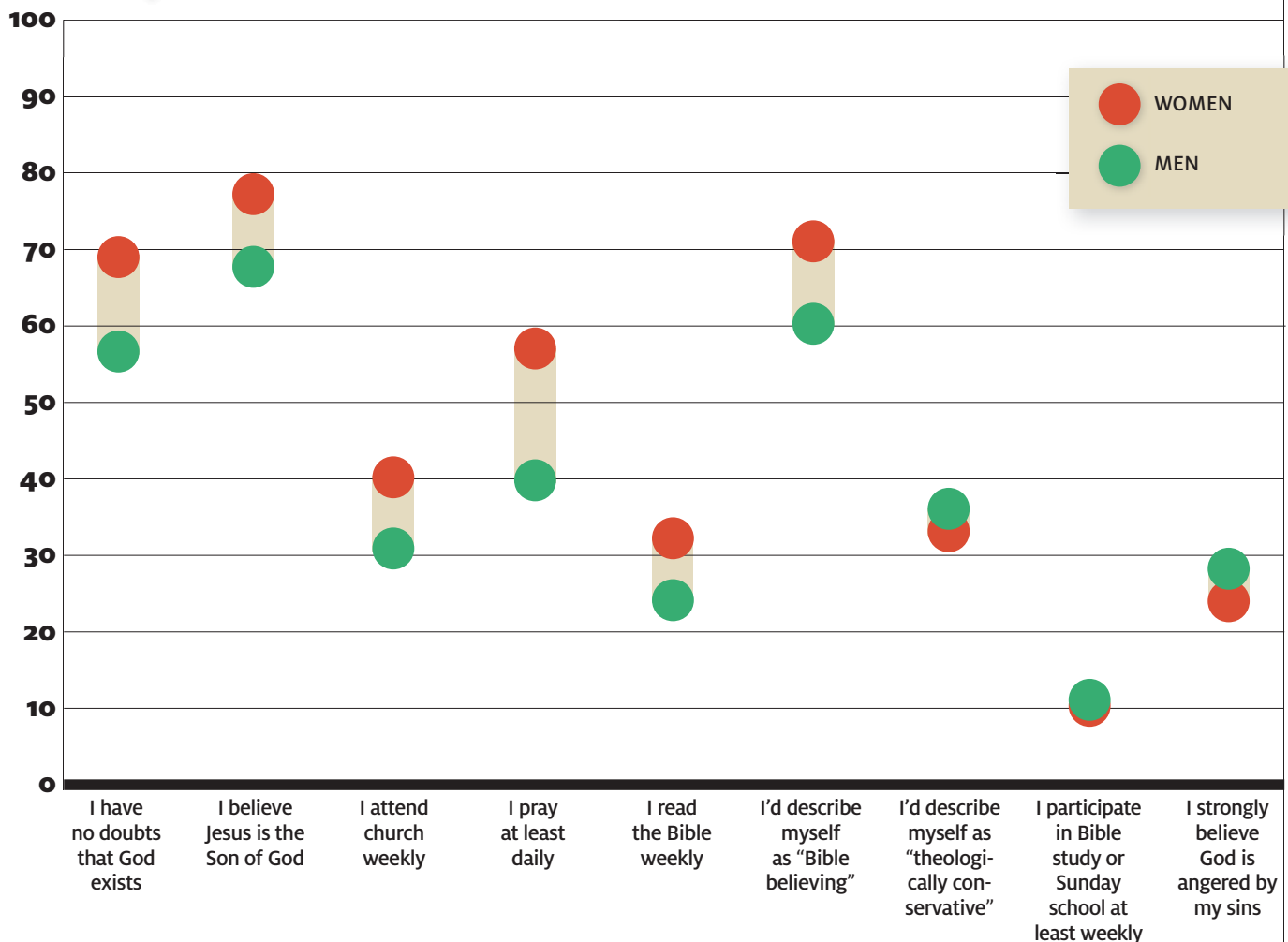
REPORTING & DISPATCHES FROM THE CHURCH WORLDWIDE

Briefing

SPOTLIGHT: The Spiritual Sex



➔ By almost any measure, women are better Christians than men are. They're more likely to read Scripture, believe it, practice what it teaches, and tell others about it. (Studies suggest that women are also more devout Muslims, Hindus, pagans, etc.) And they're feeling pretty good about it, too: in August, the Barna Group reported that 74 percent of Christian women say they are mature in the faith. Sociologists Alan Miller and Rodney Stark have posited that women's near-universal religiosity may be connected to other data suggesting that women are generally strongly averse to risk-taking. They don't like risking injury, jail—or, it seems, hell. (Indeed, men and women who say they "like doing things for a thrill" are nearly uniform in their answers to religious questions.) On a few questions, though, men come out slightly ahead.



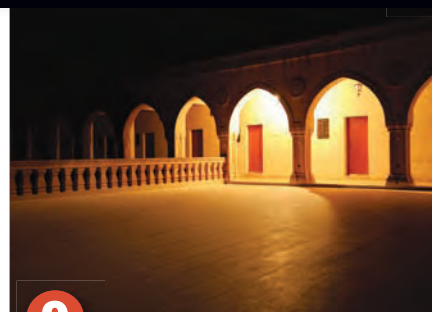
Sources: The Baylor Religion Survey, Rodney Stark's *What Americans Really Believe*.



1



2



9

GLEANINGS

Important developments in the church and the world.

① Contraception mandate takes legal hit

A federal judge granted a Colorado heating and cooling company a temporary injunction against the new Department of Health and Human Services contraception mandate. The Newland family, which owns Hercules Industries, Inc., filed a lawsuit stating that the insurance requirement—which includes coverage of morning-after pills and sterilization—would violate their Catholic convictions. Senior Judge John Kane, citing the 1993 Religious Freedom Restoration Act, ruled the couple “adequately established that they will suffer imminent irreparable harm,” and noted the case raised questions “so serious, substantial, difficult, and doubtful” as to deserve “more deliberate investigation.”

② InterVarsity policy declared ‘common sense’

The State University of New York (SUNY) at Buffalo has re-recognized InterVarsity Christian Fellowship (IVCF) as an official student organization. The club was suspended amid an investigation after a gay leader was pressured to resign. SUNY student associations cannot exclude students from becoming members; IVCF requires its student officers to agree with the organization’s doctrinal statements, but has no restrictive membership clause. The school’s Student-Wide Judiciary ultimately ruled it is “common sense, not discrimination” for a religious group to want its leaders to agree with its core beliefs.

③ Newest excuse for missing homework: religion

Missouri voters overwhelmingly passed a constitutional amendment in August

that, among other things, will permit students to refuse school assignments or presentations that “violate [their] religious beliefs.” Supporters of Amendment 2 argued that it protects religious expression in schools and other public forums. Critics argued it duplicates existing religious freedom protections and will prove a legal “nightmare for school districts.”

④ Messianic Holocaust survivor receives residency

ISRAEL The Israeli Ministry of Interior granted permanent residency to Renate Kaufman, a Holocaust survivor who had been denied legal status for nearly three years on the basis of her Messianic Jewish beliefs. Permission came soon after the Jerusalem Institute of Justice, preparing a Supreme Court case on her behalf, told media that “her father was Jewish enough to be murdered by the Nazis, yet he is not Jewish enough for the Ministry of Interior.” Kaufman now will be able to apply for Israeli citizenship, although she still lives in the United States.

⑤ Dozens deported for prayer vigil

SAUDI ARABIA A group of 35 Ethiopian Christians were finally deported from Saudi Arabia in August after being jailed since December 2011 for holding an all-night Advent prayer vigil in Jeddah. Religious freedom watchdogs reported that the 29 women and 6 men were physically and sexually “assaulted, harassed, and pressured” to convert to Islam while imprisoned for more than seven months. Saudi officials charged the group with

“illicit mingling” of unmarried persons of the opposite sex,” despite a 2006 policy promising to “stop interfering with private worship by non-Muslims,” reported the Arabic Network for Human Rights.

⑥ State-funded religious schools win approval

UNITED KINGDOM Amid debate



over Prime Minister David Cameron’s plan to allow private groups to open free schools using state funding, the British Department of Education has approved more than 100 applications—one-third of which identify themselves as religious schools. Of those, 20 schools are designated “faith schools” that can accept or reject students’ applications based on religious grounds. Despite a ban on creationism being taught in science classes, three schools holding creationist views were approved in July. The new schools will likely open in September 2013.

⑦ ‘Almighty God’ keeps credit for security

The Bluegrass State’s highest court declined to hear a case that would overturn a state law requiring Kentucky’s Office of Homeland Security to emphasize security “cannot be achieved apart from reliance upon Almighty God.” Of the seven Supreme Court justices, only Senior Judge Ann O’Malley Shake favored the law’s review, writing that it compels religious belief because it carries criminal penalties for noncompliance. Last year, the state’s Court of Appeals ruled 2–1 that the post-9/11 law was “constitutionally harmless.”

GO FIGURE Evangelism

80%

Regular church attendees who believe they have a responsibility to share their faith with non-Christians

61%

Regular church attendees who have not shared the gospel in the past six months

LifeWay Research

⑧ .church, .bible domains draw comments

The Internet Corporation for Assigned Names and Numbers extended the comment period for its list of proposed new website endings, following a flood of feedback on faith-based domain names

QUOTATION MARKS

“This is of the devil.”

Russell Moore, dean of Southern Baptist Theological Seminary and an adoptive parent, rebuking televangelist Pat Robertson for his remarks that adoptive parents “don’t know what problems there are” with foreign children. Robertson retracted his statements.

russellmoore.com

“[It] really symbolizes the passing of an era.”

William Galston, senior fellow with the Brookings Institution, on the first Republican presidential ticket with no Protestant Christian as a candidate after Mitt Romney, a Mormon, selected Rep. Paul Ryan, a Catholic, as his running mate.

CNN

“It is time to stop calling this ‘adultery’ and time to call it what it is: ‘abuse.’”

Ed Stetzer, president of LifeWay Research, on the dismissal of megachurch pastor Jack Schaap, heir to Jack Hyles’s pulpit at First Baptist Church of Hammond, Indiana, after the 54-year-old admitted to an inappropriate relationship with a 16-year-old girl.

edstetzer.com

“Sometimes parents simply cannot agree on what is best for their child.”

John Platt, a British judge, explaining to a 10-year-old Jewish girl why he is allowing her to convert to Christianity despite her mother’s legal objections. The girl’s father converted from Judaism after the couple divorced.

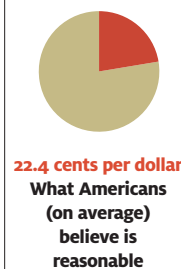
bailii.org

“We do ask, and we do expect them to tell.”

Kevin Ezell, president of the North American Mission Board, regarding the resignation of Air Force Chaplain Col. Timothy Wagoner after his attendance at a civil union ceremony provoked controversy. Wagoner left the Southern Baptist Convention for the Cooperative Baptist Fellowship.

Associated Press

GO FIGURE Nonprofits



Grey Matter Research / Charity Navigator



11



12

such as .church and .bible. Many comments on Life Covenant Church’s .church domain application expressed support, but others opposed the bid out of discrimination concerns. However, the biggest objector to faith-based domains was Saudi Arabia. The Islamic nation filed 166 comments on 31 extensions, including .bible and .catholic.

Two other justices dissented, arguing that “the majority has created a test so narrow as to be essentially non-existent.”

11 Resignation of ex-spy pastor recalls Donatists

SWEDEN After the Church of Sweden found records that 68-year-old Aleksander Radler spent decades as an elite spy for East Germany’s once-feared Stasi security apparatus, the Austrian pastor gave up his preaching license in August. “On the one hand, there was my work for God,” he told Swedish newspaper *Dagen*, “and then the dark memories, irreconcilable with the Christian message, on the other.” Ongoing debate in Europe over whether former Communist informants can serve as ministers mirrors when Augustine took on the Donatists in the fourth century.

12 ‘Punching preacher’ banned from UK

UNITED KINGDOM Controversial North American revivalist Todd Bentley has been banned from attending revival meetings in England, Wales, and Northern Ireland. Officials refused the Canadian pastor access to the island nation because his deliverances are “not conducive to the public good.” Bentley, who first made headlines in 2008 following revival events in Lakeland, Florida, uses controversial “means of physical force”—including choking, kicking, and punching—to heal people.

13 DreamWorks buys VeggieTales’ owner

In a \$155 million deal, DreamWorks Animation acquired Classic Media, the parent company of Big Idea and the VeggieTales brand (along with Gumby, Lamb Chop, Mr. Magoo, and many other brands). Big Idea will celebrate its 20th anniversary next year.

9 World’s oldest monastery threatened

TURKEY The Turkish State Treasury may soon repossess most of the grounds occupied by Mor Gabriel monastery since 397. In 2008, the treasury filed a land registration suit, claiming that the Syriac Orthodox monastery did not legally own the land and pay taxes for it. In July, the Supreme Court of Appeals ruled in favor of the treasury. Mor Gabriel now must appeal to the European Court of Human Rights if it hopes to retain the property.

10 Court reverses approval of insanity plea

A divided New Jersey Supreme Court reversed an appeals court decision to give Boyce Singleton a new trial because his jurors were never instructed to consider an insanity defense based on his religious beliefs. Singleton, who claims God told him to kill his pregnant girlfriend Michele Cazan in 2005, pled temporary religious insanity. However, the majority opinion stated Singleton was not entitled to the “deific command” defense because “the evidence does not clearly indicate that he failed to appreciate that killing Cazan was contrary to society’s morals.” Two justices concurred but argued that religious insanity defenses should be rejected entirely, because they “invite a defendant to exploit a core value of our society, respect for the religious beliefs of others, for tactical advantage.”



Full Disclosure: Vineyard pastor Alex Van Riesen, adopted at birth, wishes he'd known his birth parents better. So he and his wife, Susan (right), allow their adopted daughter, Hope (left), regular contact with her birth mother.

ADOPTION

Opening the Adoption Files

Secrecy gives way to relationships with birth mothers. By Ken Walker

When Hope Van Riesen turns 7 years old on November 1, she will celebrate with her adoptive parents and siblings in Palo Alto, California. That week, Hope will also see her birth mother, Miranda Wang.

With help from Bethany Christian Services, Wang arranged an agreement with Alex and Susan Van Riesen during her pregnancy that enables her to maintain a presence in Hope's life. Seeing Wang three or four times annually assures Hope that her birth mother loves her, say the Van Riesens.

A recent report by the Evan B. Donaldson Adoption Institute, which studied 4,400 recent adoptions from 100 agencies, estimates that more than half (55 percent) of U.S. infant adoptions are now open or "fully disclosed," involving ongoing, direct contact between birth parent and adoptive family. Only 5 percent remain "closed" or confidential.

"Openness in adoption is fast becoming the norm within the United States," noted the report.

Most adoptions became closed after the 1930s. Carol Demuth, a supervisor with Dallas-based Buckner International, attributes this to a desire to protect out-of-wedlock children from societal scrutiny.

But this admirable goal had unintended consequences.

"People were still returning to agencies and had questions about their birth family and why the adoption took place," she said, speaking from firsthand experience. Although grateful her single, 17-year-old mother placed her for adoption, Demuth said the forced separation left her with many questions.

Buckner migrated to open adoptions in 1995 after a decade-long transition.

"We see it as a good thing," said Bethany president Bill Blacquiére. About two-thirds of the agency's adoptions are now open, and the rest

have mediated contact via photos, text messages, or Facebook posts.

However, open adoptions have their challenges. Sometimes one party violates the terms of pre-birth agreements, or both parties struggle to negotiate frequency and type of contact. Differing socio-economic standards, lifestyles, and values can cause conflict. Sometimes a birth mother seeks financial help, further straining relations.

"That's why it helps to have an agency involved," Demuth said.

Christian families tend to embrace open adoption more, said Demuth, who has worked for both faith-based and secular agencies. They are more open to viewing parenting as stewardship, showing hospitality to strangers, and trusting God to work out the challenges involved, she said. "[They] see that both [sets of] parents are part of God's plan for a child's life."

Together for Adoption executive Jason Cornwell sees the trend as good for children since it helps remove the stigma often associated with adoption. Benefits include children's awareness of their background, medical history, and reasons for their adoption—which helps prevent feelings of rejection.

"The child is only going to feel as good about their birth parents as their [adoptive] parents do," he said.

Phillip Wurster, director of Spirit of Faith Adoptions, also sees this as positive for birth mothers.

"In the past, the last thing [a mother] would see was that infant leaving her arms," he said. "She'd have no clue as to what happened to that child. That wasn't very healthful."

However, seminary professor Russell Moore—who, in the process of adopting two sons, became a leading evangelical advocate for adoption—said most people have little choice in "open or closed" questions. "In some cases, particularly international adoptions, the situation is by necessity closed because the birth parents cannot be found."

GO FIGURE
Denominations
12 million
Worldwide membership of the United Methodist Church
+68,341
Change in African membership in 2011
-71,971
Change in U.S. membership in 2011

United Methodist News Service

Paris Problem

Churches multiply but lack space. By Allison J. Althoff

As more than 100 Haitian evangelicals danced and sang on Easter Sunday, the floor caved in at their makeshift church north of Paris. The deaths of a 6-year-old girl and 47-year-old woman who fell through the second story of the rented house in Stains were a tragic sign that Christian gatherings have outgrown available space in the secular French capital.

"Many immigrants that come from French islands and territories are fervent in their religious expression," said Gilbert Bilezikian, a pastor and former Wheaton College professor born and educated in France. "[They] cannot gather without making a lot of noise, so it is difficult to find places to meet."

Of the nation's 1.6 million Protestants, 460,000 now identify as evangelicals amid heavy immigration from Francophone nations. Last year, their churches nearly tripled from 769 to 2,068, according to the French National Council of Evangelical Churches (CNEF).

However, cash-strapped congregations—immigrant or otherwise—are having difficulty finding worship space that meets safety standards.

"Space is a very hard thing to find over here, and is very expensive," said Lorenzo Monge, founder and lead pastor of the Église de la Brie, a young church just east of Paris.

Thus many churches "outlaw themselves" by illegally worshipping in unsafe buildings, says Christian Willi, publisher of French magazine *Christianity Today* (unrelated to CT). "This [trend] is a real problem."

The problem lies in poor relationships with local authorities, according to CNEF. "Free exercise of religion . . . is hampered if evangelical communities do not have access to

suitable premises," states the group.

Meanwhile, many historic chapels with soaring steeples and gothic architecture are being demolished for lack of attendance amid rising upkeep and restoration costs.

Some historic churches rent their space. But the available time slots are no longer sufficient. Willi mentions a legislative proposal that churches be given special long-term leases in order to purchase property cheaply and pay its full value off over time.

CNEF, which represents approximately 75 percent of France's evangelicals, hopes to rectify the situation by promoting dialogue between churches and local authorities.

One case study: Monge, who took a part-time job with an IT company in order to connect with local leaders. "We [now] have a very good relationship with all of the mayors around."

After meeting for 18 months in places ranging from a Catholic presbytery to a city reception hall, the Église de la Brie recently succeeded in buying a warehouse to host services for its 140 congregants. ☩

HIGHER EDUCATION

Discipling the Masses

Christian colleges try massive online courses.

By Melissa Steffan

When Jon Craton enrolled in an online class on artificial intelligence last fall, he was just one of 160,000 students—a far cry from his previous experience at Taylor University. At the Christian liberal arts school in Upland, Indiana, 59 percent of classes have fewer than 20 students.

But his AI class, taught by Stanford University's Sebastian Thrun and Google's Peter Norvig, was the first course of its kind—a massive open online course (MOOC) offering expert-taught, elite-level classes free to anyone. Now, other leading

institutions are jumping on board, launching MOOC platforms such as Udacity, edX, and Coursera.

Christian colleges are embracing MOOC elements as well, though many schools remain concerned about sacrificing the benefits of in-person learning communities.

Dean of online learning Jeff Groeling says Taylor hopes to integrate MOOC elements into its existing 150 online courses in ways that stay faithful to its Christian commitments. "Christ disciplined people face to face," he said. "Granted, tech didn't exist then; but we're trying to follow Christ's model."

Students' in-class experiences often set Christian schools apart from competitors, says David Nystrom, provost at Biola University in Los Angeles. The school recently launched Open Biola, a MOOC-style platform that offers archived classroom content for free.

Nystrom says Open Biola, which differs from the school's for-credit online courses, embodies Jesus' teaching of "disinterested goodness," or giving without expecting anything in return. "We are doing this because we think that there's material here that could be of benefit for God's work worldwide," he said.

Other schools embrace a different vision. Liberty University, whose 82,000 online students make it the largest Christian university in the world, plans to expand internationally. But provost Ron Godwin said the school "[has] bills to pay" and does not plan to "give away education" or incorporate MOOCs.

Scott Hines, CEO of World Education University (WEU), plans to launch one of the first MOOC schools this fall. Although WEU is not affiliated with any religion, Hines, a pastor's kid raised in the instrumental Churches of Christ, says its social justice mission aligns directly with the teachings of Christ.

"We are not necessarily feeding the poor or giving them shelter," he

[continued on 16]

PASSAGES



Died Calvin Miller

Prolific author of popular theology, including *The Singer* trilogy, on August 19. The Beeson Divinity School professor was 75.



Died Nellie Gray

Longtime pro-life leader who founded March for Life, on August 13. She was 88.



Died Don Cole

Former Moody Radio personality and missionary to Angola, on August 4. The *Open Line* host was 89.

Briefing [from 15]

said, "but we are certainly giving something to those in poverty without asking anything in return."

However, as Taylor's Groeling points out, Christian transformation often happens in person-to-person interactions. He says the principle of large, online classes contradicts the school's emphasis on Christian discipleship. "[We've] really tried to understand the role of online in relation to the residential," he said. "[But] it's hard to get any farther away from an incarnational perspective than to have a class of 160,000 students." ➤

CHURCH LIFE UGANDA

Wedding Furor

Many church marriages declared illegal. By Isaiah Mbuga in Kampala

When Fred and Paula Buzu wanted to get married, they had to travel 25 miles from their local church to find a licensed one to wed them.

Independent churches in Uganda have surged in popularity over the past decade, while attendance at historic denominations, such as

Anglicans and Catholics, has plummeted. These new churches attract young people with their vibrant worship; thus they now conduct more weddings than older churches.

Weddings have long been a source of income for Ugandan churches. Historic churches typically charge 500,000 shillings (US\$200); independent churches charge less, typically US\$60.

But last year, tens of thousands of couples wed over the past decade found their marriages suddenly illegal when the government passed a June 2011 law restricting legal marriage ceremonies to a list of 2,000 churches. The East African nation contains 37,000 churches, according to Operation World.

The Uganda Registration Services Bureau says the law should improve record keeping and legal compliance. But clergy argue it is overly restrictive. For example, marriages can only be performed indoors in permanent structures.

Pastor Micheal Okwakol, president of the All Africa Baptist Fellowship, went through the long, expensive process to obtain a license for his Agape Baptist Church in Kampala. This included funding a bureau visit (US\$250) and paying

DISCUSSION STARTER Worship

Researchers from the University of Washington recently argued, based on an analysis of existing studies, that megachurch worship creates a spiritual "high" that draws participants back again and again. Interviews with 470 attendees at 12 churches revealed a common sense of euphoria; lights, video cameras, and projectors contributed to the experience.

US\$400 for the license itself. "Village churches cannot afford to spend such money," he said.

Pastor Micheal Kyazze of Omega Healing Centre conducted a mass wedding this year of 220 couples in Mityana because none could raise the money for an official wedding.

Kyazze thinks the bureau is being unfair to independent churches. "How can you say that weddings conducted in a [historic] church are better than those conducted in a new church?" He believes that since many political leaders attend historic churches, they are being used to pressure charismatics to return to their old denominations.

For now, the validity of more than one million marriages conducted over the past 10 years still hangs in the balance. Couples cannot apply for family loans or receive visas if their marriages are not legal.

This, not theological concerns, is prompting churches to get licensed, explains Simon Peter Emiau, leader of the Evangelical Fellowship of Uganda. "If people are made to believe that a religious marriage without civil recognition is incomplete, then churches have to find ways of getting licensed to conduct 'complete' weddings." ➤

UNDER DISCUSSION Topics in the current debate.

compiled by Ruth Moon

Is megachurch worship addictive?

YES

"Worship services are addicting because worshipers believe they are experiencing God. They don't have a problem saying God is like a drug. They want and need to regularly experience God, and the megachurch worship service is a primary means by which they do so."

KATIE CORCORAN
sociology Ph.D. student,
University of Washington

"Being stirred up or 'high' are words that mean getting involved. The intention of a worship service is to focus people's attention on religious matters and to get them stirred up to be concerned about things. Churches that never stir anyone up don't last long."

RODNEY STARK
co-director, Baylor Institute for Studies of Religion

"It can be. It is dangerous to engineer a certain kind of experience—to equate true spirituality with exuberance, but not contemplation. But similar temptations can affect any type of church, and some megachurches are working to resist this kind of narcissism."

JOHN WITVLIET
director, Calvin Institute of Christian Worship

"Ecstatic worship can be positive, nurturing the emotive side of God's relationship with us. But when ecstasy begins to dictate theology, or suggest normative behaviors, we risk falling off the plateaus of orthodoxy and orthopraxy."

JAMES HART
president, Robert E. Webber Institute for Worship Studies

"It can be attractive. But 'addictive' sounds like someone loses the ability not to participate. If someone decided they had no interest in God, they would probably give up the 'high' and decide not to go any more. Actual love for God is a crucial part of wanting to worship."

LESTER RUTH
professor, Duke University Divinity School

"Collective excitement at a megachurch could be more intense than in a smaller but equally vital service. However, calling any worship addictive and drug-like seems to me to be overstating the dynamics of worship and inauthentic to the attendees' experience."

SCOTT THUMMA
professor, Hartford Institute for Religion Research

NO



Lost and Found: Widow Constance Kyalimpa nearly lost her home and land after her husband's death. About half of the world's widows live in chronic poverty.

MISSION UGANDA/RWANDA

How Not to Care for Widows

After her husband's death, a typical East African widow may face property theft or eviction. But faith-based advocates are turning the tables. By Sarah Eekhoff Zylstra

It's an ancient story that still plays out today, especially in sub-Saharan Africa where, in 2010, 20.9 million widows struggled for survival, according to new research from the UK-based Loomba Foundation.

Western Christians seeking to help the poor in Africa give enormous attention to AIDS and the plight of orphans. But mission and aid workers are discovering that one of the biggest problems is land rights for widows.

When Saddleback Church in Orange County, California, sent church members around the world in 2004 to ask native populations what their biggest needs were, they consistently heard the same

complaint, especially in Rwanda: widows were losing their land.

In interviewing judges—including those on the Supreme Court—and lawyers, pastors, and denominational heads, land grabbing, along with physical and sexual violence toward women, always topped the list of urgent concerns.

"We looked at the laws relating to land and women and found that one of the laws had just been brought into the 21st century," said Saddleback attorney Vance Simonds. Rwanda adopted a new constitution in 2003, and for the first time, women were allowed to inherit property. "Women and children had been considered chattel," he said. "Their rights were now set down in the laws. Women could inherit property."

The trouble is that the laws aren't being enforced, and not just in Rwanda. In Uganda, "[There] is a set of laws from the constitution on down that do require equal access to land and allow women to own, inherit, buy, and sell land," said Jesse Rudy, International Justice Mission (IJM) field director in Kampala, Uganda. "In practice, that doesn't happen."

Rudy likens these laws to a building full of antiretroviral drugs, made useless without any syringes. "They aren't getting the laws to the people who need them the most. The implementation level is not an effective enforcement of the law. People don't know or understand the law."

Tim Hanstad, CEO of Landesa—an organization that partners with governments

and local churches and charities to secure land rights for poor families worldwide—says this problem has been around since the Old Testament period. Hanstad cites the Book of Ruth: “It’s a story of Naomi—Ruth’s mother-in-law—who is a poor widow. She no longer owns her husband’s land. She is unable to redeem it herself and goes elsewhere.”

exchange for using it. The plan worked until her stepson disappeared with the motorcycle, leaving her with no source of income.

Meanwhile, Paul’s uncle was trying to sell the land to foreign investors, who wanted to build a factory. The uncle claimed the land belonged to him and to Paul, and since Paul was dead, the land reverted to him.

When 26-year-old Constance Kyalimpa’s husband Paul died of AIDS, his family immediately asked her to leave her five children with them and go away, explaining that because she didn’t belong to their tribe, she had no right to her husband’s land or possessions.

A FAMILIAR STORY

The struggle for a widow to hang on to her land follows a somewhat predictable pattern after a husband’s death. His family will tell her, sometimes at the funeral, to leave. Rudy said, “Everything she has relied on to support her is gone and has actually turned on her.”

Being evicted from the land is a terrifying, desperate experience, but women don’t give up their husband’s home or land without a fight. Rudy said, “Clients know what the consequences of leaving are. Starvation and death are on the other side of leaving their house.” More than half of African widows—55 percent according to one research report—face pressure to leave their land after their husband dies.

A widow cannot easily go back to her home village. Hanstad said, “Women in these situations are often forced into desperation, which often leads to risky behavior.”

When 26-year-old Constance Kyalimpa’s husband Paul died of AIDS in Uganda, his family immediately asked her to leave her five children with them and go away, explaining that because she didn’t belong to their tribe, she had no right to her husband’s land or possessions.

Then his family began to take things from her, such as Paul’s cows. They threatened to take Paul’s motorcycle, but one of his brothers offered to pay Kyalimpa in

Kyalimpa sold her goat to get enough money to travel into the city, where she reported what was happening to the administrator general. (When someone dies without a will, this national office ensures that no one takes or gives away property of the deceased without legal authority.) The office wrote letters to the business developer, who promised to wait for Kyalimpa’s consent before purchasing, and to Paul’s family, who paid no attention.

If the widow hangs on—and she generally does—the measures may turn violent. Rudy recalled clients who “have had their homes pushed in on them when they were asleep” or “whom perpetrators have tried to bludgeon to death with a brick.” Crops are slashed or burned at night. The family is beaten until they agree to leave or they are threatened with a machete.

When Kyalimpa’s stepson discovered she was challenging the sale, he threatened to cut her, and he began carrying around a machete.

“I used to get in the house early and go to bed very early,” she said. “I was scared.”

Then the counselor from Kyalimpa’s AIDS support organization told her that a respected leader would come to teach widows how to keep their land. “That night I did not sleep,” she said. IJM put her in touch with the proper authorities, called everyone involved, and brought in surveyors to establish boundaries around

Kyalimpa’s six acres. Eventually, she acquired a deed to the property.

IJM helped Kyalimpa put her children back in school and loaned her money to rear pigs. She also began to earn money making beads through the Bead for Life organization. She is building tenant houses on her land, which she will be able to rent out. Kyalimpa came from a Catholic background, but her encounter with other Christians through IJM introduced her to Jesus, she said. She now attends Zion Lutheran Church.

“IJM resurrected me,” she said. “They got my bones and covered them with flesh.”

WHY THE LAND?

Land insecurity has larger implications for the poor. “We in the West often underestimate the close relationship between . . . right to land and poverty,” Hanstad said. “It is often not understood that three-quarters of the world’s poorest people live in rural areas. Landlessness is the best predictor of poverty in many places.”

Land insecurity is also telling in agricultural productivity and yield gaps, which refer to how nearly farmers reach the physical potential of the land they’re working. “Africa as a whole is using well under half, more commonly about 25 percent, of the potential of that land,” said Hanstad. “One of the reasons for that is because the people who are actually farming the land don’t have the long-term security, and incentives that go with that, to make long-term productive investments in the land. That’s a land tenure issue.”

It’s a serious problem. The women, who have the most tenuous grip on the land, are producing 60 to 80 percent of the food in sub-Saharan Africa, according to the Food and Agriculture Organization (FAO) of the United Nations.

The underproductivity of the land is also a major reason behind the so-called “land grab” of recent years. Global demand for food and bio-fuels is causing global investors to search for unused or underused land. In all of Africa, nearly 148 million acres—an area the size of France—was purchased or leased by foreign companies or governments in 2009 alone. Seventy percent of that land was in sub-Saharan Africa.

The squeeze on the land has pinched women the hardest, since fewer of them own titles to land and many are left out of land inheritance. “Women are certainly being disproportionately affected,” Hanstad said. “Even when some compensation is given, it’s the male head of household who receives that compensation and controls it.”

Forcing out widows and weaker owners is made possible by Africa’s struggle to document land ownership—something that has been going on since colonization, said Sandra Joireman, international relations professor at Wheaton College in Illinois. Joireman specializes in property rights and legal development in previously colonized countries.

She explains that in much of Africa, there were usually two systems of land rights, something that was carried over even when the countries began to claim independence. “We get this dual system of property rights that continued, except it is no longer the subject and the colonizer. It becomes the wealthy people in cities who have formal rights, and the rural, less-educated people who have customary rights.”

The biggest difference is that formalized land can be bought, sold, or inherited, while customary land reverts back to the community (the family or the chief) after the landowner dies, she said.

“It means you can’t decide to sell your land and move to the city,” Joireman said. “You also can’t mortgage your house to start a business. No bank will ever give you a loan.” More than 90 percent of land in Africa is still outside the formal legal system, according to the FAO.

A 2012 study released by the Organisation for Economic Co-operation and Development revealed that children who live in countries where women lack the ability to own land are on average 60 percent more malnourished than children in countries where women have some or equal access to land.

“If [widows] have more security in the land, they’re more likely to steward it better, more likely to make long-term investments, more likely to access credit,” Hanstad said. This leads to a more productive agriculture, which leads to a more productive economy. In countries where

women have equal access to land, agriculture yields go up by 20 to 30 percent, according to the FAO.

FIRST LINE OF JUSTICE: CLERGY, ELDERS

Progress is being made to document ownership, through projects like Rwanda’s land tenure regularization program. The primary goal is to issue titles to every landholder in the country. A World Bank research group found that two and a half years after implementation, the program had improved access to land for married women.

In Uganda, IJM pressed officials to enforce existing laws, enabling 529 victims to regain their property. The office handles between 80 and 100 cases at any given time, so in response to the demand, IJM will open a second office this fall in northern Uganda’s Gulu region.

In Rwanda and Kenya, Landesa is working on structural changes, to define and clarify the rights that exist for women, and creating a property rights regime to back them up. “Part of that structural solution is changing formal laws—where it’s needed—to give not only women equal rights to land, but to better clarify the rights that exist,” Hanstad said. After understanding the local customs, Landesa works to change the laws in ways that can formalize and legally protect women’s rights to land, he said.

But changing the law, while necessary, often isn’t sufficient, he said. The first line of justice isn’t the courts—it’s the clergy, elders, and tribal leaders. They are the ones to help women, who are poor and unable to access courts, explains Landesa spokesperson Rena Singer.

“Traditional elders determine everything from inheritance disputes to whether a girl goes to school and domestic violence.”

Educating those elders about the law turns them into advocates for women, Singer said. “The elders tell the men, ‘You’d better put your wife’s name on your title, for your kids,’” she said. “It’s effective.”

Educating clergy can have the same effect, Saddleback attorney Simonds said. Pastors are present and influential at critical times in a woman’s life—the wedding, her children’s births, the death of her

husband. Saddleback has been working informally with IJM to understand the laws and pass that knowledge on to pastors, he said.

“Whether talking about HIV or clean water or literacy or land grabbing, it’s always about letting the pastor be the center,” he said. “You can go to little villages all over the world and you might not see a fire department or a city hall or even a grocery store, but you’ll see a church.”

Two hundred of Saddleback’s network of 2,200 pastors in Rwanda have been trained through an education curriculum to protect widows from land grabs. (A video is under development in order to speed up the training and to reach more pastors.)

Pastors are taught about the principles of the law, how to make very basic wills, and how to preach a funeral sermon that exhorts the family to care for the widow and fatherless. They also learn about official marriage licenses, birth certificates, and wills, all of which can stand between a widow and the loss of her land.

“We teach the pastors the critical importance of getting married in the church and being recognized by government authorities,” Simonds said. If there aren’t verification papers, a government might recognize the brother’s rights over the widow’s claim.

Documenting a child’s birth is also crucial, so that the rights of the woman and her children will be established before the husband dies, Simonds said. “Throughout the Bible there are implications that we should care for the widows and fatherless,” Simonds said. “One of the things we try to do for pastors is make the bridge.”

It’s hard to imagine that people who should be the guardians of widows and orphans are the very ones preying on them, he said. “It’s a meaningful quest we’re on,” Simonds said. “Christ himself said in Luke 20, ‘Beware of the teachers of the law. . . . They devour widows’ houses and . . . will be punished most severely.’ What else could that mean other than land grabbing in the sense that we’re talking about right now?”

Sarah Eekhoff Zylstra is a freelance writer based in Chicago. With additional reporting by Esther Nakkazi in Kampala, Uganda.



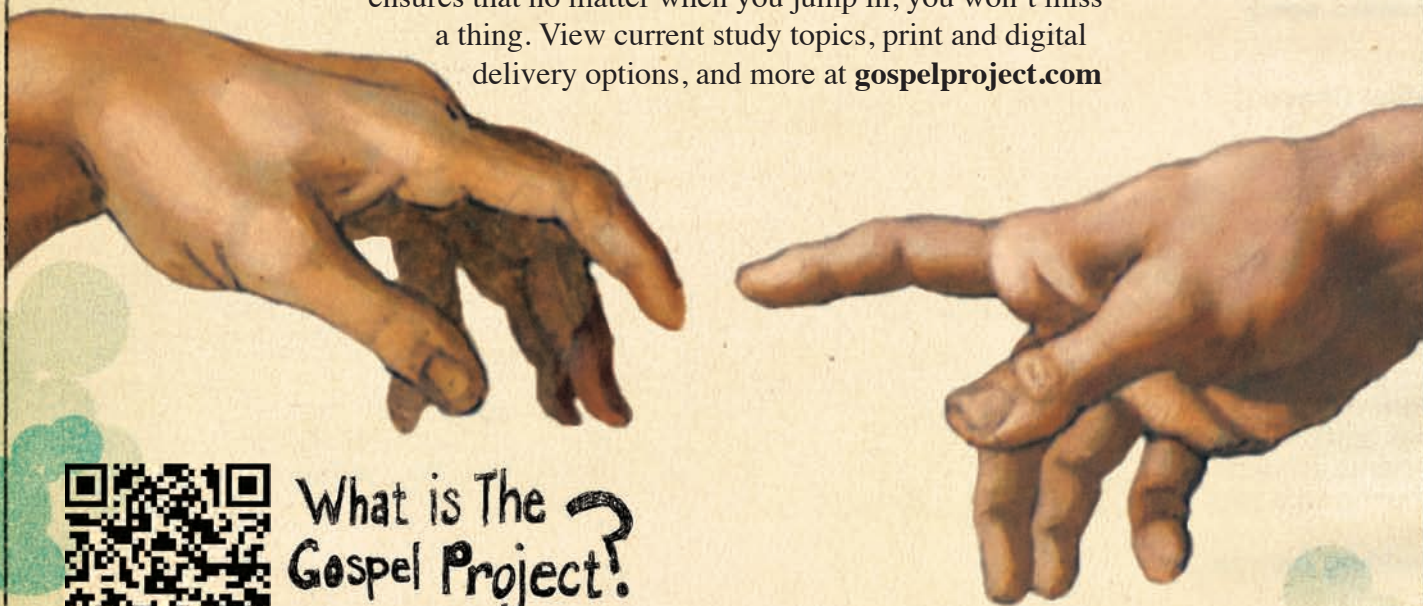
THE STORY IS WAITING.

The Bible is more than just stories. It has poetry, history, codes of law and civilization, songs, prophecy, letters—even a love letter. When you tie it all together, something remarkable happens. A story is revealed. One Story. The Story of redemption through Jesus.

His
Story →

Jump in.

The Gospel Project immerses all ages in the gospel from Genesis to Revelation. This ongoing, three-year curriculum ensures that no matter when you jump in, you won't miss a thing. View current study topics, print and digital delivery options, and more at gospelproject.com



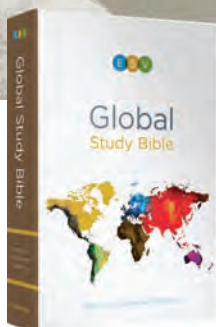
What is The
Gospel Project?

Scan the code
to find out.

800.458.2772 | facebook.com/thegospelproject | twitter.com/gospel_project | gospelproject.com

BUY 1 ↔ GIVE 1

Buy a *Global Study Bible*
and grant free online access
to someone in need.

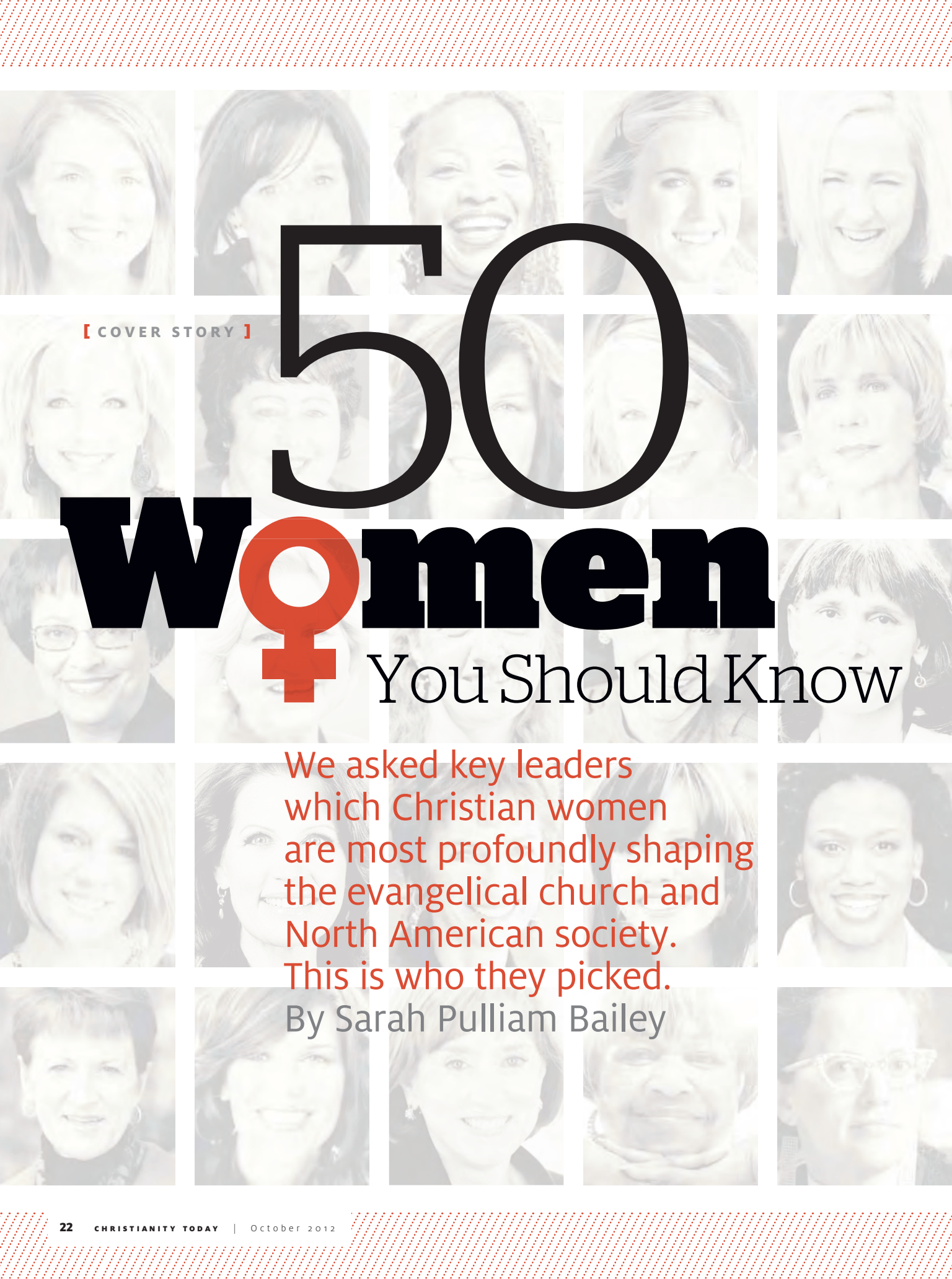


Global Study Bible

The ESV *Global Study Bible* connects you to the worldwide church. With study notes, the global message of each book, and articles from international contributors, the *GSB* will help you understand God's Word and apply it to a global context. **Available October 2012.**

Learn more at www.GlobalStudyBible.org

 CROSSWAY



[COVER STORY]

50 women You Should Know

We asked key leaders
which Christian women
are most profoundly shaping
the evangelical church and
North American society.
This is who they picked.

By Sarah Pulliam Bailey

CHRISTIAN WOMEN who want to pursue influential roles in politics, the church, and other sectors of public life in the United States and Canada have never before had more opportunities to do so. As the following profiles in our cover package show, they are taking advantage of those opportunities in spades. It's not just a golden moment for Christian women, of course, but for the entire church, as we benefit from the fruit of their manifold gifts.

Not that long ago, this cover package would have been inconceivable. But that isn't to say that Christian women had no influence in church and society before 2012. It was women who formed the Philadelphia Female Anti-Slavery Society in 1833. Harriet Tubman, a Christian who escaped slavery, went on to lead an influential movement within the Underground Railroad.

Methodist Frances Willard led two million members worldwide in the temperance movement more than a century ago, influencing many to support women's suffrage as a "weapon of protection to her home and tempted loved ones from the tyranny of drink." The movement also started kindergartens, passed child labor laws, and in the 1870s created the first daycares for the children of working women.

Today evangelicalism continues to feel the effects of women's leadership. In the 1940s and '50s, Henrietta Mears, a dynamic Christian educator, shaped the church's future in powerful ways, discipling a number of future evangelical leaders, including Bill Bright, founder of Campus Crusade for Christ.

Women writers have played a particularly important role in evangelicalism. Rosalind Rinker's *Prayer: Conversing with God* changed the way evangelicals prayed together. Before Rinker, many believed that prayer should be in the King's English, spoken formally, as if addressing a monarch. The idea that Christians could talk to God as a friend, conversationally, was Rinker's radical idea that is now commonplace.

Tensions remain—and in some ways are exacerbated—as women pursue leadership in many spheres. Denominations and particular churches continue to argue about the appropriate role of women—whether they can teach men or be ordained, for example. Others debate how to best understand Scripture's description of the role of women in marriage. Some raise concerns that by recognizing women who find a voice in the public sphere, we may be subtly denigrating the work of stay-at-home

mothers. (This would be true only if one believed that public work was intrinsically more valuable than private, which would be hard to defend if one really believes the meek are blessed.)

In some key respects, though, the distinction between public and private, between professional career and mothering, is being blurred. Many stay-at-home moms have become publicly influential as they blog from their farmhouses, tweet from grocery stores, or phone in a conference call while watching a 2-year-old.

The causes and subtleties of Christian women's new-found public influence will have to wait—it's a topic that deserves careful analysis. In this issue, we simply want to highlight, indeed, celebrate, the simple fact of this new development, as women's leadership gifts are changing the life of the evangelical church and North American society in remarkable ways.

THE LIST

A few years ago, *Christianity Today* associate editor Kate-lyn Beaty and I brainstormed the number of Christian women in public life, coming up with just a few names for a Her.meneutics piece. We noted obvious names like Bible teachers Beth Moore, Joyce Meyer, and Anne Graham Lotz, but were discouraged when we tried to pinpoint influential Christian women in other arenas.

Since then, with the help of several influential Christian leaders, we began paying closer attention to women who have risen to leadership in various sectors. We began noting how women have entered into prominent political, business, or other leadership positions, while others have also been paving the way in the arts, education, and ministry.

To create this list, we asked dozens of evangelical leaders to identify Christian women in North America whom evangelicals (both men and women) admire and who are shaping the life of the church and culture in significant ways. We tabulated the results, and ended up with 50 that clearly stood out. We decided to profile a few of these women, especially those whom we feel readers should know more about (and who have not already been profiled in *CT*). As with any list, readers (like the editors) will argue about who should be included and who should not. This list is hardly the last word, but it recognizes the growing public role of Christian women in our movement and culture, and suggests the ways they are shaping our future. ☩

Sarah Pulliam Bailey is online editor for *Christianity Today*.



JENNIFER WISEMAN ASTRONOMER

Jennifer Wiseman's affection for astronomy began with late-night stargazing walks with her parents on their Arkansas farm. Today, Wiseman is an astrophysicist, public speaker, and one of the country's top leaders on science policy.

On the scientific side, she earned her Ph.D. in astronomy from Harvard University studying how stars are formed. After research fellowships at the National Radio Astronomy Observatory and the Johns Hopkins University, she joined NASA in 2003, where she now serves as senior project scientist for the Hubble Space Telescope, perhaps the most recognized and accomplished telescope in the world.

In the area of policy and public discourse, Wiseman served as a Congressional Fellow, and she became the director of the Dialogue on Science, Ethics, and Religion for the American Association of the Advancement of Science (AAAS) in 2010. AAAS launched the dialogue program in 1995, recognizing that as cutting-edge science increasingly raised ethical and religious questions, better communication was needed between scientists and religious communities.

In her spare time, Wiseman speaks widely on the relationship between science and faith. "I encourage a natural sense of awe, curiosity, praise, gratefulness, and humility as our first shared response to the great scientific discoveries of our time." —Catherine H. Crouch, Swarthmore College

KATHARINE HAYHOE

Katharine Hayhoe is an atmospheric scientist, political science professor, the director of the Climate Science Center at Texas Tech University, and CEO of ATMOS Research, a scientific consulting group. She also serves as an expert reviewer for the Intergovernmental Panel on Climate Change, and coauthored *A Climate for Change* (FaithWords).

BONNIE WURZBACHER

Bonnie Wurzbacher, retired senior vice president of Coca-Cola, brings her business expertise to bear as she consults and serves as a board member at Cbeyond, the Dennis Hastert Center at Wheaton College (Illinois), 4Word Women, and Columbia Theological Seminary.

DOROTHY CHAPPELL

Dean of natural and social sciences at Wheaton College, Dorothy Chappell has spent more than two decades in administration and teaching in Christian higher education. She has received awards for teaching, and has researched genetics, ethics, and biochemistry. She is the coauthor of *Not Just Science: Questions Where Faith and Natural Science Intersect* (Zondervan).

TRACEY BIANCHI

Integrating motherhood and justice advocacy, Tracey Bianchi champions environmental care and supporting women in developing countries. She authored *Green Mama* (Zondervan) and *Mom Connection* (Baker), and serves on the pastoral staff at Christ Church of Oak Brook (Illinois).

NANCY SLEETH ENVIRONMENTAL ADVOCATE

By outward appearances, Nancy Sleeth is an unassuming Kentuckian with her straight, blackish hair and a glimmer of gray. She wears plain colors and a touch of makeup. Yet a deeper look reveals she's anything but ordinary. With her husband, Sleeth cofounded Blessed Earth, which addresses environmental concerns on Christian grounds. Her recent book, *Almost Amish* (Tyndale), asks Christians to consider adopting a simpler, more sustainable life.

After her husband gave up his medical practice, the Sleeths sold their New England home, moved to Kentucky, reduced their family's footprint, and began sharing a creation care message in churches.

"Our homes reflect our values," Sleeth says. "They reflect who we are inside and what we hold most precious."

The ministry has mobilized 12 divinity schools to "go green" and integrate creation care into their curricula. By targeting future pastors, Sleeth has become a quiet force among evangelicals on creation care and simple living. "How can we see the face of God in still waters and green pastures when we are chronically refreshing the screen?" she asks. —Jonathan Merritt, author, *Green Like God*



WISEMAN • SCOTT SUCHMAN SLEETH • DAVID STEPHENSON



MAVIS STAPLES GOSPEL SINGER

When Mavis Staples sings, her deep, spiritual voice soothes wounded souls and brings hope to those facing challenges. The words to “I’ll Take You There,” the 1972 hit made famous by Staples and her family, the Staple Singers, were a healing balm for a fractured nation. The Vietnam War and the volatile 1960s had just ended—a decade highlighted by strife and the civil rights movement. Staples and her family sang in the middle of it. Her father, Roebuck “Pops” Staples, befriended Martin Luther King Jr., whom the Staples family often joined for rallies and marches, singing freedom songs like “Long Walk to D.C.” and “Why Am I Treated So Bad?”

Long after Pops died and the Staple Singers faded, Staples kept making music—three albums in the 1970s, three in the ’80s, two in the ’90s, and four in this millennium. Her most recent, *You Are Not Alone*, won a Grammy for Best Americana Album in 2010.

Her music remains focused on love, hope, and justice. Over many decades, she has helped introduce the gospel to millions.

“People need to know that even though they may not be able to change their circumstances, they themselves can be changed,” she told CT. “Prayer changes things. God changes things. And if you’ll let him, God is able to carry you through.” —*Tamela Mann, actress and gospel singer*

ROBERTA GREEN AHMANSON

Philanthropist and arts patron Roberta Green Ahmanson’s Fieldstead and Company funds several faith-related groups, such as the Museum of Biblical Art, the Discovery Institute, and Biola University. Ahmanson coauthored *Islam at the Crossroads* (Baker).

SARA GROVES

Seven-time Dove Award nominee Sara Groves is an advocate for Food for the Hungry and International Justice Mission, and is on the board of directors for John Stott Ministries. With her husband, Groves recently opened the Art House in St. Paul, Minnesota, a gathering place for discussing faith and the arts. Her latest album is *Invisible Empires*.

ROMA DOWNEY

A two-time Emmy Award and Golden Globe nominee, Roma Downey played Monica on *Touched by an Angel* (CBS) for a decade. A producer for the History Channel’s upcoming *The Bible*, Downey is also the author of the children’s book *Love Is a Family* (HarperEntertainment). As a philanthropist, she is a spokesperson with Operation Smile, a charity that provides surgeries for children with cleft lip and palate.

JORDIN SPARKS

At 17, Jordin Sparks became the youngest winner of *American Idol*, continuing on in the mainstream as a pop and R&B recording artist. Sparks has been involved in fighting malaria in Ghana and helping earthquake victims in Haiti. She’s a VH1 Save the Music Foundation Ambassador, which advocates for music education in schools.

BETHANY HAMILTON PROFESSIONAL SURFER



Bethany Hamilton’s story of overcoming tragedy with the help of her faith and family has given one of the top professional surfers a certain cachet among evangelicals. At age 13, she lost her left arm after being attacked by a shark. But within three weeks, she was back in the water, and she slowly learned how to get up and balance without the use of her arm.

“God gave me a sense of peace about it, because he’s not going to allow anything that he doesn’t think you can handle,” she says.

Hamilton’s story has been the subject of many books and a 2011 film, *Soul Surfer*. The Kauai resident founded Friends of Bethany Foundation, an evangelistic organization dedicated to helping shark attack survivors and amputees. “There were frustrating times and times of uncertainty,” Hamilton said. “But I kept coming back to the basics: Lord, what do you want me to do?”

—*Shawn Johnson, 2008 Olympics gymnast*



ANN VOSKAMP AUTHOR AND BLOGGER

As a Canadian farmer's wife and homeschooling mother of six, Ann Voskamp presides over schoolwork and an unending pile of laundry. She also maintains a popular blog and contributes to Laity Lodge's *The High Calling* site. In 2011, Zondervan released her first book, *One Thousand Gifts: A Dare to Live Fully Right Where You Are*, which quickly became a *New York Times* best seller, with *Publishers Weekly* describing her as a "publishing phenom."

Since then, Voskamp has been in demand in media and has appeared on television, radio, and the conference circuit, including Women of Faith. Her book and talks respond to the conundrum of the biblical injunction to "rejoice" in a broken world. Voskamp has found joy through gratitude, leading her

readers into the practice of seeing and recording glimpses of God, "flaming bushes" in the everyday moments of life. Voskamp blends raw memoir with a contemplative, poetic style she calls "prosetry," enriched with quotes from such notables as C. S. Lewis, Henri Nouwen, and Annie Dillard.

"How do you rejoice in a world where babies die and diagnoses startle and your life can be upended in a moment?" Voskamp asks. "Where in the world, in all this world, do we find joy?" Voskamp's own reflection on her meteoric and improbable fame reveals the humility that permeates her work and her presence. "When you know you are so broken and something is entirely in spite of you, it lays you right low," she told *CT* in an e-mail.

MARILYNNE ROBINSON

The Pulitzer Prize-winning author of *Gilead* (Saint Martin's Press), Marilynne Robinson is a famed novelist and essayist. Influenced by John Calvin, Emily Dickinson, and Henry David Thoreau, Robinson published her first novel, *Housekeeping* (Farrar, Straus Giroux), in 1980. Her 2008 novel, *Home* (Macmillan), won the Orange Prize for Fiction.

ELISABETH ELLIOT

The widow of martyred missionary Jim Elliot, Elisabeth Elliot has written what have become staple books in many evangelical homes. She is the author of over 20 books, including *Shadow of the Almighty: The Life and Testament of Jim Elliot* (HarperCollins) and *Passion and Purity* (Revell).

LAUREN WINNER

A professor of Christian spirituality at Duke Divinity School, Lauren Winner writes and lectures widely on Christian practice, the history of Christianity in America, and Jewish-Christian relations. Her books include *Real Sex* (Brazos) and, most recently, *Still: Notes on a Mid-Faith Crisis* (HarperOne).

LUCI SHAW

Author of 10 volumes of poetry, Luci Shaw has been a writer in residence at Regent College (Vancouver) since 1988. She lectures on art and spirituality, the Christian imagination, poetry-writing, and journaling as an aid to artistic and spiritual growth. Her books include *Breath for the Bones* (Thomas Nelson) and *The Genesis of It All* (Paraclete). Shaw is poetry editor of quarterly journal *Radix* and poetry and fiction editor of *Crux*, a journal published by Regent.

Her followers on social media, numbering in the tens of thousands, describe her as "authentic," "pure-hearted," "tested by suffering," "a gentle spirit." In an age of acrimonious public discourse outside the church and much ego-driven sermonizing within, Voskamp quietly invites rather than incites. And as American women enter the fourth decade of (self-reported) declining levels of happiness, her invitation to practice *eucharisteo*, giving thanks, "right where you are," provides a needed goad and balm.

To be sure, poetic writing that stretches some metaphors has created controversy in some quarters. But none can deny her growing influence. —*Leslie Leyland Fields, editor, The Spirit of Food*

MARGARET FEINBERG AUTHOR AND SPEAKER

Margaret Feinberg's biblical knowledge, passion, quick wit, and turn of phrase have drawn in readers. And her emphasis on experiencing a personal relationship with God resonates with Christians from many persuasions. *The Dallas Morning News* has said, "She has a knack for leading us to an 'aha' insight or a reflective 'hmmm.'"

Feinberg is a relational teacher who longs to connect with her audience and welcomes interaction and feedback through her books and Bible studies.

While researching for *Scouting the Divine*, the book that put her on the radar, Feinberg spent time with a beekeeper, a shepherdess, a farmer, and a vintner. She asked them to comment on biblical passages, not from a theological perspective, but as experts in their trade. Along the way, she gained insight about how Scripture applies to life today and discovered answers to puzzling questions: Do sheep really know their shepherd's voice? How often does a grapevine need to be pruned? What does it mean for a land to be described as flowing with honey?

She writes of her experience feeling the first shearing, what a shepherdess considers the finest fleece. "For the first time in a long while, maybe ever, I had felt with my own hands what God desired from sacrifice," she writes. "In asking for the first fleece, God isn't asking for the biggest. He wants the smallest and the softest. He doesn't want more. He wants the best."

Feinberg turns exegesis into an art, delivering findings that invite the audience to touch, taste, smell, and see God's handiwork throughout the Scriptures and in their own lives. —Ed Stetzer, president, LifeWay Research

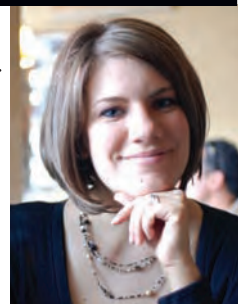
RACHEL HELD EVANS AUTHOR AND BLOGGER

Since starting her blog in 2007, the Dayton, Tennessee, native has tackled religious pluralism, *Love Wins*, biblical literalism, biblical inerrancy (the word *biblical*, for that matter), the earth's age, and gender (the focus of her second book, *A Year of Biblical Womanhood*, Thomas Nelson). Evans, who grew up in nondenominational churches in the South, regularly questions traditional evangelical stances. "We aren't looking for a faith that provides all the answers," Evans writes about fellow young Christians. "We're looking for one in which we are free to ask the questions."

"A period of intense doubt and questioning" led to her blog, a first book (*Evolving in Monkey Town*), and eventually leaving her local church, a decision Evans recounts in one of her most-read blog posts. (She and her husband tried unsuccessfully to start a house church last year.)

Evans's contrarian approach treads the path of many other "post-evangelicals," and her essays often read like Exhibit A for Barna Group's *unChristian*. With 1.2 million unique visitors to her blog in the past year, Evans is clearly striking a chord.

—Katelyn Beaty, associate editor, Christianity Today





BRENDA SALTER MCNEIL RECONCILER

In her racial reconciliation work, Brenda Salter McNeil tells the story of her friend “Sam,” her nickname for the unnamed Samaritan woman at the well in John 4. McNeil speaks of Sam as a broken, marginalized woman in need of forgiveness and healing. McNeil uses Sam as the first credible witness of the kingdom of God because Jesus intentionally crossed barriers. Jesus’ example stands at the heart of McNeil’s preaching, teaching, and consulting ministry of reconciliation. She calls the church, God’s harlot, to return to a right relationship with its first love, meanwhile calling people of different races, ethnicities, genders, and cultures to take the first steps toward reconciliation and justice.

“I want to suggest to you that Jesus is on trial,” she said in one sermon. “We, the church, are the people sent into the world to corroborate his testimony. We’re supposed to take the witness stand, and have enough credibility in how we do life together that people believe us. Amen?”

McNeil was propelled into national ministry after giving keynote addresses at the Urbana missions conferences. Her book *The Heart of Racial Justice* (IVP) challenges evangelical leaders and institutions to examine the impact of choices on racial, ethnic, and gender injustice in the church. Her work has shaped the policies of Christian colleges, universities, and seminaries across the country and the world. —Lisa Sharon Harper, director of mobilizing, *Sojourners*

CHRISTINE CAINE ANTISLAVERY CRUSADER



Christine Caine was so moved by girls being bought, sold, and raped for profit, she awakened in the night five years ago with a drive to fight for their rescue.

Caine and her husband founded the A21 Campaign to confront modern-day slavery in Eastern Europe. The campaign works with churches and government authori-

ties to prosecute traffickers, educate communities on prevention, and run shelters for victims. From caring for those who have been abandoned and exploited, to raising up hundreds of thousands of people on nearly every continent, Caine and her team are relentless in their pursuit of God’s passion for justice.

The Australian from Hillsong Church experienced childhood abuse and at 33 discovered she had been adopted. A regular at Catalyst and Women of Faith conferences, she represents a growing movement of Christians eager to combat trafficking. Her recent book, *Undaunted: Daring to Do What God Calls You to Do* (Zondervan), explores how God chooses the unlikely. “Jesus means for us to go and find and rescue the screaming because we are fearless and faithful,” she says, “because we know what it is to be lost and found.” —Bethany Hoang, *International Justice Mission*

BETHANY HOANG

Bethany Hoang directs the International Justice Mission Institute for Biblical Justice, aiding those caught in violent injustice. Hoang speaks and teaches across the country to explain the work of International Justice Mission and to coach international Christian leaders.

LYNNE HYBELS

Lynne Hybels, who started Willow Creek with her husband, Bill Hybels, is author of *Nice Girls Don’t Change the World* (Zondervan). Hybels has worked with ministries in Latin America and Africa to highlight justice issues, and she supports domestic immigration reform. She partners with grassroots peacemakers in the Middle East and Africa and started Ten for Congo to support Congolese victims of gender-based violence.

AMY SHERMAN

Amy Sherman is senior fellow at the Sagamore Institute for Policy Research, where she directs the Center on Faith in Communities. She is the author of six books, most recently *Kingdom Calling* (IVP). Sherman founded and ran an inner-city ministry in Charlottesville, Virginia, for six years and volunteers as a senior fellow with the International Justice Mission Institute for Biblical Justice.

JENNY YANG

Jenny Yang is the director of advocacy and policy for the Refugee and Immigration Program at World Relief, the service arm of the National Association of Evangelicals. Her research on immigrants led her to coauthor *Welcoming the Stranger: Justice, Compassion and Truth in the Immigration Debate* (IVP).



JONI EARECKSON TADA LIFE ETHICS ADVOCATE

Joni Eareckson Tada's best-selling autobiography, *Joni*, details her dive into the Chesapeake Bay that left her paralyzed. Even as a young girl, Tada became one of those rare people who, despite the difficulties—anger, depression, suicidal thoughts, and a severe crisis of faith—has testified to the deepest truth that God is present in the darkest of nights.

"The greater thing Jesus promises we can do is not the miracle, but the advancement of the gospel, reclaiming what is rightfully his," she told CT of her suffering. "God is not closing the curtain on suffering until there is more time to gather more people into the fold of Christ's fellowship."

Tada served on the National Council on Disability under President Reagan and the first President Bush, and has served on several boards and committees for religious organizations. She has written more than 70 books and has been honored with numerous awards, including honorary degrees from several institutions.

Her difficulties have only increased in her later years. For the past decade, she has faced chronic pain, and in 2010, she was diagnosed with breast cancer, though she is currently in remission.

Throughout it all, Tada's story has offered inspiration to millions far deeper and more lasting than the saccharine platitudes our quick-fix entertainment culture routinely suggests. —Charmaine Yoest, president, *Americans United for Life*

CONDOLEEZZA RICE

Under President George W. Bush, Condoleezza Rice became the first female African American Secretary of State. She is now a political science professor at Stanford University, where she previously served as provost.

SARAH PALIN

Former governor of Alaska, Sarah Palin was the first female Republican vice presidential candidate. Her book *Going Rogue: An American Life* (HarperCollins) has sold more than two million copies. Her social media and television appearances (her show, *Sarah Palin's Alaska*, broke a record for TLC) keep her in the public eye.

JEAN BETHKE ELSHTAIN

University of Chicago political philosopher Jean Bethke Elshtain has studied democracy, ethics, religion and politics, and international relations. Her political insights have helped her win many awards, fellowships, and memberships. She has written more than 20 books, including *Augustine and the Limits of Politics* (Notre Dame).

MICHELE BACHMANN

A 2012 candidate for the Republican presidential nomination, Michele Bachmann is the first female Republican member of the House of Representatives to represent Minnesota. A graduate of Oral Roberts University who was influenced by Francis Schaeffer, she became an early supporter of the tea party movement, founding the House's Tea Party Caucus. She is the mother of five children and has taken in 23 foster children.

KAY COLES JAMES MENTOR TO MINORITIES



The Census Bureau projects that by 2050, ethnic minorities will constitute the majority of the American population, a prediction Kay Coles James accepts with a sense of responsibility.

James founded the Gloucester Institute in 2007 to mentor minority students and professionals to create solutions to health care, Medicaid, economics, and public education. These are policy

areas she was responsible for during her 30-year career in the public arena.

James was the director of the Office of Personnel Management under President George W. Bush and a member of the President's Management Council.

"She creates warmth and an idea of 'solutionism,' getting the job done," said Andrew Wilkes, a faith and community relations

associate for Habitat for Humanity who was a member of her emerging leaders program. "She doesn't focus on who gets the job done. Rather, she emphasizes common ground and doesn't demonize any [political] side."

James has also served on the National Commission on Children and on Focus on the Family's board. Corporate agencies, academic institutions, and politicians still turn to her for insight to tackle deep-rooted issues. —Jasmine Young, editorial intern, *Christianity Today*

PRISCILLA SHIRER BIBLE TEACHER AND AUTHOR

Priscilla Shirer never intended to go into ministry. She aspired to be a broadcast journalist, studying communications at the University of Houston. She was once a CBS reporter and host. But as early as 1993, during her freshman year of college, her path to becoming a Bible teacher began to unfold.

At age 18, Shirer started speaking at Bible studies and events while interning with a Christian radio station. She received a master's degree in biblical studies from Dallas Theological Seminary (DTS) and went on to become the first African American to receive a doctorate from DTS.

"The Lord slowly weeded things out, saying, 'Priscilla—ministry, ministry, ministry,'" Shirer says. "My calling is ministry to women."

Even as she did not plan to pursue work in ministry, it became a natural progression from her upbringing as daughter of well-known evangelical preacher Tony Evans,

senior pastor of Oak Cliff Bible Fellowship. She married Jerry Shirer, a businessman who left the corporate world to pursue ministry alongside his wife. The parents of three boys, the couple works from home while leading Going Beyond Ministries, which focuses on expository Bible teaching.

"She has seen ministry from all sides," said Paige Greene, director of adult live events for LifeWay. "She has such a commanding presence on the platform, but she's utterly approachable at the same time."

Along with her teaching, Shirer has authored several books, including her most recent, *The Resolution for Women*, a resource connected to the creators of the movie *Fireproof*. Shirer offers a unique voice as the only African American female within LifeWay Women. Her LifeWay Bible studies include five video series, including studies such

as *One in a Million* and *He Speaks to Me*. Shirer, Beth Moore, and Kay Arthur occasionally speak together at events to create a wider appeal to women within the Southern Baptist Convention.

As a young mother working in ministry, Shirer connects with many balancing family and career; she uses illustrations from her own life to connect to larger scriptural points. The preacher's daughter with a magnetic blend is reaching a diverse demographic. —Trillia Newbell, freelance writer

CAROLYN CUSTIS JAMES

President of the Whitby Forum and founder of Synergy Women's Network, Carolyn Custis James encourages women to pursue their callings. Her many books include *Half the Church* (Zondervan) and *The Gospel of Ruth* (Zondervan).

ANNE GRAHAM LOTZ

Anne Graham Lotz, who founded the evangelistic nonprofit AnGeL Ministries, is a dynamic Bible teacher and evangelist. Infertility, miscarriages, and depression marked the early years of her marriage, but these experiences became the soil out of which her ministry grew. Her books include *Just Give Me Jesus* (Thomas Nelson) and *Expecting to See Jesus* (Zondervan).

JOYCE MEYER

Joyce Meyer's messages are carried on hundreds of television and radio stations through Joyce Meyer Ministries. She combines biblical insights with stories of being sexually abused as a child and her failed first marriage, teaching others how to relate to God in the midst of pain. She has written over 80 books, including *Eat the Cookie . . . Buy the Shoes* (FaithWords) and *Power Thoughts* (FaithWords).

KAY WARREN

Cofounder of Saddleback Church, Kay Warren, with her husband, Rick, advocates for those with HIV/AIDS and their orphaned children. Her most recent book, *Choose Joy: Because Happiness Isn't Enough* (Revell), explores her own response to suffering. She also coauthored *Foundations*, a systematic theology course used in churches worldwide.





BETH MOORE BIBLE STUDY TEACHER AND AUTHOR

Beth Moore might just be the best-known evangelical the wider world has rarely encountered. She flies relatively under the radar through her Living Proof Ministries, but her influence spreads far and wide, especially among Christian women. She's an intense and animated Bible study teacher who jokes about her nose, talks openly about her childhood abuse, and expositors Scripture.

What issues are holding women back from reaching their full potential? The Houston-based Bible study teacher who started as an aerobics instructor points to insecurity. "I have the outrageous joy of living with women all the time. And I'm telling you, it is the number one issue I see in us right now," Moore told *CT* before her book *So Long Insecurity* (Tyndale) reached *The New York Times* best-seller list.

Through Bible studies like *Get Out of That Pit* (Thomas Nelson), Moore touches on the internal pressures women face. Her fill-in-the-blank workbooks and companion videos on books like *Daniel* and *Esther* serve as a staple in many women's ministries. —Sarah Pulliam Bailey, online editor, *Christianity Today*

JO ANNE LYON CHURCH AND DENOMINATIONAL LEADER

Jo Anne Lyon has a résumé with more facets than an expensive diamond. She has served with her minister husband, Wayne, and is the mother of four and grandmother of six. Her degrees come from state and private universities, not including five honorary doctorates. She is an adjunct professor of church and society at two graduate schools and publishes frequently. Board memberships range from the Evangelical Council for Financial Accountability and the National Association of Evangelicals to five colleges and universities.

Two high-profile positions highlight her story: She founded World Hope International, an independent relief and development agency focusing on education, enterprise, and community health. And she has also led the Wesleyan Church denomination since 2008 as general superintendent, publishing books like *The Ultimate Blessing* (Wesleyan Publishing House).

The early history of the Wesleyan denomination is closely tied to the antislavery movement. It was also the first denomination to ordain a woman in America in 1856. More than 150 years later, Lyon pioneers the anti-trafficking movement to free women and children from sexual slavery in the 21st century. She has become an international voice for the 27 million trafficked every year.

Though Lyon holds prominent leadership positions, she humbly crusades to feed the hungry, serve the poor, bring justice to the oppressed, and preach salvation to the lost. She embodies the Wesleyan Church's goal to "fulfill the Great Commission in the spirit of the Great Commandment." It's no wonder that many Christian leaders, including World Relief president Stephan Bauman, say, "Jo Anne is one of my heroes." —Leith Anderson, president, the National Association of Evangelicals





AMY JULIA BECKER AUTHOR AND SPEAKER

At 34, Amy Julia Becker has stirred one of the great philosophical conversations of our time: “What does it really mean to be perfect?”

In 2011, she authored *A Good and Perfect Gift* (Bethany House), highlighting her struggles with perfectionism as she chronicled the months before and the years after learning that her firstborn daughter, Penny, has Down syndrome.

Becker’s book reminded readers that Jesus, though truly perfect, also had bodily limitations. Each of us, with our limitations and imperfections, has gifts to offer the church, in dependence on one another and on God.

“Penny is both created in God’s image and fallen from grace—like everyone else,” she wrote for *CT*. “By giving me a new understanding of God’s view of perfection, Penny has offered us a way to participate more fully in the body of Christ as we become more and more human and more whole.”

The Princeton University and Princeton Theological Seminary graduate juggles writing during the most time-consuming, energy-draining first years of rearing three young children. Becker is widely admired for balancing her various callings and responsibilities as mother, wife, and writer. “Being fully human implies understanding ourselves as creatures,” she wrote. “A major aspect of recognizing my humanity meant recognizing that I am vulnerable, needy, dependent, and limited. Just like my daughter.” —*Gabe Lyons, founder, Q*

ELISA MORGAN WOMEN’S MINISTRY LEADER

In 1989, as the “mommy wars” were heating up, Elisa Morgan became the first CEO of MOPS (Mothers of Preschoolers), a Christian ministry to mothers of young children. But Morgan avoided taking sides, instead focusing on evangelism and leadership development.

Founded in 1973, MOPS coordinated 350 MOPS groups when Morgan was hired; at the time, her own kids were 5 and 3. “I had to be

authentic, or it would have fractured my soul,” Morgan says.

She grew MOPS to more than 4,000 groups of over 100,000 women while she wrote several books. “She never took the attitude that she had ‘arrived’ as a mom,” says Mary Beth Lagerborg, former MOPS director of media. “Her vulnerability made it possible for many moms to identify with her.”

Morgan was one of few female CEOs of an international ministry, holding an M.Div. from Denver Seminary.

JULI SLATTERY

Formerly Focus on the Family’s radio cohost, Juli Slattery is cofounder of a new ministry for women called Authentic Intimacy. Her family and marriage books include *No More Headaches: Enjoying Sex and Intimacy in Marriage* (Tyndale).

LESLIE PARROTT

New York Times best-selling author and cofounder of the Center for Relationship Development, Leslie Parrott is a marriage and family writer. She has coauthored books with her husband, Les, including *Saving Your Marriage Before It Starts* (Zondervan).

JEN HATMAKER

After temporarily housing hurricane victims, Jen Hatmaker felt troubled by her lifestyle. Slowly she identified seven areas of excess, which led to her book *7: An Experimental Mutiny Against Excess* (B&H Books). A biological mother of three and adoptive mother of two Ethiopian children, Hatmaker is best known as a blogger and the author of nine other books.

KATHERINE LEARY ALSDORF

Founder and executive director of Redeemer Presbyterian Church’s Center for Faith and Work in New York City, Katherine Leary Alsdorf combines faith and calling. She’s had 20 years of experience in the tech industry, including as the CEO of two companies and the president of another.

ESTHER FLEECE

As Focus on the Family’s assistant to the president for millennial relations, Esther Fleece acts as a “relationship broker.” Listed among the “Five Women to Watch” in 2012 by *CNN*, she speaks at several conferences, writes for various publications, and connects Christians behind the scenes.

Today, Morgan is president of Mission Momentum, a nonprofit focused on mobilizing women. Her work has given mothers a place to network and connect with others, to understand and use their gifts. —*Keri Wyatt Kent, author of Deeply Loved and nine other books.*



ELAINE HOWARD ECKLUND

Director of the Religion and Public Life Program at Rice University, Elaine Howard Ecklund is a sociology professor whose research touches religion, immigration, science, and gender. She is the author of *Science vs. Religion: What Scientists Really Think* and *Korean American Evangelicals: New Models for Civic Life* (Oxford University Press), and a forthcoming book on how scientists balance careers with family life. She has received \$4 million in grants and awards and will spend the next years researching how scientists in seven countries understand religion, ethics, and gender.

NICOLE BAKER FULGHAM

Nicole Baker Fulgham is the president and founder of the Expectations Project, an organization that works with faith communities to campaign for better education for low-income public school systems. Fulgham, who grew up in Detroit and received her Ph.D. from UCLA, mobilizes faith leaders to support public education reform. Previously, Fulgham was vice president for faith community relations for Teach for America.

KARA POWELL

A professor of youth and family ministry at Fuller Theological Seminary, Kara Powell is the executive director of the Fuller Youth Institute. Powell's research has resulted in several books on youth, including *Sticky Faith* (Zondervan) and *Essential Leadership: Ministry Team Meetings That Work* (Youth Specialties/Zondervan). As an adviser to Youth Specialties, she speaks around the country to equip youth ministry leaders.

**KIM PHIPPS COLLEGE PRESIDENT WITH GRACE**

When Kim Phipps gave the Messiah College inaugural address in 2005, she emphasized the importance of hospitality. The college's first female president wasn't simply advocating for providing food and lodging, but also intellectual and spiritual hospitality. The Christian college, she said, must encourage openness to the ideas and experiences of others.

A demonstration of humble academic generosity, she argued, remains essential to the health of a Christian scholarly community, not merely as an expression of civility. As she explained in detail in an essay, academic hospitality "is a methodology of inquiry that humbly assumes that we can learn as much (or more) from those with whom we disagree as we can from our like-minded colleagues."

To make it clear that this spirit of inquiry is not designed to foster an epistemological or moral relativism, Phipps grounds her case for hospitality in biblical authority. To take the thoughts and experiences of others seriously is to respect the image of God in each human being.

Phipps has translated hospitality into acts of institutional leadership, initiating new programs at Messiah in diversity, faculty research, vocational discernment, and curricular integration.

In demand as a speaker and author, she also shepherds a vision in the broader world of Christian higher education as the chair of the board of the Council of Christian Colleges and Universities. —Richard Mouw, president, Fuller Theological Seminary

**SHIRLEY MULLEN HISTORIAN AND COLLEGE PRESIDENT**

Shirley Mullen was first a force among Christian historians and then a much admired administrator at Westmont College before becoming president of Houghton College in 2006. In evangelical higher education, she is distinctive for the depth of her academic preparation, the insight of her institutional leadership, and the breadth of her Christian concerns.

The Nova Scotia native wrote a doctoral dissertation at the University of Minnesota on unbelief in the English Victorian era and a second doctoral dissertation on the philosophy of David Hume at the University of Wales. She has also been a promoter of Christian approaches to history, her contributions marked by the balanced seriousness that

characterizes all of her work.

Under Mullen's leadership, Houghton has strengthened natural sciences studies and begun social outreach programs. She has rebuilt Houghton's relationship with Sierra Leone, created a partnership with AmeriCorps, and has had Houghton's renowned Christian celebration put on in Rochester and Buffalo.

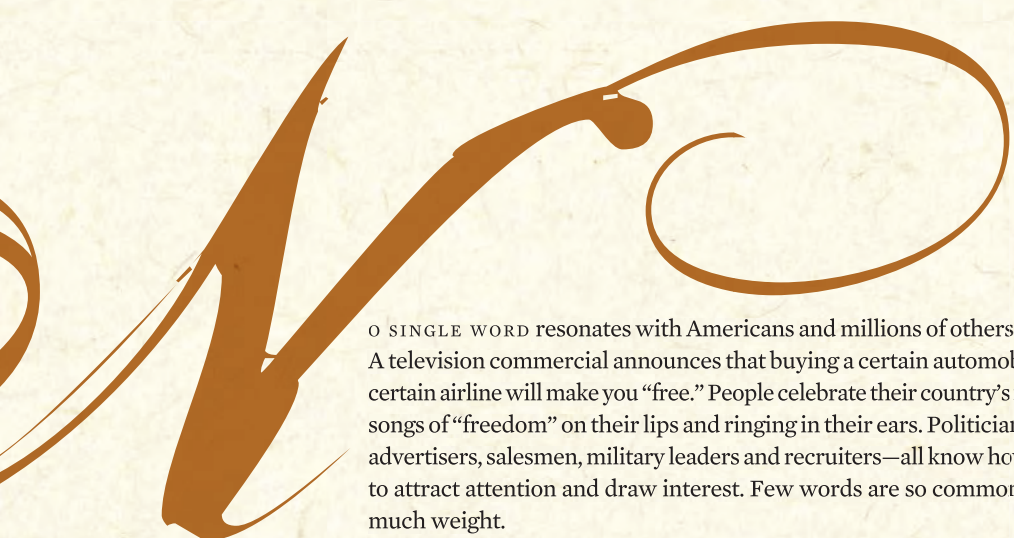
Mullen has not sought the limelight, but by excelling as a scholar, administrator, and actively concerned Christian, she offers a permanent effect for good in evangelical and academic communities. —Mark Noll, professor of history, University of Notre Dame



There is paradox
in the Christian
understanding of
what it means
to be free.

The Bonds of Freedom

By Roger Olson



NO SINGLE WORD resonates with Americans and millions of others quite like *freedom*. A television commercial announces that buying a certain automobile or flying with a certain airline will make you “free.” People celebrate their country’s independence with songs of “freedom” on their lips and ringing in their ears. Politicians, businesspeople, advertisers, salesmen, military leaders and recruiters—all know how to use “freedom” to attract attention and draw interest. Few words are so common while carrying so much weight.

The word is also found throughout Scripture and Christian tradition. Everyone raised in Sunday school knows “the truth will set you free” (John 8:32) and “[i]t is for freedom that Christ has set us free” (Gal. 5:1). Freedom is not just an American or humanitarian theme; it’s also a gospel theme.

Unfortunately, two very different ideas of freedom get confused in many people’s minds. The biblical idea of freedom is different from, but easily confused with, the cultural value of the same name. And neither one is the same as “free will.” It can be confusing to the average Christian who wants to know what “real freedom” is. Is it having choices? Is it lack of coercion and constraint? Is it being able to do whatever you want? In what sense does Christ set us free, and how is that different from what Madison Avenue and Hollywood promise?

At the very heart of the Christian gospel is the strange truth that *real freedom* is found only in giving up everything secular culture touts as freedom. The gospel, it turns out, requires a distinction between the enjoyment of true freedom and the mere possession of “free will.” Not that free will or independence from tyranny is a bad thing; they’re just not true freedom. True freedom, the gospel tells us, is trusting obedience, the obedience of faith. That’s not exactly the image one finds portrayed in popular culture.

A KIND OF BONDAGE

When I was a kid, I heard many sermon illustrations. My dad was a pastor, and he overflowed with them—in the pulpit and at home! So did the evangelists and missionaries

who crowded our kitchen and sanctuary. A memorable one was the homey but pithily expressed truth about freedom—"gospel freedom." A train is free only so long as it stays on its tracks; a train that jumps the tracks is "free" of the rails but no longer free in the most important sense of the word. It's a freed wreck that can't go anywhere. "Free," but no longer *truly free*.

The great church father Augustine taught that true freedom is not choice or lack of constraint, but being what you are meant to be. Humans were created in the image of God. True freedom, then, is not found in moving away from that image but only in living it out. The closer we conform to the true image of God, Jesus Christ, the freer we become. The farther we drift from it, the more our freedom shrinks.

From a Christian perspective, then, freedom—paradoxically—is a kind of bondage. Martin Luther expressed this truth better than anyone since the apostle Paul. In his 1520 treatise *On Christian Liberty* (also known as *On the Freedom of a Christian*), the Reformer put it in a nutshell: "A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone."

In other words, according to Luther, because of what Christ has done *for* her and because of her faith in Christ, the Christian is absolutely free from the bondage of the law. She doesn't *have to do* anything. On the other hand, out of gratitude for what Christ has done *for* her and *in* her, the Christian is bound in servitude to God and other people. She *gets to* serve them freely and joyfully. A person who doesn't "get" the "get to" part simply doesn't know the joy of salvation. That's what Luther meant.

Jumping from the 16th to the 20th century, and from a magisterial Reformer to a radical Anabaptist theologian, John Howard Yoder wrote in *The Politics of Jesus* about "revolutionary subordination." True freedom is found *not* in insisting on one's own rights, but in freely giving them up by being a servant to Jesus Christ first and the people of God second.

FREEDOM THROUGH OBEDIENCE

All that's pretty hard for 21st-century Westerners—heirs of the Enlightenment, brainwashed by modernity's extreme emphasis on individualism and liberty—to swallow. We are bombarded from childhood with the message that freedom means self-assertion, insisting on your rights, throwing off constraints, and creating yourself. The highest virtue in contemporary society is "Be true to yourself." In old-school lingo, "Don't fence me in!"

No truth is more pervasive in Scripture and Christian tradition than this one—that real freedom is found in obedience and servanthood.

And yet no truth is more incongruent with modern culture. Here we stand before a stark either-or: the gospel message of true freedom versus the culture's ideal of self-creation, autonomy, and living "my way."

The contrast between the gospel truth of real freedom and its satanic substitute begins to unfold in the Genesis story of humanity's origins and fall. According to Genesis 2, God gave the first humans freedom: "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat" (Gen. 2:16–17, RSV). Conditioned as we are by modernity and its obsession with autonomy, our first reaction is: "How is *that* freedom?" To us, freedom with limitations is not freedom at all.

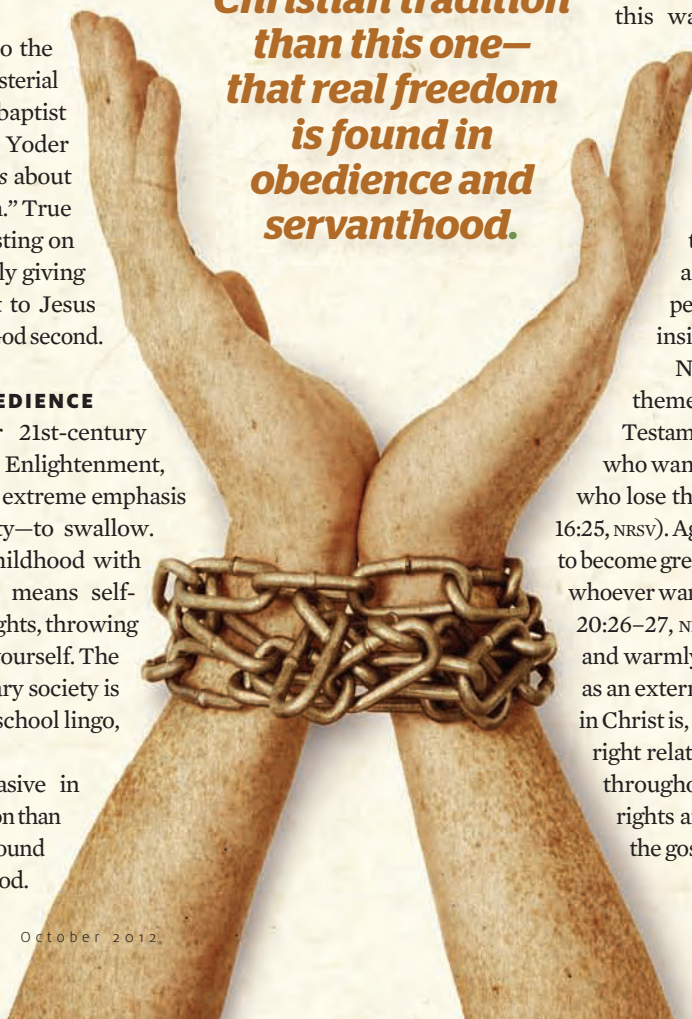
We know, however, how grasping for that sort of freedom turned out for Adam and Eve, and indeed for the whole human race. It's a story of shame, hiding, alienation, enmity, toil, and death—in short, the absolute antithesis of freedom. In *Paradise Lost*, John Milton parodied humanity's Promethean rage against limitations when he had Lucifer declare, "Better to reign in hell than to serve in heaven!" The question presses in upon us: When were Adam and Eve most free? In the Garden of Eden, when they could eat of all the trees except one? Or after they lost paradise, and were "free" to roam around and eat whatever they wanted?

The implication of the Genesis story is unavoidable: True freedom is found only in obedience to God and the fellowship that comes with it. Loss of true freedom comes with self-assertion, the idolatrous desire to rule my own square inch of hell rather than enjoy the blessings of God's favor.

The entire biblical narrative can be read this way—as a "theo-drama" of freedom and its loss through the desire and attempt to enjoy unfettered autonomy. Take, for instance, Israel's frequent rebellions and loss of divine protection; or David's rediscovery of joy in obedience to God's law; or the prophets' clarion calls to Israel and Judah to keep God's law, and the people's subsequent loss of freedom from insisting on having their own way.

Nowhere does this counterintuitive theme become clearer than in the New Testament. Jesus said to his disciples: "[T]hose who want to save their life will lose it, and those who lose their life for my sake will find it" (Matt. 16:25, NRSV). Again, to his disciples: "[W]hoever wants to become great among you must be your servant, and whoever wants to be first must be your slave" (Matt. 20:26–27, NIV). True, the apostle Paul spoke often and warmly of our liberty, in Christ, from the law as an external constraint or compulsion. Trusting in Christ is, according to him, the only basis for our right relationship with God. On the other hand, throughout his epistles he counsels giving up rights and freedoms for the sake of spreading the gospel and protecting others' consciences

**No truth
is more pervasive
in Scripture and
Christian tradition
than this one—
that real freedom
is found in
obedience and
servanthood.**



[continued on 38]



MICHAEL A. BAUGHEN
GOTTFRIED OSEI-MENSAH
J.I. PACKER
JOHN STOTT
RAVI ZACHARIAS
ROBERT COLEMAN
FRANKLIN GRAHAM
WILL GRAHAM

Online training with **BILLY GRAHAM**

Train. Motivate. Mobilize. Online.

Through 60 years of ministry in cultures across the globe, God has blessed Billy Graham and his team with practical and effective strategies for evangelism. Now these time-tested principles and effective strategies are clickable—anytime, anywhere—in the new **Billy Graham School of Evangelism Online**. Enroll yourself today and study under leaders God has used to take His glorious Gospel message to the ends of the earth.

For more information, visit **BillyGrahamOnlineTraining.org**.

**BILLY
GRAHAM**
ONLINE EVANGELISM TRAINING

The Bonds of Freedom [from 36]

(Rom. 14 and 1 Cor. 8). Paul found real freedom in giving up his rights: “For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them” (1 Cor. 9:19, *NRSV*).

This gospel theme of true freedom through obedience and servanthood is so pervasive in the Bible that it cannot be missed. And yet, because of our culture’s overriding emphasis on autonomy, we miss it all the time.

THE QUESTION OF ‘FREE WILL’

So what kind of obedience brings real freedom? First, and again contrary to popular opinion, it’s not imposed obedience. It’s not about obeying God’s will because we fear the consequences of disobedience. Gospel obedience is always voluntary. The moment obedience to Christ becomes drudgery or a reluctant, cringing conformity, it is no longer gospel obedience. Only when obedience is joyful, when it stems from gratitude, does it result in true freedom, in the freedom of being who and what we are meant to be. The freedom, in other words, of a train heading along the right track.

Second, obedience that brings real freedom is motivated by self-sacrificial love. Yoder prophetically describes this sort of servanthood as “revolutionary subordination,” in which every believer seeks the good of others with no hint of asserting one’s own rights. In a community where everyone lives that way out of gratitude to Jesus Christ, empowered by his Spirit, true freedom abounds.

How does all this relate to the concept of *free will*? Does “freedom” mean nothing more than “free will”?

Obviously not. If, by “freedom,” we mean *gospel freedom*—as in servanthood, becoming and being what God intends us to be, obedience to Christ and growing into his image—then it’s clear we’re talking about something deeper than mere possession of “free will.”

This is something about which Arminians (believers in free will as the power of contrary choice) and Calvinists (believers in bondage of the will and God’s absolute, all-determining sovereignty) can agree. As an Arminian, I have often been accused by fellow Christians of holding a shallow view of freedom. Not true. Even evangelical Arminians, “Arminians of the heart” (as opposed to “Arminians of the head”), believe *true freedom* transcends *free will*. Free will is simply a God-given capacity for choosing the true freedom offered by God’s grace, or else rejecting it through our own self-centered obstinacy.

Not all Christians believe in free will. Luther certainly didn’t! But that’s not the point here. My point is simply that whether or not one believes in free will, *true freedom is something else*. It doesn’t contradict free will; it transcends it.

All Christians agree that true freedom, the freedom of obedience to Christ and conformity to his image, is a gift of God’s grace that we will fully enjoy only in our heavenly glorification. That is the point of Paul’s confession in Romans 7—here on earth, we struggle in a war between the “flesh” (fallen nature) and the Spirit, God’s gracious gift of dwelling within us. In the meantime, as we await our full glorification, we grow in freedom only by exchanging an attitude of grudging submission to the law for a new heart that delights in obeying Christ. By God’s grace, and with the aid of his Spirit, we can realize ever increasing freedom from sin and death. But freedom in its fullness comes only after our resurrection.

Theologians call the gradual process of experiencing true freedom before death “sanctification.” We debate about how intense and whole that freedom can be before our resurrection. But we agree that *real freedom* is an unfolding gift that, by degrees, we *receive*.

Paul says in Philippians 2:12–13, “[W]ork out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure” (*NRSV*). Salvation, in other words, is both *gift* and *task*. Paul’s “for” indicates that the gift surrounds and underlies the task. But our “work” of obedience and servanthood is truly ours; we are called, by an exercise of free will, to embrace it. We don’t sit back and wait for it to “just happen.”

SUFFICIENT GRACE

On the other hand, whenever we experience that greater freedom of real obedience, being conformed to the character of Christ and true servanthood, we acknowledge that it is all due to God’s work in us. That is the “paradox of grace and free will.”

Another homey analogy might help make the point.

Every summer, I struggle to water the numerous bushes and flowers that thirstily surround our house in the dry heat of central Texas. I turn on the outdoor faucet with the hose attached and the spray nozzle on its end. Then I drag the 100-foot hose way out to the far corner of the yard, point the spray nozzle at a bush, and press the trigger. Usually, nothing comes out. So, I trudge back around the house to the faucet to see if it’s really turned on. It usually is. Why, then, is no water spraying?

Experience has told me that somewhere along the length of that garden hose there’s a kink. I may have to hunt for it. When I find it and finally straighten it (or them) out, the water that was there all along can finally quench the thirst of the bush.

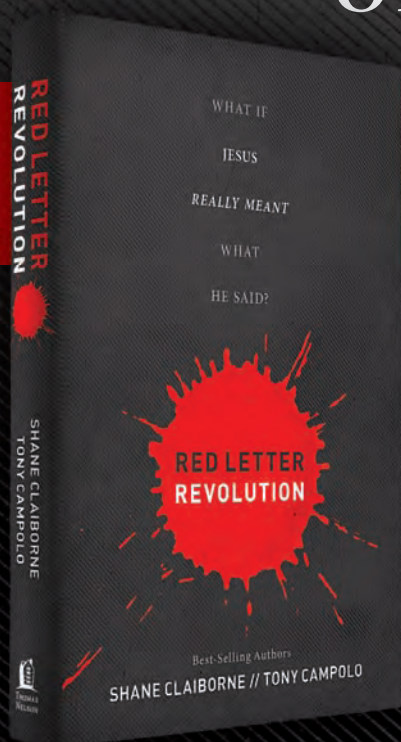
God’s grace for our freedom is always there—completely—from the moment of conversion. There is no lack of grace or need for grace boosters. But there can be grace blockers—wrong attitudes and habits, hidden resentments and selfish motives. My “job,” as it were, is to find them—with the Spirit’s help, of course—and work them out through a process of repentance and submission. Free will is a necessary precondition in that process, but not the end result. The process leads not to absolute autonomy, but rather, in increasing measure, to freedom from bondage to sin and death. I’m already free from the law and from condemnation; freedom to become what God designed me to be is God’s work and mine together. His work surrounds and enables mine. He gets all the glory. But unlike conversion, it’s a process.

The gospel is unconditional good news. Not *having to do* something, or obey someone, is always bad news. No, the gospel is indeed about *getting to*, which is always good news. It’s the good news about what I *get to have* as I joyfully let God, through the Spirit, do his work in me: the certainty of victory over sin and death. Only when we embrace *that* victory—and renounce all claims to rule our pathetic private kingdoms—will we truly be set free. ☩

Roger Olson is professor of theology at Baylor University’s George W. Truett Theological Seminary, and the author, most recently, of *Against Calvinism* (Zondervan).

Go to ChristianBibleStudies.com for “The Paradox of Freedom,” a Bible study based on this article.

IT'S TIME FOR A **NEW KIND** OF CHRISTIANITY



RED LETTER REVOLUTION UNDERTAKES THE **WORLD-SHAPING MISSION** TO UNDERSTAND HOW JESUS' WORDS **COULD CHANGE EVERYTHING**—IF WE'D ONLY GIVE THEM A CHANCE.

In *Red Letter Revolution*, best-selling authors **Shane Claiborne** and **Tony Campolo** take on the hardest issues facing our world. They show that Jesus' example is relevant and revolutionary and call us back to a Christianity that looks like Him again.

JOIN THE MOVEMENT.

WWW.REDLETTERMovement.COM

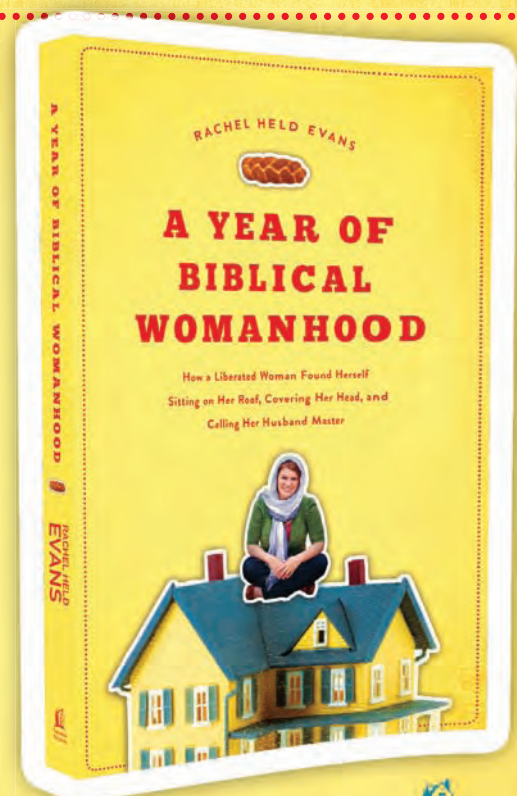


WHAT IS “BIBLICAL WOMANHOOD” REALLY?

How a Liberated Woman Found Herself
Sitting on Her Roof, Covering Her Head,
and Calling Her Husband Master

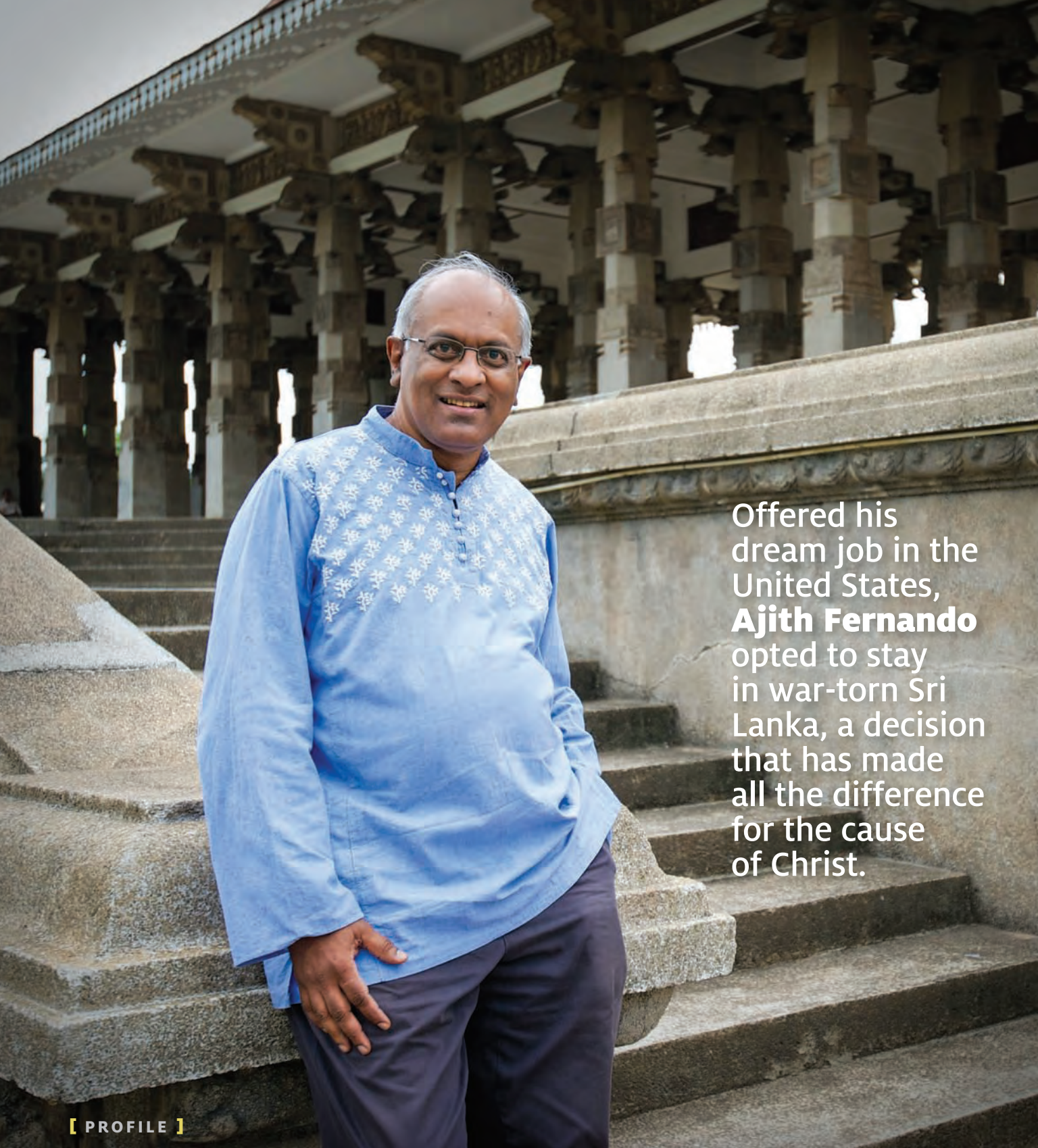


With just the right mixture of humor and insight, compassion and incredulity, *A Year of Biblical Womanhood* is an exercise in scriptural exploration and spiritual contemplation. What does God truly expect of women, and is there really a prescription for biblical womanhood? Come along with Evans as she looks for answers in the rich heritage of biblical heroines, models of grace, and all-around women of valor.



Join the conversation! **rachelheldevans.com** Follow Rachel on  





Offered his dream job in the United States, **Ajith Fernando** opted to stay in war-torn Sri Lanka, a decision that has made all the difference for the cause of Christ.

[PROFILE]

The Choice



By Tim Stafford in Colombo, Sri Lanka

IN 1989, AJITH FERNANDO returned to his Sri Lankan home from a six-month sabbatical at Gordon-Conwell Seminary in Massachusetts. “It was heaven,” he says of the time away.

Sometimes referred to as “the Asian John Stott,” Fernando loves quiet study. The seminary offered an excellent library and very few of the interruptions that constantly occur at home in Sri Lanka. He wrote two books, *Crucial Questions about Hell* and *Reclaiming Friendship: Relating to Each Other in a Frenzied World*. Besides studying and writing, he taught from the Bible in many locations, and in his spare time he taught himself to type on a computer. His wife, Nelun, and two children, Nirmali and Asiri, were with him. It was a happy, busy, secure time.

Fernando returned to a nation at war with itself. Right in the heart of the capital, Colombo, not far from his home, he saw corpses floating in the murky Kelani River—bodies of young men he had tried to reach through his organization, Youth for Christ (YFC). At home or at the office, he met desperate family members seeking their missing sons.

Schools were closed, and public transport shut down. As Fernando drove the dingy, pothole-ridden streets, people would lean into his car window and ask for rides. He usually took them where they wanted to go, even knowing that if the police found that his riders were terrorist Tamil Tigers, he himself would be killed with them.

Many hours of each day went into driving YFC staff to and from their homes—Fernando hates driving—and the staff, too, were subject to accusations of terrorism. Why else would young people from different ethnic groups be gathering?

Angry young people bombarded YFC with despairing complaints. At a long, late meeting, the leadership hammered out a statement to the government. For many nights after sending it, Fernando woke up to some noise in the night, thinking that the police had come for him.

Friends and ministry colleagues were leaving the country, and for good reasons: their careers could not advance, their children could not get an education, their lives were in danger. Despairingly, Fernando watched the departure of Christian leaders.

One day a letter from Gordon-Conwell was handed to him as he stood in one of the open rooms of the YFC office. Fernando opened it and stared at the stiff, expensive paper and its sharp black lettering. The letter said the faculty of Gordon-Conwell had voted unanimously to offer him a position, and it outlined terms. He would make far more than the \$500 a month YFC paid him. A light teaching load would allow time for writing and preaching.

He had not asked for the position, had not even imagined it, but it represented everything he dreamed of: To escape the harsh violence and paranoia of Sri Lankan life. To have

all his hours dedicated to the things he loved: studying God’s Word, writing, teaching, and preaching. To give his children all the education they could want.

Fernando lifted his eyes from the letter to find YFC colleagues watching, curious as to what so engrossed him.

ATTUNED TO THE POOR

Fernando is a tall, quiet man with light brown skin. His face is unexceptional except for large, sad, gleaming eyes, attentive to everything. He can remain almost silent—he has no gift for small talk—and yet his eyes speak.

He grew up among the Sri Lankan elite, his father heading the government’s taxation bureau. It was a highly influential position. His family belonged to the Sinhalese, the ethnic majority that has dominated Sri Lankan politics since independence from the British in 1948. Fernando attended private schools with some of Sri Lanka’s leading citizens, becoming part of the tiny minority who qualified to attend university, studying biology. English was his first language, even though hardly any ordinary Sri Lankans speak it.

Most Sinhalese are Buddhists, and Fernando attended a Buddhist university. But his parents were devout Methodists and their spacious home was a gathering place for foreign missionaries. His father was known as a man of great integrity and hard work; his mother, “the most influential Bible teacher in my life,” constantly praised God. Both were outstanding in their own way, though the two did not get along and their painful quarrels may have contributed to Fernando’s sensitivity.

Even as a child of affluence, Fernando was preternaturally attuned to the poor. He insisted on sleeping on the floor as a boy, to identify with those less fortunate. His mother was irate, but he was unbendable. Later he would argue fiercely with her about her treatment of their family’s servants.

During his high-school years, Fernando joined YFC, newly launched in Colombo by a charismatic Sri Lankan, Sam Sherrard. As in many parts of the world, YFC was aggressively evangelistic, using youthful enthusiasm and modern entertainment to captivate young people. Sherrard stressed discipleship too, which soon made YFC a very intimate family.

Immediately after graduating from university, Fernando left to study at Asbury Theological Seminary, a Kentucky school with Methodist roots. Sherrard stayed in close contact and eventually invited Fernando to take over YFC leadership. It was a curious match. YFC was lighthearted; Fernando intensely serious. His seminary professors thought YFC would be a waste of his considerable talents.

Fernando felt, however, that reaching Sri Lanka’s youth was a deeply serious business. Besides, YFC was his family, and its leaders his closest friends. After further studies at Fuller Seminary, he returned to become national director.



SCHOOLED TO CHANGE

Fernando had an unusual way of leading. Others, he knew, related to youth culture far more effectively. Fernando saw his role as teaching biblical principles, not directing. Everything had to be done by consensus, which meant endless discussion.

Two biblical principles soon began changing everything. One was the primacy of the church. At that time, in the mid-70s, most Sri Lankan Protestants belonged to mainline churches that were increasingly liberal in theology and antagonistic to YFC's work. Fernando taught YFC leaders that they must be active in church, good or bad, and that they must lead new converts to join churches, even if it was hard to imagine how the churches would embrace them. It took years, but YFC played a major role in changing Sri Lankan churches and providing them with a new generation of leaders.

The second principle was that God had called YFC to the lost. To date, they had mainly reached the English-speaking, nominal Protestant population of Colombo—an elite minority. Most Sri Lankans lived in poor rural villages, spoke either Tamil or Sinhala, and were firmly ensconced in Buddhist or Hindu culture. They were much harder to reach, and YFC was badly suited to reach them. Fernando himself hardly spoke Sinhala, let alone Tamil. The music he knew and loved was Western.

He schooled himself to change—a long, slow transformation. Once, leading a YFC camp in a remote Sri Lankan village, he decided that years of study had finally made him ready to lead music in the Sinhala language. Afterwards, he stumbled into an informal gathering of young YFC volunteers. As he entered, he overheard them laughing at his Sinhala singing and mimicking him.

He lived simply. YFC salaries were based on family size and experience, not on position. Fernando made no more than others, and he made sure his home and lifestyle were in no way intimidating to the most simple village people who might visit.

Not only did he change, his teaching changed. Considering the prevailing liberalism, he began to teach about the supremacy of Christ, a difficult and controversial message in a country where most religions are pluralistic. He was convinced that without belief in hell and

Against the Grain:
Ajith Fernando preaches in Sri Lanka, where Christians represent about 8 percent of the national population of 20 million.

When Fernando speaks before huge audiences at Urbana, at Cape Town, at Keswick, listeners sense that they are hearing a holy man.

the unique power of Jesus to save, Christians lost the urgency of witness. "I still preach about [those topics] in the West," he says, although the rise of Pentecostalism means that they are no longer pressing issues for the Asian church.

BOMBS, HATRED, HOSTILITY

Under Fernando's leadership, YFC grew. As the unchurched came to Christ, new leaders began to emerge, and as they did, the difficulties of consensus leadership increased.

Many of these new believers had grown up in poverty, violence, and drug abuse. They only knew a culture of revenge and lying, which could destroy relationships. Fernando's style of leadership required endless patience, with constant teaching about community and long-suffering.

Meanwhile, Sri Lanka began to unravel. A naturally beautiful island of silky beaches and high, green mountains became a place known for suicide bombers and bitter ethnic hostility. In July 1983, the secessionist Tamil Tigers ambushed and killed 15 government soldiers. In reaction, well-organized Sinhalese mobs moved systematically through neighborhoods in Colombo, killing Tamils and burning their homes and businesses.

Fernando returned as quickly as he could from a preaching trip in Pakistan, finding smoke still rising from blackened ruins all over the capital. Thousands had died and an estimated 18,000 buildings were destroyed. Hundreds of thousands of Tamils fled the country. By most accounts, the Sri Lankan civil war began with this "Black July." It lasted more than 25 years.

A YFC colleague, Kumar Abraham, had been burned out of his home and brought his family to stay with the Fernandos. Both Nelun and Abraham's wife were pregnant, and they lacked money to buy food. Once they had only a single egg, which they divided. But Abraham was angry. This was the second time Sinhalese mobs had burned down his house. His anger poured out on Fernando, who could only listen. Abraham would eventually pull up stakes and relocate to Australia.

It was often so. Anger and suspicion ran deep, and trying to hold together a multi-ethnic ministry, Fernando could only listen and pray.

By the time Gordon-Conwell's offer reached Fernando, the civil war had gone on for six years. Travel was restricted, especially in the war zones, which made the logistics of a national ministry extremely difficult. Frequently YFC leaders got arrested simply on suspicion: They were young, they were traveling, and they were meeting with other young people.

Whenever he heard of an arrest, Fernando dropped whatever he was doing to go to the police station. As an educated Sinhala, he had some clout, but going to the police station meant up to six hours of waiting. He took papers and books to work on while he stood in line or sat in waiting rooms. Usually, he could get YFC personnel released. But not always; some spent months in prison.

"Frustration is a daily experience for us who live in a land submerged in the crises of war, corruption, and a crumbling economy," Fernando wrote in his acclaimed 2007 book *Jesus Driven Ministry*. "I sense this acutely when I return to Sri Lanka from a trip to the West. It takes so long to get things done. Sometimes because we don't pay a bribe, things never get done! . . . Yet I have to keep reminding myself that these experiences of frustration are part of identifying with my people for whom disappointment is a daily experience. I have to believe that these frustrations will help me minister more effectively to these people. . . . We preachers should not try to avoid frustration by handing over unpleasant things to others so that we can concentrate on our preaching ministry. Facing frustration is part of our preparation for

penetrative preaching." That is why Fernando never hesitated over the offer from Gordon-Conwell. He told those standing by him what it said, and he told them he would decline.

"He could have gone anywhere he wanted to," says Brian Stiller, global ambassador of the World Evangelical Alliance, "during an age when people from the Third World would find the good life in Europe and America and stay. Ajith was never attracted to staying where it was financially more bountiful. He had a commitment to his nation and his people and to the community in which he was raised, which was YFC. He went against the grain in the '70s and '80s. Then he became so ingrained nothing would move him."

INFECTIOUS PASSION

Life has hardly been easier in the 23 years since. The 2004 Christmas tsunami decimated the island's coastline, killing thousands.

Persecution put constant pressure on Christians doing ministry, threatening their organized existence. Through everything the war ground on until, in a frenzy of violence, the Tamil Tigers were annihilated in 2009.

Through all this, Fernando continued as national director of YFC. He believes (and others confirm) he was never good at administration. Despite repeated attempts, however, his plans for a replacement went awry. Finally, a young Tamil leader, Leonard Fernando (no relation), has taken the job. Thirty-five years of administrative frustration have ended and Fernando can now do exclusively what he felt called to do all along: teach the Bible and provide pastoral

FOR THE STUDY AND RENEWAL OF WORSHIP

CALVIN INSTITUTE OF CHRISTIAN WORSHIP

Our website serves you through

RESOURCES

- Enhanced searching in the Resource Library by tags, categories, and tasks
- Read the weekly "Coop's Column" where pastor-teacher Dale Cooper reflects on a facet of corporate Christian worship—that is, what do Christians do together when they gather for worship?
- Showcases – annotated topic guides on key issues in worship
- Purchase links to over 80 books sponsored by CICW

GRANTS

- Learn about our ecumenical grants program with over 500 grants to congregations across North America

NEWS & EVENTS

- Register for training events
- Return to the website for audio files and other post-event resources
- Mark your calendar for the Calvin Symposium on Worship, January 24-26, 2013

Let's Connect



CICW on Facebook



Follow @CICW on Twitter



CICW on YouTube



CICW on Vimeo



Subscribe to our RSS feeds

WORSHIP.CALVIN.EDU

mentoring to YFC staff.

“Biblical spirituality/religion has a low tolerance for ‘great ideas’ or ‘sublime truths’ or ‘inspirational thoughts,’” writes Eugene H. Peterson in *Christ Plays in Ten Thousand Places*, “apart from the people and places in which they occur. God’s great love and purposes for us are all worked out in messes in our kitchens and backyards. . . .”

And also in our nations.

When Fernando speaks before huge audiences at Urbana, at Cape Town, at Keswick, listeners sense that they are hearing a holy man. Sincerity, transparency, and a passion for the gospel pour out of him. What audiences may not grasp is how that holiness was formed. Fernando has persisted at youth evangelism for 35 years as national director of YFC, in a poor country racked by vicious civil war and ethnic and religious hostility. He has kept the organization growing and strong through deadly riots, arrests, funding crises, family breakdowns, natural disaster, and organizational heartbreak.

Everything Ajith Fernando writes and teaches is forged on the anvil of poverty, suffering, ethnic strife, and war—and tedious, patient administration.

A Bible teacher of conservative Wesleyan convictions, Fernando speaks of holiness and obedience in a mode our grandparents would recognize. His message is so orthodox and familiar some might take

him for an American evangelical in Sri Lankan clothing, as one British church leader did accusingly in a review of *The Supremacy of Christ*.

Except that his frame of reference never comes from the West. (In fact, he can be very critical of the West, though he is a gentle prophet.)

Everything Ajith Fernando writes and teaches is forged on the anvil of poverty, suffering, ethnic strife, and war—and tedious, patient administration.

Whatever Fernando preaches is transparently the product of struggle, and his venue for struggle is his home in Sri Lanka. While deeply appreciative of an evangelical legacy gained from Western missionaries, he is wary of the West’s influence. “I have a great fear that a [Western] church in decline, reacting to its decline, will bring us a theology that does not suit a church in springtime.”

Though he speaks all over the world, he carefully limits that to 20 percent of his time, with half in Asia. Where he lives and breathes and theologizes is Sri Lanka, with all its pain.

For many in the West, a message of holiness and servanthood is hard to preach and difficult to hear. In an affluent, entertainment-driven society, an affluent and entertainment-driven church can’t get much traction on those topics. We flee frustration.

Through Fernando, we hear an authentic voice restoring the truth to us, like an echo from our past. It happens because he made the choice to stay.

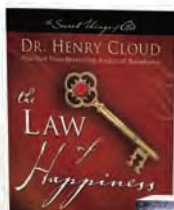
Tim Stafford is a senior writer for *Christianity Today*.



THE BEST CHRISTIAN BOOKS OF 2012

PRESENTED BY
THE EVANGELICAL
CHRISTIAN PUBLISHERS
ASSOCIATION

THE LAW OF HAPPINESS
Dr. Henry Cloud
Howard Books



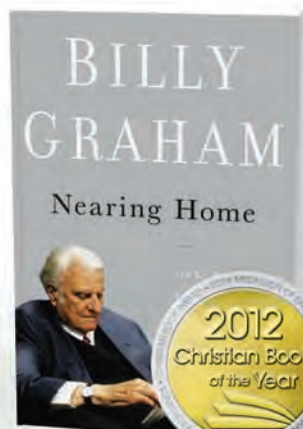
THE STORY FOR CHILDREN, A STORYBOOK BIBLE
Max Lucas, Randy Frazee, and Karen Davis Hill
Zonderkidz



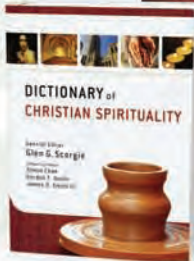
LOVE AMID THE ASHES
Mesu Andrews
Revell/Baker Publishing Group



NEARING HOME
Billy Graham
Thomas Nelson



BIBLE REFERENCE



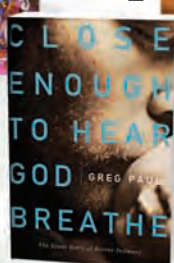
DICTIONARY OF
CHRISTIAN SPIRITUALITY
Glen G. Scorgie Zondervan

FICTION



THE QUEEN
Steven James
Revell/Baker Publishing Group

NON-FICTION



CLOSE ENOUGH TO
HEAR GOD BREATHE
Greg Paul
Thomas Nelson

BIBLES



ESV STUDENT STUDY BIBLE
Crossway



If you would like to stay informed of the latest Christian bestsellers and award winning content, check out:
christianbookexpo.com @christianbkexpo on Twitter facebook.com/ChristianBookExpo

Berean®
CHRISTIAN STORES

BARNES & NOBLE
BOOKSELLERS
www.bn.com

Christianbook.com
1-800-CHRISTIAN

Crossings

amazon.com

Family
CHRISTIAN

PARABLE
CHRISTIAN STORES

Signature
Websites.NETWORK
www.signaturewebsitesnetwork.com

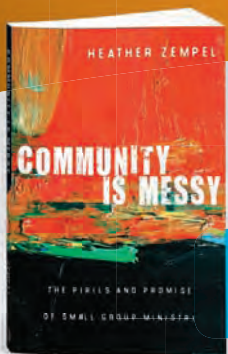
mtl
MORE TO LIVE

WHAT QUALIFIES A BOOK FOR MINISTRY?

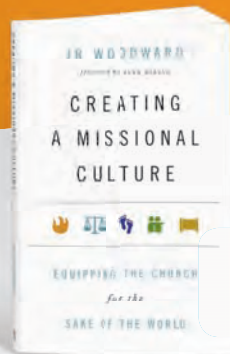


IVP Praxis is a new line of books that brings together theory and practice for the advancement of your ministry. Each book utilizes sound biblical and theological principles to create a venue for addressing the daily challenges of contemporary ministry.

IVP Praxis. Equipping Leaders for Ministry.



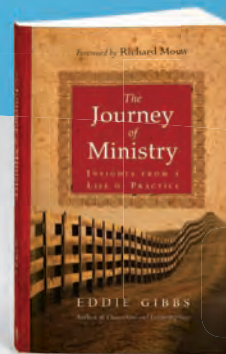
NEW



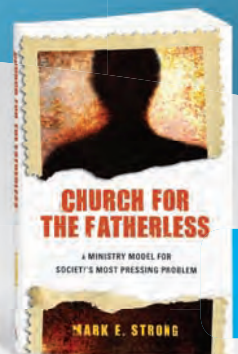
NEW



NEW



NEW



NEW

 **INTERVARSITY PRESS**

The Yes and No of Healing

What are we to make of people who experience inner healing and then revert to their old ways? By Sharon L. Lewis

A FEW YEARS AGO, as I scanned the congregation before the service, I again saw David and his wife, sitting in the back. He now attends regularly, but that had not always been the case.

He had avoided church for years—until his wife became seriously ill and was suddenly healed when a group of us prayed with her. Though he had witnessed that miracle, David (no real names are used) avoided asking for prayer for himself, though at times he liked me to pray for him and his wife as they received Holy Communion together. This Sunday he asked for prayer as he came forward for Communion, explaining, “My father died.”

At the end of the service, I saw him sitting alone, hunched over in the back of the church. I sat down next

ISTOCK / VETTA



to him. David talked about how his father had not been an affectionate man; he rarely let David know that he loved him. The wounds of rejection and the need for fatherly affirmation were deep. As we prayed about that deep hurt, the love of the Father came over him. In the middle of our conversation, tears began welling up in his eyes as he heard deep within himself the Father's affirmation: "You are my child."

Through the tears he said, "I have never experienced anything like this before." At that moment, the lie that he had believed, "I am not loveable," was broken by the truth of God penetrating his heart. That inner healing opened him up to share with me that he and his wife were struggling in their marriage. Over the ensuing weeks, he came to me regularly for healing prayer, became more open with his wife, and their relationship began to improve.

Once the marital crisis passed, David stopped coming for healing prayer because he thought everything was fine. Then he had an affair. He came rushing back for healing prayer. Again God provided healing. He broke off the adulterous affair, and after a few marital counseling sessions that included inner healing prayer, the marriage was on the mend.

One day he answered a phone call from his former mistress, and soon he was right back in the affair. This cycle repeated several times until his wife had the papers drawn up for divorce. His chances were all used up as far as she was concerned.

Today, David still attends church, sitting by himself in a pew in the back of the church, always with his head hanging down. I feel both frustration with him and compassion for him.

Healing is at the very heart of God. "I am the LORD, who heals you" (Ex. 15:26). The healing theme runs throughout the metanarrative of the Bible: Creation to Fall to redemption to consummation. Every stage involves healing, restoration, reconciliation, and transformation of God's people in spirit, soul (mind, will, emotion), and body through Jesus Christ by the power of the Holy Spirit.

Yet I have found in my ministry of healing that David's experience is not isolated. It raises important questions about how that healing manifests itself between redemption and consummation. Was David's original healing genuine? Was he perhaps "unhealed"?

How do we understand this, especially those of us who believe in and practice healing?

THE POWERFUL NO

Leanne Payne is well known in many Christian circles for her ministry of inner soul healing. In her book *The Healing Presence: Curing the Soul Through Union with Christ*, she says that healing is blocked by, among other things, lack of self-acceptance for who we really are. That is, we are created in the image of God but find it hard to believe. Where does this lack of self-acceptance come from?

The great German theologian Karl Barth said, "The unredeemed mind of man, split off from the mind of the Creator, denies its Origin, denies itself." How does it happen? Barth sees this struggle of self as a battle within us between the "Yes" and the "No." We belong to the Yes of God and not to the No of sin and our fallen nature. Yet the No

often has greater power to convince than the Yes.

This speaks succinctly about the process of inner healing. The knowledge of who we are in God is the starting point for healing, a point at which we begin and yet do not begin. This is expressed by the father in the story of the boy afflicted by a mute spirit, who cried, "Lord, I believe; help my unbelief" (Mark 9:24, NKJV). As Barth put it, "We are dust and ashes with our 'Yes' and 'No.'"

Our identification is either in God or it is in the sin from which we have been delivered. Once we have been delivered from sin, sin loses the power to name us. However, theologian Miroslav Volf writes in his book *The End of Memory: Remembering Rightly in a Violent World*, "The greater the wrong suffered, the more it gets ingrained into the identity of the person who endured it. . . . When wrongdoing defines us, we take on 'distorted identities, frozen in time and closed to growth.' . . . In less severe cases, the wrongdoing may not define us fully; yet it lodges in our core self and casts a dark shadow on everything we think and do."

During a healing session with Marjorie, she told me about her ongoing sense of rejection. "My first inner healing experience," she told me, "involved a memory of being locked out of my house when I was around 5 years old." That healing and a subsequent one revealed her father had been distressed when her mother discovered she was pregnant with Marjorie.

The fact that the marriage was in trouble only compounded the problem. Marjorie then explained that another healing experience revealed her own rejection and condemnation of herself. Through

inner healing over many years, she experienced the forgiveness of others and of herself.

But now she explained to me, "I am experiencing the feeling of rejection again, but this time with my spouse's family." There was the strain of the declining health of her husband's parents and unresolved issues in relationships, which flared up in angry outbursts about long-held resentments. She felt that her husband's family hated her, and that the "whole cycle of rejection is in full swing." The powerful No was indeed casting a dark shadow over her.

THE MORE POWERFUL YES

On the other hand, as Barth notes, while "there is never so decisive a Yes that it does not harbor the possibility of the No," it is also true that "there is never so decisive a No that it is not liable to be toppled over into the Yes." I've seen this reality in my healing work as well.

After being rejected by her parents, Susan lived with her grandparents most of her young life. When her grandfather died, she was sent to live with an elderly woman for two years. She told me that all her life she "felt not wanted and abandoned." This was her identity. During inner healing sessions, her identity as a child of God was slowly restored. Gradually, she came to forgive her parents. I could see progress in her healing when she allowed others to come close and love her.

Then, a few months ago, she was deeply hurt by a close friend. God had used this friend to help facilitate her healing from rejection

Paul was healed in one significant sense. The healing was not that of an emotional or physical ailment, but through his emotional or physical ailment, God put an end to Paul's power.

and abandonment, especially in terms of her father. “I felt that he [the friend] completely misunderstood me,” she said. “It was a sensitive and very vulnerable moment for me, and his response was not so sensitive. I closed off and cut him out of my heart. Even when he phoned to straighten things out between us, I just went through the motions of talking surface level, but could not open my heart again to him. I decided that an empty, fringe relationship with him—like with all others—is safer. Nobody has to know me or see my heart or know when I am hurt, especially not the people who have the potential to be close to me.”

Susan was catapulted back into the childhood trauma of rejection. She literally felt her soul sliding back into that old familiar state of a frozen and closed heart. Suddenly she became aware that “I was giving isolation a foothold again and really asked God to help. I had to take the hard step to take the initiative to phone my friend and to indicate that the relationship was important to me. It was horrible and awkward to be that vulnerable. But all along, my heart knew I was fighting for an imperfect but very precious relationship that God put in place. The relationship is restored now and maybe it will be stronger than before because I am one step stronger and more mature.”

Here we see an example of a powerful No that has been “toppled over into the Yes.” Healing is a process and the past wrongdoing in Susan’s life is being dislodged from her core self as her identification in God is being revealed.

WEAKNESS: IT IS FINISHED

The issue of our core identification in God is raised even more sharply by the examples of people who aren’t healed in the way they wanted to be healed. Does that indicate that healing has not occurred? Does this suggest that God has not blessed that hurting person with his great Yes?

Look at Paul’s “thorn in the flesh.” Three times he asked God to remove it. We have no idea what this affliction was, but we do know it was grievous to Paul and caused him discomfort. Still, he continued with even more zeal to serve God, teaching and preaching the kingdom of God in power and authority, including healing the sick and driving out demons. God had a purpose in refusing Paul’s request to be healed of this thorn:

Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. (2 Cor. 12:7–9)

Marva Dawn, in her book *Powers, Weakness, and the Tabernacle of God*, reflects on this passage, and suggests an alternate translation for Paul’s statement “for my power is made perfect [Greek *teleo*]



This is the great Yes that can never ultimately be drowned out by the No of our sin and infirmities.

Specifically this means that what we do and what we suffer does not define us at the deepest level. We are not defined by our infirmities or the fact that we may have been healed from one or more of them. We are fundamentally defined by the flame of God’s presence within, which gives us a new identity that burns in us inextinguishably. Our bodies and souls are the temples of the Lord, and as Volf succinctly says, “Though . . . our bodies and souls may become ravaged, yet we continue to be God’s temple—at times a temple in ruins, but sacred space nonetheless.”

This is the great Yes that can never ultimately be drowned out by the No of our sin and infirmities. In fact, the No of our infirmities enables us to live into this Yes, and they become a witness of the finished Yes of Christ on the cross and in our lives. Power/self-sufficiency is indeed put to an end in weakness and death.

Thus we are neither discouraged nor surprised by our fluctuating experience of healing, for healing does indeed wax and wane. There will be moments when we know unmistakably the great Yes. But any “unhealing” we might experience, while giving testimony to the No of sin, does not define who we are, nor does it change the fundamental Yes that has been pronounced on us by God.

And because this is true, we see that the Yes of God’s kingdom has the power to break into the most fearsome places, where the No seems to have all but won.

At the close of a weeklong healing conference in Rwanda, marked by a deep movement of God’s love, one woman walked forward to the front of the room to speak. In a soft-spoken voice, Agnes began: “The men who killed my firstborn are here today.” The silence was deafening. All waited. She moved from the microphone and brought the three men forward by the hand. All eyes were fixed on her. The men stood next to her, heads bowed. She looked intently at them as she continued: “Today I forgive you. You are my brothers.”

In the healing journey, we can embrace both our corruption and grace, both our weakness and God’s strength, knowing the very presence and character of God has fundamentally healed us with this great Yes. ✚

Sharon L. Lewis, an Episcopal priest in the diocese of Southwest Florida, is founder and executive director of Amazing Love Healing Ministry (www.amazinglovehealing.com) in Nokomis, Florida.

The Regnerus Affair

The embattled sociologist talks to CT about the controversy over his study of homosexuality and parenting.

Interview by Katelyn Beaty

IF YOU WANT TO KNOW how University of Texas sociologist Mark Regnerus's summer has gone, look no further than *The Weekly Standard*. On the cover of the conservative magazine's July 30 issue are two hooded henchmen impishly turning the gears on a medieval torture wheel holding Regnerus, sweating beads as he tries to stay in one piece. The cover copy—"Revenge of the Sociologists: The perils of politically incorrect academic research"—hints at the situation sparked by the publication of Regnerus's newest research as well as the broader political discourse over same-sex marriage.

The survey, known as the New Family Structures Study (NFSS), is remarkable in its scope. It's a random national sample, considered "the gold standard" of social science surveys. NFSS measures the economic, relational, political, and psychological effects on adults ages 18 to 39 who grew up in families where the father or mother engaged in homosexual behavior. Despite Regnerus's repeated caution that the NFSS does not account for stable same-sex marriages (since same-sex marriage as such didn't exist when the survey participants were children), he has undergone professional censure. *Social Science Research* conducted an internal audit on the peer-review process of the NFSS, and the University of Texas at Austin investigated Regnerus following allegations of "scientific misconduct." (The school has since cleared Regnerus of the allegations.)

Regnerus agreed to an e-mail interview with *Christianity Today* associate editor Katelyn Beaty to set the record straight on the NFSS and its many discontents.

Other studies have been done on the well-being of children raised by same-sex couples, with many sociologists concluding there's no real difference between children raised by same-sex couples and those raised by heterosexual couples. Why was the NFSS needed at this time?

Most family scholars had, until recently, consistently affirmed the

elevated stability and advantages [for children] of the married, heterosexual, biological, two-parent household, when contrasted with all other family "makes and models." Other types of family arrangements were perceived to fall short—even if not far short—in a variety of developmental domains such as educational achievement, behavior problems, and emotional well-being.

For the children of gay and lesbian Americans, however, social scientists have largely shifted their sentiment. Since 2001, and picking up steam more recently, scholars have been increasingly quick to declare "no differences," and some have even moved to suggest that same-sex parents may be more competent than a man and woman in a traditional family arrangement. Ten years is pretty speedy to overthrow a long-stable paradigm, and frankly, some of us found it a bit suspicious, so we decided to look into it ourselves.

I don't think there is a time-sensitive component to this study, other than it was time to evaluate what had become a rapidly-shifting consensus on the subject.

How does your methodology compare with those used in previous surveys on this topic?

This is the key area of distinction between my study and most others. Almost all studies that came before this one were small and "nonrandom." That is, we have no idea how similar most other studies' research



JEFF WILSON



‘Ten years is pretty speedy to overthrow a long-stable paradigm, and frankly, some of us found it a bit suspicious, so we decided to look into it ourselves.’

~ Mark Regnerus

participants are to the general population they seek to study. And with many previous studies, I think it's fair to be skeptical. For example, if you know you're participating in a small study on gay parenting and that it'll make the news and perhaps have political ramifications, I think it's fair for scholars to wonder whether such a study will yield valid, reliable data.

The NFSS, on the other hand, is much larger than most others, and is a random sample of the population of American adults ages 18–39. I focused not on their parents' sexual orientation—after all, it was a quite different era back then—but on their parents' *relationship behavior*. So I compared how young adults whose mothers or fathers had a same-sex relationship fared when analyzed alongside other types of arrangements, including the traditional, biologically intact married

mother and father.

Explain briefly how you identified “lesbian mothers” and “gay fathers” in the study. These are not established same-sex couples who together chose to adopt or use IVF, correct?

If by “established” you mean stable couples present for their child's entire growing-up years: The data allowed for stably-coupled gay or lesbian parents to emerge, but at least in the era I am assessing, it was uncommon. Moreover, so was surrogacy and assisted reproductive technology (ART). These are all pretty expensive, even today. Another scholar writing on this subject notes that “the literature on same-sex-couple parenting has tended to feature studies of the kind of women who can afford ART: white, upper-middle-class

women.” But that is the media stereotype of gay and lesbian parents, even though data from the National Study of Family Growth reveal that they’re less apt to want children than nonwhite gay and lesbian parents. So the types of couples you are referring to could be in the data, although I did not ask the respondents about the circumstances of their own birth.

From other questions—such as whether your biological mother and father were ever married—I can discern an educated guess about their origins. A majority of such respondents were the product of a heterosexual union that eventually disintegrated. Some suggest these were “mixed orientation marriages,” but I wouldn’t be so quick to presume that. While the etiology of homosexuality is not under study here, questions about my categorizations seem tacitly to raise the subject of who counts as a lesbian mother or gay father, to say nothing of bisexuality. The study is, however, about what its title states: the adult children of parents who have, or have had, same-sex relationships. In hindsight, I wish I would have been even more vigilant than I was in making sure readers always understood this.

What would you say to religious and political groups that promote traditional marriage and want to use the NFSS results to “prove” that parenting by same-sex couples is damaging to children?

I am neither a theologian nor politically oriented, so I wouldn’t presume to tell anyone else how to do their jobs. While social science cannot “prove” things, it can describe social reality. What the NFSS

does describe is that the young-adult children of men and women who have had same-sex relationships appear more likely to have experienced problems, and in some cases continue to struggle, than those whose biological parents were and are still married. *Why* exactly this is the case is an important question that should continue to be explored and debated.

What problems in particular do young-adult children of parents who have had same-sex relationships encounter? Emotional, financial, spiritual?

They report a variety of challenges, especially if they witnessed elevated instability in their household. Most of them have seen some [non-parent adults] coming and going. Among other things, they are more apt to report financial and employment difficulties, to finish less schooling, feel more ambivalence about their family experiences while growing up, smoke more, have more run-ins with the law, and report more sexual partners and greater victimization than those children from biologically intact, stable marriages. I didn’t include religion or spirituality in the published study.

What are your personal convictions about marriage structures? Do those convictions introduce a bias into your research, as critics of late have charged?

Every researcher has biases. This is why good survey projects assure participants’ anonymity and don’t hint to their participants how they ought to answer. This helps allow social science to rise above the

Celebrating Distinctive Scholarship

Messiah College is proud to congratulate



Crystal Downing

Distinguished professor of English and film studies

for the recent publication of



Changing Signs of Truth
A Christian Introduction to the Semiotics of Communication
(IVP Academic, 2012)

see anew



Energize & Motivate Your Team

DESIGN A PLAN TODAY WITH

BUILDING CHURCH LEADERS

.com

personal biases of researchers.

You note that every researcher has biases. How are biases informing the internal audit of your research currently being conducted by Social Science Research, specifically the person conducting the audit, sociologist Darren Sherkat? Didn't Sherkat, who supports gay marriage, publicly criticize your research before the start of the audit?

Yes. I won't fight fire with fire here, but that is true.

And yet the audit concluded that the publication process for the study was not compromised. Scholars criticize each other all the time, but it seems to be more personal in this territory.

Does your study have anything to contribute to contemporary debates about the legalization and cultural acceptance of same-sex marriage—especially since the NFSS was retrospective?

The study itself was neither intended to undermine nor to affirm any legal rights about same-sex marriage. That said, the NFSS and other solid studies out there are a good source of information for orienting citizens, regardless of their own personal perspectives.

Looking back, do you think it was responsible as a researcher to receive funding for NFSS from the Witherspoon Institute and the National Organization for Marriage (NOM)—two groups known

‘The study itself was neither intended to undermine nor to affirm any legal rights about same-sex marriage.’

~ Mark Regnerus

for strong stances on traditional marriage?

No funding came from the National Organization for Marriage, but rather from the Witherspoon Institute and the Bradley Foundation. [Editor's note: Critics of the NFSS have linked Witherspoon and Bradley to NOM because Robert P. George, NOM's chairman emeritus, has strong ties to the two institutions that helped fund Regnerus's study.] As I've noted in the text of the study and elsewhere, I have always operated without strings from either organization. No fund-

ing agency representatives were consulted about research design, survey contents, analyses, or conclusions. Any allegations that the funders might have improperly influenced me are simply false.

How do you understand your calling as a sociologist? What does sociology offer to a broader society that other professions can't?

Among other things, good sociology investigates what culture is, how social structures work, how certain ways of thinking and acting become "normal," how institutions shape our lives, and how social change happens. This may sound abstract and dull, but it's really a fascinating and important way of seeing and thinking about the world and our own lives. Those who apply themselves to wrestling with these kinds of issues often discover how interesting and important sociological analysis can be. And in the process, they often come to understand much more fully their own personal life experiences. ☩

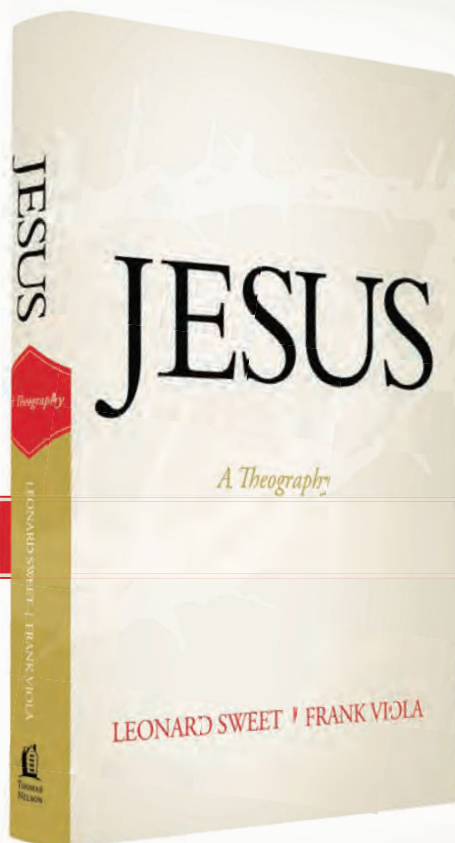
A new kind of JESUS BIOGRAPHY

Jesus: A Theography is the first book ever written to combine historical Jesus studies with biblical theology, crafting together one breathtaking saga that tells the Jesus story in both Old and New Testaments. This flagship book demonstrates clearly that every bit of Scripture is part of the same stunning drama, what the authors refer to as the theography of Jesus Christ.

For a free sample chapter visit nelsonfree.com/theography

*“This is an excellent work
every thoughtful Christian will find profitable.”*

PUBLISHER'S WEEKLY STARRED REVIEW



Available wherever books and e-books are sold



When roughnecks descend on an oil boomtown, Christians find the gift of hospitality strains their vision for ministry.

By Ruth Moon in Williston, North Dakota

LOVE ISN'T EASY

AS THE SUN SETS on Concordia Lutheran Church in Williston, North Dakota, a pile of shoes stacked outside the activity hall hints at events inside.

The heavy leather work boots are stained with oil and the reddish dust that churns through the air in the small but growing town. The population has tripled in less than 10 years. New drilling technology has revived the state's oil industry. About 20 new oil-patch workers arrive in the 20,000-person town every day, by Mayor Ward Koeser's estimate. Each worker faces the same challenge within 24 hours of arriving in this prairie town: finding a bed in a boomtown bursting at the seams that offers nothing even resembling a homeless shelter.

Many employers supply housing in "man camps" (which may also include women and families), but job-seekers who drive, bus, or take the train to town must find their own place to stay until they find a job. Hotels get booked weeks in advance and charge upwards of \$100 per night. Concordia Lutheran is the only place in town with open beds and a charitable price tag.

Williston's churches have a prime opportunity to show hospitality and meet the earthly needs of new arrivals. However, many church leaders face the lack of resources for providing such care, not to mention local resistance.

Koeser told *Christianity Today* that this situation is tailor-made for a church to reach into the lives of people who otherwise might have

help—God, can you help me?"

One year ago, Concordia Lutheran pastor Jay Reinke became one of the Christians willing to respond. He stumbled into his current role of offering his church's pews and Sunday school classrooms as nighttime shelter when a man came to Reinke's office to ask for money to pay for his drive back home to Idaho. The man had no

interest in religion. "They may not understand the whole process of trying God, but they will try the church," Koeser said.

"They're looking at their relationship with God and saying, 'Is it what it needs to be? I really need somebody's



GABRIEL AND CARIN PHOTOGRAPHY



'A lot of people say, "Well, pastor, you can't save the world." I'm not trying to save the world, but here's a man standing in my office. I can help this man.'

- Pastor Jay Reinke

place to sleep. "I thought: *I've got floor space. A man can sleep on a floor,*" Reinke explained.

Reinke, 56, has a welcoming smile that offsets his stark clerical collar and black shirt. As we sat in his office on a Sunday afternoon, there was a steady flow of phone calls and knocks on the door—mostly people looking for a place to stay or eat dinner. "A lot of people say, 'Well, pastor, you can't save the world,'" he said. "I'm not trying to save the world, but here's a man standing in my office. I can help this man."

About 50 men now sleep at Reinke's church every night. On a Sunday night last spring, some of the men who filed in were newcomers like Allan Kangas, an out-of-work window-washer from Wisconsin. He took the bus to Williston, arriving with \$50 in his

Hard Knock Life: Pastor Reinke speaks with a newcomer to Williston. The city is one of the fastest growing in the nation due to the oil boom.

pocket and no job. Settling in, many newcomers pulled out laptops at folding tables to apply for jobs, while some used the kitchen to cook dinner.

Reinke's foray into social work has stretched his resources thin. Since he spends much of his time at the church caring for oil-patch workers, some churchgoers say that he does not check up on them as often as he should because he's otherwise occupied. It's a fair criticism, Reinke said, but he doesn't feel he can give up his sheltering ministry.

"It has connected us. We would otherwise have no connection with [them]. I would never have known these guys. They would have no reason to darken our door. They're not looking for ministry. But they do need a place to stay."

TENDING BODY AND SOUL

Job hunters who take Amtrak or Greyhound to Williston arrive in the town's vintage-looking downtown area. Cars with license plates from Alaska, California, Idaho, Florida, Oregon, Georgia, and Michigan line Main Street. Storefronts for the train station, eight bars (some with lucrative strip clubs), and J. C. Penney suggest the area hasn't been redeveloped for decades.

Greyhound drops off passengers in front of the National Guard armory, across the street from the town's Salvation Army office. Joshua Stansbury, a 29-year-old redhead who oversees the office with his wife, regularly turns away men looking for shelter. His building does not meet fire code requirements for lodging.

As the town grows with newcomers, the Stansburys face an unending demand for food, clothing, and other assistance. Their part-time caseworker sees an estimated 90 new cases each month on top of 30 or 40 regulars. The caseload is up dramatically from 2010 and 2011, when the office dealt with just a dozen or so new cases each month. The budget is strained. Christmas fundraising totaled \$120,000 above their normal operating expenses. But they have spent \$13,000 per month just on providing services and expect to come up short before the year is out.

Most people don't come to the Salvation Army looking for a church. Many don't realize it is a church. "It's hard to wrap your mind around the spiritual when you maybe didn't grow up in church and you're facing that physical necessity," said Stansbury.

He feeds and clothes new arrivals in hopes they will seek out spiritual guidance. This approach seems to be working. After two weeks of receiving food and clothes, two patch workers appeared in the back of his congregation for the first time.

Stansbury, Reinke, and other pastors have found that it is difficult to attract men to overtly spiritual events like Bible studies. Corporate policies at the man camps forbid Bible study meetings in the camps themselves. To address spiritual needs directly, Reinke talks with men who spend the night at his church. Stansbury offers counsel, but waits to be asked first.

One individual has found a direct way into the hearts and minds of patch workers. Ron Evitt calls himself the "Preacher in the Patch." He created a series of 90-second radio spots in which he shares a brief, daily gospel message. Evitt grew up working in the oil fields with his father and is now an oil producer. The tall, joke-cracking 51-year-old began a Bible study for patch workers in the mid-1990s, but his attempts foundered.

"We'd set up these speakers and chairs—nobody would come," he said. "I thought, 'That does it. We'll go to them. We'll go to the radio.'"

Evitt started his broadcast 15 years ago with spots on a handful of local radio stations. His messages now air on 36 stations throughout North Dakota, Montana, and Wyoming. He spends \$10,000 to \$12,000 per month to keep the spots on the air and recoups part of that money through donations.

This effort has become a family affair including Evitt's wife and adult son. "People will come up to Dad and go, 'Ron, you're my only church,'" said Riley, the 26-year-old son who helps mix audio for the radio spots.

"If they're not going to go to church, at least they're getting something spiritual in their life," Evitt's wife, Rachelle, said.

From Evitt's own work in the oil patch, he knows that many of the

men he reaches over the radio have alcoholism, divorce, and family tension in their pasts and often are ashamed of those things. "I try to always bring it back to the Cross or to Christ," he said. "You've gotta have him, and he will wash your sins away, and all the bad things you did can be forgiven."

REVERTING TO CRAZY WAYS

The boomtown lifestyle in Williston challenges workers even after they find a job and lodging, says Phil Pastor, a 33-year-old with an associate's degree in diesel technology.

"Boy, I don't even know where to start. I guess it's a lonely place to be," he said. "I don't have very many friends. I don't have time. Friends are hard to make."

We spoke in his room at a camp north of Williston. The 8-by-12-foot dorm-style room, one of 200 or 300 in the camp, contains Pastor's whole Williston life. It holds a twin bed with a dark blue comforter, a desk, a mini refrigerator, a television, and a wardrobe. A window over the desk gives a view of an adjoining housing trailer.

One of Pastor's biggest challenges is maintaining Christian morals in a place where few others do. Men congregate at the town's bars and strip clubs after work, and foul language fills the work sites. There are rumors of men sneaking prostitutes into nearby camps.

"In the shop, it's 'f this, f that'—that's a contagious way of talking," he said. "When I go back home, I'm having to bite my tongue nonstop."

Pastor, who goes to Concordia Lutheran's Sunday services every other weekend when he's off his 10-day work shift, left a failing construction business in Idaho for the oil patch.

Like many in Williston, he came for the money. His business in Idaho pulled in only \$15,000 in 2010, and most of that money came late in the year after bills had piled up. Lack of money put pressure on his marriage and family life. Pastor sold his home in Idaho, and his wife and young daughter live with relatives. The couple plans Skype conversations, but they miss each other often when work schedules interfere. Even though it feels like life is on hold, Pastor said, his marriage is stronger now that he makes \$10,000 each month and money is no longer an issue.

Many workers have stories like Pastor's. They feel they have tried everything to find work by the time they show up in Williston.

"You can see the despair when the fresh ones come in," said Maury Selvig, a 49-year-old construction worker. He moved to Williston from Salt Lake City after living on the streets in Las Vegas. "They've put everything they have on lucky number seven. They're gambling, and they're not sure."

It was Selvig's second week in Williston. Recently hired by a construction company, he offered to help out the Concordia Lutheran community, where he was staying, by volunteering to work on construction projects for church members.

Desperate newcomers find it easy to fall into old habits, and many men exhaust their paychecks at bars even after they find jobs in the town, Selvig said. Business is booming at the bars and strip clubs.

"You've got a lot of partying going on," Selvig said. "You've got a lot of people going back to their crazy ways."

BIG-CITY WOES

Williston natives are wary of newcomers for valid reasons. The swelling population has increased crime and taxed the town's police force.



GABRIEL AND CARIN PHOTOGRAPHY

Violent crime is up 246 percent since 2009.

The area made national news this spring when 43-year-old Montana schoolteacher Sherry Arnold disappeared while jogging in early January. Investigators found her body two months later near Williston, and two oil-patch workers were charged with choking her to death while they were high on cocaine.

Reinke officiated at a funeral last spring for a 12-year-old girl killed in an automobile crash. Truck-car and truck-train collisions have increased dramatically with the traffic, he said.

"There is a weariness that everything has changed," he said. "These new faces represent uninvited change."

The roads in town are paved, but the reddish dirt of the oil patch is carted in on the tires and boots of the thousands of patch workers who drive in to pick up groceries at the overcrowded Wal-Mart, eat at McDonald's, and sleep. City and county roads wear out before city officials expect them to, and the city sewer system strains to keep up with the crowds. The city council further limited housing options when it banned people from living in campers on residential property inside city limits and restricted some employers from letting employees live on worksites. The mayor has received dozens of letters from local residents complaining about transient workers living in temporary situations.

Stansbury, whose downtown Salvation Army office is just blocks from several bars and strip clubs, has to pick up beer bottles in the church parking lot and wash away vomit from the previous night's partying before church Sunday mornings.

Life in the Oil Patch: Phil Pastor, a mechanic, is able to attend church once every two weeks due to his heavy work schedule. Some 35,000 wells have yet to be drilled in North Dakota.

LOVING OUTSIDERS

Refugees, the homeless, and the jobless have looked to the church for hospitality for centuries, said Christine Pohl, professor of Christian ethics at Asbury Theological Seminary.

"When a lot of people come at once, communities feel like their identity and their way of life is threatened," Pohl said. "Newcomers are experienced as outsiders, and they're viewed as threatening a cherished set of practices and community life." Part of the hospitality tradition means getting guests involved in local communities as contributing members, like including them in Bible studies and volunteering.

All the changes in Williston are deeply unsettling to locals, but that's no excuse to disengage from ministry, said Frank Beaty, former interim pastor of Liberty Evangelical Free Church.

"God has an eternal, sovereign purpose in bringing people from around the world to a remote location," he said. "Yes, I've lived here 42 years or 87 years, but I am a missionary. How does God want to use me on the mission field for his honor?" Pastor Reinke said the parable of the Good Samaritan teaches that our neighbors are often the unwelcome strangers who enter our lives.

"Am I waiting for the convenient neighbor to arrive that I love? There's no such thing as a convenient neighbor," he said. "It's messy, but he's my neighbor. So suck it up and love them." ☩

Ruth Moon is a freelance writer and a Ph.D. student in communication at the University of Washington in Seattle.

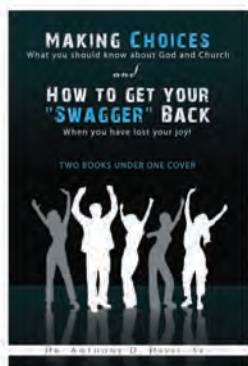
Give yourself the gift of a good read.

Xlibris



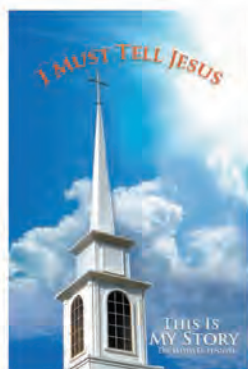
High Priest and Coming King
Maurice Hoppe
Softcover | 9781441525437
Price: \$19.99 Pages: 138

This book gives a clear explanation of the plan of salvation through Christ and His blood that was shed upon Calvary. It also reveals the imminent conclusion of the great controversy between Christ and Satan that has been in progress for approximately 6,000 years concerning the law of God.



Making Choices: What you should know about God and Church & How to get your "Swagger" Back: When you have lost your joy! "Two books under One cover"
Dr. Anthony D. Davis, Sr.
Softcover | 9781441535979
Price: \$15.99 Pages: 107

Seeking God? These two books under one cover can help you! *Making Choices* is the only book around that clearly explains what you should know about God and Church before you join. Learn step-by-step ways to get your joy back and walk with confidence in *How to get your "Swagger" back*.



I Must Tell Jesus
Dr. Lloyd G Fennell
Softcover | 9781465350985
Price: \$23.99 Pages: 548

Discover a beautiful tribute and a testimony of faith in the divine healing and power of God as author Dr. Lloyd G Fennell shares *I Must Tell Jesus*. This inspiring story of faith reminds us that in times of trials and adversities, we can still give thanks to God.



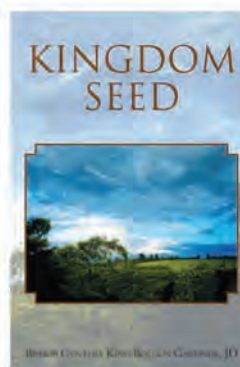
To Be Like Jesus
Brother Gene
Softcover | 9781453598955
Price: \$19.99 Pages: 248

Jesus said "I am the Way, the Truth, and the Life..." (John 14:6). The Church of Jesus Christ is always about the truth. Brother Gene shares an enlightening read on how *To Be Like Jesus*. With insightful reflections and biblical scriptures, it helps you establish a closer and more intimate relationship with Jesus.



Staring Blue Eyes
Daryl Ross Halencak
Softcover | 9781462876440
Price: \$19.99 Pages: 122

"The eyes are the window to the soul." This theme drives *Staring Blue Eyes*, award-winning author-poet Daryl Ross Halencak's poetry anthology. He shares, "I am confident that my writing will be of assistance to each person who is looking for a life full of 'something else' on this existential journey."



Kingdom Seed
Bishop Cynthia King Bolden-Gardner, JD
Softcover | 9781465381712
Price: \$23.99 Pages: 410

Kingdom Seed is a compelling work of the growing pains God's heirs undergo and consists of 6 distinctive books: (Woman! Behold Thyself; Castaway Cradles; Lot-Generational Mutations; Miscreant Carnivorous Seed; Mustard Seed and Planting the Heavens) premised upon God's immutable promise that the generational truths imparted shall not fail, Isaiah 59:21.



Garden Lessons
Debra J. Vaughn
Softcover | 9781469144566
Price: \$15.99 Pages: 98

Whether pondering plants, squirrels, butterflies or birds, all nature provides author Debra J. Vaughn with fresh perspectives on Biblical principles, which she shares in her book, *Garden Lessons: Listening for God's Voice*. This memorable collection of short stories will enlighten and inspire you with its personal and profound observations.



Inspired Writings of a Prophet for Jesus the Christ
Gregory A. Booker
Softcover | 9781469141176
Price: \$15.99 Pages: 48

Gregory A. Booker pens a remarkable work speckled with gems of wisdom and insight in *Inspired Writings of a Prophet for Jesus the Christ*. Resonating with the trying times, Booker shares his prophetic letters with the genuine intention of awakening the earnest expectation and blessed hope of Christ return for his Church.

Order Now! Contact us today.
Call 1-888-795-4274 or visit www.Xlibris.com

With Apologies to Washington, The Best Plan for Healthcare Reform Was Written 2000 Years Ago.

When it comes to your healthcare, the best answers won't be found in the halls of Congress. They're in the pages of God's Word. And you can apply them to your life simply by joining Medi-Share.

Medi-Share isn't insurance. It doesn't force you to choose between unaffordable premiums or being left alone to pay your medical expenses. We're a huge community of Christians who share financial resources to pay each other's medical expenses—much like the early church did 2000 years ago. In fact, Medi-Share members have shared more than \$650,000,000 in medical bills since 1993. And we promote and support healthy biblical lifestyles, making member costs affordable.

If high premiums are pricing you out of health insurance and you don't want to be left to pay alone, call today or visit us at www.Medi-Share.org. And discover the healthcare reform that comes from an even higher authority than Washington.

**Request your FREE information guide today at
www.Medi-Share.org or call 800-772-5623**

Medi-Share is not health insurance. Medi-Share is not available in Montana.

- **Over 50,000 Christians who want to pay your medical bills**
- **Families average less than \$300 a month**
- **Health education and community prayer support**



Medi-Share
Christian Care Medical Sharing



We Know You May Not Be An Expert On Church Insurance. *That's OK – We Are.*

Protect Your Ministry With GuideOne Insurance.

GuideOne Insurance and our 1,600 agents around the country specialize in protecting worship facilities and ministries. We know churches, we know insurance, and we know what you need.

Call us for a free insurance review. We can make sure your facility is adequately covered, suggest safety and security improvements, and, in many cases, save your congregation money.

- Property and casualty insurance coverages tailored for churches
- Trusted by more than 43,000 religious organizations
- 60 year proven track record
- Fast, fair claims service
- Free safety resources at SafeChurch.com
- Rated A (EXCELLENT) by A.M. Best Company

Place your faith in the expert.

Call 1.888.218.8561

Or Visit weknowchurches.com today.



Eric Spacek,
Senior Manager of
Risk Management

OPINIONS AND PERSPECTIVES ON ISSUES FACING THE CHURCH

Viewpoints



We are charged with seeking the truth—not until Christ returns, but until one view has enough evidence that it would be unreasonable to oppose it.

Brian Ashurst
Soledad, California

God of Evolution

I much appreciated “A Tale of Two Scientists” [July/August]. However, I found your editorial comment, “The Evolution of the Debate,” less than satisfying: “The debate may be with us always . . . until that day when we learn how all truth is one in Christ.” Not all current views on how things started can be true, if any are. We can’t live in ignorance, but we are charged with seeking the truth with diligence—not until Christ returns, but until one view has enough evidence that it would be unreasonable to oppose it.

BRIAN ASHURST
Soledad, California

I am writing to commend Tim Stafford for the excellent “A Tale of Two Scientists,” featuring theistic evolutionist Darrel Falk and young-earth creationist Todd Wood. I am pleased that Wood has gone beyond criticizing evolution and is tackling the necessary scientific research program of explaining the details of a creationist theory of origins.

Now that Stafford has done such a fine job with Falk and Wood, I recommend that CT dispatch him to Seattle for a profile of Dr. Stephen Meyer, the director of Discovery Institute’s Center

for Science and Culture, thus avoiding the erroneous implication that theistic evolution and young-earth creationism are the only alternatives to the reigning atheistic theory of evolution.

PHILLIP E. JOHNSON
Professor emeritus
University of California, Berkeley

Editors’ Note: Tim Stafford based “A Tale of Two Scientists” on research for his forthcoming book, *The Search for Adam*, which also includes profiles of two scientists from the Intelligent Design movement.

Juvenile Readings

After reading Leslie Leyland Fields’s “The Gospel Is More Than a Story” [July/August] just one month after the June cover story, “When Are We Going to Grow Up?” I cannot help wondering whether the two issues—a fascination with narrative theology and a landscape of youth-friendly Christianity—are closely connected.

Is today’s church content with some sort of spiritual young adulthood that, like biological young adulthood, looks fully grown on the outside while inside it is still far from fully mature? Have we

forgotten that spiritual maturity is the real goal?

Like both articles, I fear that everything good about narrative and youth (and certainly there is much inherent good in both) may be sacrificed as a result of today’s extreme and widespread pendulum swings.

CRYSTAL KIRGISS
West Lafayette, Indiana

Faith of the Refugees

“The Other Iranian Revolution” [July/August] points out that those in the liberal tradition are so concerned with interfaith dialogue and issues of social justice that they have little concern for the apostolic calling of the church. Fortunately, God still witnesses, even when the church fails to engage society with the gospel as delivered in Acts. I envision a time when the multitudes of immi-

grants from non-Christian lands will become the new backbone of the Christian faith in Europe. God is bringing them there to get saved and to save Europe from secular apostasy.

WILLIAM PAYNE
E-mail

Searching the Desert

In “Finding Jesus at Burning Man” [July/August], I do not see the author and his friends presenting anything that comes

TOP 3 What got the most comments in July/August’s CT

38%

A Tale of Two Scientists
Tim Stafford

17%

The Village Green: Patriotic Piety
Douglas Wilson, Lisa Velthouse, and Russell D. Moore

11%

The Gospel Is More Than a Story
Leslie Leyland Fields

READERS’ PICK The most praised piece in July/August’s CT



The Gospel Is More Than a Story
Leslie Leyland Fields

COMMENTS? QUESTIONS?
CT’S EDITORS WOULD LOVE TO HEAR THEM.

E-MAIL: cteditor@christianitytoday.com FAX: 630.260.8428

ADDRESS CHANGES, SUBSCRIPTIONS: ctfulfill@christianitytoday.com

close to a gospel message, i.e., that we are lost and under God's judgment, that Christ died for our sins, and through faith in him and him alone can we gain entrance into the kingdom of God. To think that Martin Luther's "priesthood of all believers" is somehow in evidence in the demon-infused mélange of Burning Man's sex, drugs, and anything-go-ism is like applauding the children of Israel's creativity in forming the golden calf!

Instead of commending pillar-sitting, I pray that the troubled souls who gather in that Nevada desert would hear the gospel, climb down from their pedestals, and repent in dust and ashes.

DAVID EAMES
Delmar, New York

True Love

"Fading from the Family Portrait" [July/August] was great. A big takeaway was the author's exhortation that the church can be a community of caring that "suffers with us and for us." This is the calling of the church. We are to be the spiritual family that gives testimony to all that a family can be and should be.

I believe we seek the Lord most when our feelings of comfort and entitlement are threatened. We don't want to come close to the suffering victims of divorce; we want them fixed so that they don't

disturb our sense of narcissistic peace.

One does not need pain to be able to connect with people in pain. One just needs to care for those in pain and resist the urge to run away. This is union with Christ and is where true ministry is grown.

CHERYL BERTO
Delta, British Columbia, Canada

I Pledge Allegiance

As one who served over 31 years in the U.S. Coast Guard, I read the July/August Village Green ["Should churches display the American flag in their sanctuaries?"] with interest. I do not believe churches should display the American flag in their sanctuaries. U.S. Code Title 4 Chapter 1 pp 7.c. states, "No other flag or pennant should be placed above or, if on the same level, to the right of the flag of the United States of America. . . ."

The usual practice in our churches is to display both the American flag and the Christian flag in the sanctuary. Since the American flag must be displayed in the preeminent position, this symbolically places our allegiance to our country over our faith in Jesus Christ and our citizenship in his kingdom.

TED BRANDSMA
Littleton, Colorado



"So, next week, we'll experience worship in the early church—just a couple of candles, and I'll wear a tie and preach from a manuscript."



ONLINE POLL
AUTHOR PREFERENCE
When choosing a Christian book on theology or spirituality, do you take the author's sex into consideration?

19%
Yes, I strongly prefer books written by men.

1%
Yes, I strongly prefer books written by women.

15%
Yes, I slightly prefer books written by men.

3%
Yes, I slightly prefer books written by women.

62%
No, I don't take the author's sex into consideration.

Total votes: 633
(Online polls do not represent a scientific sample.)

compiled by Elissa Cooper

WORTH REPEATING

Things overheard at CT online.

"You hated to see him cry due to his failure to understand, but you never considered to tell him his course of action was fine."

Mark Matthias, illustrating how a parent would rebuke a child for running into traffic out of love for the child, not to be cruel, in relation to Christians taking a firm stance on the sinfulness of homosexual practice.

"A Better Conversation about Homosexuality," by Christopher Benson

"No one will get it perfectly right all the time, no matter how holy they are or think they are."

Tim Childs, thinking further about the importance of grace—the topic of Max Lucado's latest book—in our mentality and relationship with God.

"Max Lucado Goes Overboard on Grace," interview by Mark Galli

"I've been watching this whole debacle with a tub of popcorn."

Stacey, thanking the author for giving a dignified response to clashes over Jared Wilson's "The Polluted Waters of 50 Shades of Grey, Etc." blog post.

Her.meneutics: "Sex! Outrage! The Internet! Doug Wilson, Rachel Held Evans, and the Gospel Coalition," by Caryn Rivadeneira

"We ought to reiterate that in Christ we can all be more than any impulse or desire that seems to overtake us."

Tryphena, reminding others that people are more than their sexuality, and that one's identity and freedom is found in Christ. After the sexuality of evangelical writer Jonathan Merritt was called into question because he defended Chick-fil-A, Merritt spoke about his broken past.

CT Liveblog: "Chick-fil-A Controversy Draws In Jonathan Merritt's Sexuality," by Jasmine Young

ED KOEHLER

Abusing the Megaphone

Caustic rhetoric undermines Family Research Council's post-shooting response.

Nobody enjoys being slandered. A besmirched reputation, no less than a black eye, arouses the urge to fight back. However, thirsting for vengeance is dangerous, even when the grievance is just. A healthy desire to restore your good name can be easily upstaged by an undisciplined thrill at shaming your adversary.

For the much-maligned Family Research Council (FRC), it is hazardous to navigate these waters. The FRC is outspoken in its support for biblical marriage and sexuality. The group routinely endures scurrilous accusations of bigotry. It's not hard to fathom why FRC might wish to seize any opportunity for settling scores with ideological foes.

We believe most of the FRC's positions, policy statements, and goals are on target. But we have major reservations about FRC's methods for public engagement. Too often, its leaders traffic in flatly untrue statements. (Among FRC president Tony Perkins's claims: President Obama hates Christianity; his administration excludes Christians; and the military, under his command, bans Bibles and embraces bestiality.)

We can understand why Perkins lashed out at an obnoxious rival, the Southern Poverty Law Center (SPLC), in the wake of an attempted massacre at FRC's Washington, D.C., headquarters. Once a venerable civil-rights organization, the SPLC has disgraced itself in recent years by branding the FRC an anti-homosexual "hate group." Certainly, the SPLC deserves to have its falsehoods rebutted. But the FRC erred in eagerly claiming, so soon after the attack, that the SPLC had given the gunman "a license to shoot."

About the would-be mass murderer's motives, there can be little dispute. The suspect, 28-year-old Floyd Corkins, allegedly told an FRC security guard, "I don't like your politics"—a reference to FRC's opposition to homosexuality. During the altercation that followed, the guard took a bullet in the arm.

(Heroically, the guard wrestled the gunman to the ground, almost certainly preventing further bloodshed.) Corkins had entered the FRC lobby toting a bundle of sandwiches from Chick-fil-A, the fast-food flashpoint in the national debate over same-sex marriage.

Had the campaign of vilification by SPLC eroded moral barriers to violence? Perkins very seriously entertained that possibility.

At a news conference, he observed, "Corkins was given a license to shoot an unarmed man by organizations like the Southern Poverty Law Center that have been reckless in labeling organizations hate groups

because they disagree with them on public policy." Appearing on Bill O'Reilly's Fox News program, Perkins blamed the SPLC for "creating the environment that led" to the gunman's murderous rage.

Perhaps this seems like a refreshing example of comeuppance. But Christians should take no delight in seeing the SPLC smeared. We abhor its moves to stamp pariah status on the moral disapproval of homosexuality. Yet both the content and the timing of the FRC's counteroffensive demonstrate poor judgment on its part.

There's no way reasonable people can judge the SPLC responsible (either directly or indirectly) for Corkins's assault. In pretending otherwise, the FRC indulges one of the nastiest habits fouling our nation's politics. It is never appropriate to lump together peaceful proponents of controversial viewpoints with extremists who pursue violent means. Conservative Christians, so often the target of malicious guilt-by-association tactics, should be ashamed to employ these tactics

themselves.

FRC's suspect timing drills closer to the core of our unease. Consider the predictable patterns that unfold after episodes of ideologically freighted violence. For the victimized party, the attack opens a temporary window of sympathy. Even fierce opponents feel compelled, for a decent interval, to offer condolences instead of condemnations.

These are favorable dynamics for the FRC, and the organization displayed an unseemly willingness to exploit them. Training rhetorical artillery on the SPLC in the immediate aftermath of an assault exposed FRC's

determination to wring political advantage from a sudden season of victimhood.

To be clear, the FRC should not cower meekly before charges of anti-gay animus. There is a case for hanging back and letting the SPLC beclown itself. There's also a case for refusing to suffer fools gladly—or silently. But there's no case for approaching victimhood with opportunistic fervor. Victimhood is neither a club to be brandished, nor a tool to manipulate public opinion. Certainly not for people who embrace the command to love our enemies and forgive unconditionally.

Our advice to Christian organizations victimized by attacks? Go humbly about your business. Where there are wounds, bind them up. Where there are fragile spirits, nurse them back to health. Where protections prove feeble, beef up security. Above all, persevere in the important work to which you've been called. Don't get lured into cycles of recrimination. And if the press hands you a megaphone, there's no shame in politely handing it right back. ✚



Victimhood is neither a club to be brandished, nor a tool to manipulate public opinion.

Calculated
Generosity

Is it stealing from God to split your tithe between the church and other charities?

CARE FOR THE POOR

Gary Moore is founder of the Financial Seminary and author of six stewardship books, including *Look Up America!*

No, but a nuanced “no.” Stewardship theologians have to be as balanced as the economists about whom President Truman famously complained, saying he wanted a one-handed economist because his economists’ advice began “On the one hand . . . on the other.”

On the one hand, Jesus did immortalize the widow who gave her last mites in the temple. But on the other hand, that was more about her amazing faith than her choice of beneficiary. Someone explained once to a gathering of stewardship officers that Jesus did not say to sell what we have and give it to the temple, or even for the gospel, but to the poor. Neither did Malachi say to bring the full tithes for the operation of the temple. The storehouse was for the needy.

Those ideas, though, are not often pointed out. The church is a mostly human institution, particularly when it comes to money, and human institutions, whether governmental, corporate, or ecclesiastical, can be quite self-centered. My friends John and Sylvia Ronsvalle (*emptytomb.org*) have long studied how churches use donations. The Ronsvalles have a passion for giving—particularly for getting America’s affluent churches to open their hands to those around our world in the greatest need. Their most recent report is not encouraging for the Christlike faces of the poor, thirsty, and naked.

The report shows that congregational giving has not kept up with our rising incomes, and benevolent giving to the poor, including denominational support, has suffered even more. I’ve been the board president of two affluent mainline churches and discovered in both that we spent more of our general budget on lawn care than true benevolences. The Ronsvalles’ studies likely affirm that anecdotal evidence. The eight evangelical denominations they studied gave more to the needy than did the mainline denominations, but even that was due to a growing number of members.

Of course, we should remember that many denominations have affiliated social service ministries. For example, my Evangelical Lutheran Church in America is affiliated with Lutheran Social Services of America. That could be the largest social ministry in the country if its various state agencies are combined, according to *Forbes*.

Many evangelicals give to charities like Habitat for Humanity. I expect that is closer to Jesus’ idea of giving to the house of the Lord than the testimonies we often hear on pledge card Sundays.

It’s important to consider the role of the church in social welfare in our country. As Robert Schwarzwald, senior vice president at the Family Research Council, pointed out, the Jewish worship system provided civil and administrative services for its communities, including systematically providing for the poor. The modern Christian church simply does not fill that statelike function on any regular basis.

So it’s largely a matter of rights and responsibilities. Should the church reassume more biblical responsibilities, it would be entitled to more of the biblical tithe. Until then, church leaders might reflect that giving to the poor can’t be stealing from God when Jesus, owner of all, pointedly said that what we do for the poor, we do for him.

NOT THEFT, BUT . . .

Amie Streater is associate pastor for financial stewardship at New Life Church in Colorado Springs and author of *Your Money God’s Way*.

Is it “stealing” from God? No. But is it obedient to his Word? No.

Despite what a lot of people say, tithing is not a confusing principle, and it is not spoken of differently in the Old and New Testaments.

Tithe means a *tenth*, and when the divinely inspired writers of the



Bible wrote about tithing, they often wrote about it in conjunction with another prevalent biblical principle: first fruits.

So we give a tenth, and we give our first tenth, and we trust God to bless the other 90 percent.

And the tithe goes to the local church. Deuteronomy 26:1–4 is pretty specific about this: You take the first portion to “the place the LORD your God will choose as a dwelling for his Name,” and “[t]he priest shall take the basket from your hands and set it down in front of the altar of the LORD your God.”

That place—the altar and the place God’s name abides—is the church. Malachi 3:10 says to bring all the tithes “into the storehouse, that there may be food in my house.” Again, that’s the church.

Malachi also distinguishes between tithes and offerings: Offerings are the gifts we give over and above the tithe.

So while paying your mother-in-law’s cable bill is a very nice thing to do, it doesn’t count as your tithe. Neither does supporting a child through a faith-based sponsorship organization, though that is an incredibly wonderful thing to do.

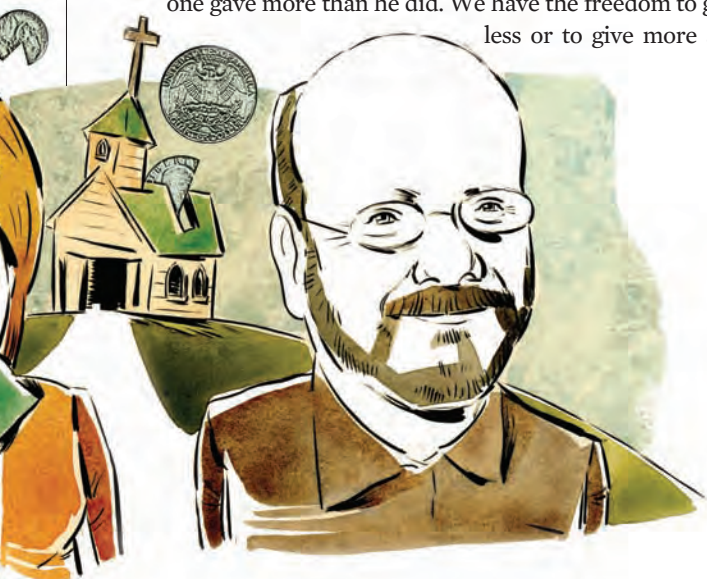
Donating to a television ministry is also not tithing. Most of the honest and best television ministers—including one of my favorite teachers, Joyce Meyer—will tell you the same thing.

When we support the local church with our first 10 percent and then use additional income to give elsewhere, we fully reflect the generosity of God’s heart and see the windows of heaven open and pour out blessings on us, as promised in Malachi 3:10.

God outlines how he would like for us to give, and his ways are almost always different from the direction in which human nature tends to steer us. As believers we can choose to bicker and nitpick about these Scriptures and search for evidence to give less. We have the freedom to do that. We can “sow sparingly” and “reap sparingly,” as Paul says in 2 Corinthians 9:6, or we can “sow generously” and “reap generously.”

Verse 7 says, “Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.”

We all should endeavor daily to become more like Jesus, and no one gave more than he did. We have the freedom to give less or to give more and



freedom to feel good or bad about either decision, but we should remember that a generous heart is a blessed heart and is a blessing to others.

DON'T PATRONIZE GOD

Douglas LeBlanc is the author of *Tithing: Test Me in This*.

After my late father, Lester LeBlanc, encountered the resurrected Jesus in 1972, he made two life-transforming decisions for our family. We would join a charismatic Episcopal congregation and we would tithe to it. In Dad’s plain-sense reading, the first sentence of Malachi 3:10 (“Bring the whole tithe into the storehouse, that there may be food in my house”) meant that your tithe goes to the place where you worship God.

Whether my father’s exegesis would pass the muster of scholastic theologians does not matter to me. Dad’s reading does not establish an onerous law that every Christian must fulfill to be saved or to gain God’s favor. It does not oblige God to do anything in response. It does, however, resonate with the consistent message of the Old and New Testaments: Everything belongs to God, who invites us to imitate his generosity in the mundane details of our life.

The most dedicated critics of tithing wrap themselves around the axle that this discipline is a matter of bondage to Old Testament law. If Christians in prosperous countries are vulnerable to any spiritual bondage, the more likely master is mammon. Even in evangelical churches, we too often speak of tithing as the Mount Everest of Christian stewardship. As Randy Alcorn and others argue, tithing is more appropriately compared to training wheels.

I do not insist that we rob God if we split our tithe between our congregation and our favorite charity. Giving 10 percent in this way is better than tossing an occasional spare \$5 bill into the collection plate and thinking we have done our part. We do, however, patronize God and distort tithing to mean something foreign to Scripture. God has drawn us into a specific community of believers, where our lives are redeemed by our presence at Holy Communion, Bible studies, Sunday school, fund-raising dinners, and even tedious committee meetings. In God’s economy, this specific community grinds down the rough edges of our egos and helps us recognize brothers and sisters in people who otherwise would cross neither our minds nor our paths.

If we aim to tithe, why would we deprive this specific part of the body of Christ? Do we believe that the nearest soup kitchen, animal shelter, or United Way better fulfills God’s purposes? What keeps us from donating above and beyond a tithe to causes we consider worthy of support? What keeps us from giving of our talents or time in those places?

How I donate money expresses power. If I carve my tithe into slices of my own liking, I tighten my grip on power, and mammon tightens its grip on me. I am better aware of the ever-deepening joy found in God’s generosity when I surrender control of the first 10 percent to the community that welcomes me, a wretched sinner, week after week and challenges me to become something more. ☩



The Light in My Lit

How books helped save my soul.

I had never thought of myself as someone capable of an affair.

Sure, even as a Christian I had traded in some biblical teachings for a more up-to-date morality. But “thou shalt not commit adultery” happened to be one teaching I agreed with, so it remained in my moral repertoire.

Then I read *Madame Bovary*, the 19th-century French classic by Gustave Flaubert. The truth was laid out starkly on the pages: In Emma Bovary, an adulteress and, ultimately, a self-murderer, I saw myself. Not in her depraved actions, but in her way of thinking, which led to those very horrific acts.

The starry-eyed Emma dreamed of marrying a dreamy man and living a dreamy life in a dreamy place. She thought life was supposed to resemble the torrid romances and love poems she had read while cloistered in a convent as a schoolgirl.

Real life caught her unawares.

The novel caught me unawares, too. Unaware of how many of my expectations for my new marriage were as rooted in fantasy as Emma’s were. Unaware of how such unrealistic assumptions steal away the pleasures of everyday life. Flaubert’s skillful artistry made plain to me, even more importantly than the problems of adultery and suicide, the more subtle robbers of joy: elitism, materialism, listlessness, and the continual need for novelty rather than the peace of contentment.

As a lifelong church member and Sunday school scholar, I should have known these things. *Madame Bovary*’s lessons are contained in the Bible, after all: Galatians 5:26 cautions against the vainglory Emma hopes her doctor-husband will attain; passages like Luke 12:15 warn against the frenetic materialism that overtakes Emma; Ecclesiastes offers various antidotes to the boredom that plagues her; and, of course, there are many warnings against adultery, including the bald proclamation of Proverbs 6:32: “[A] man who commits adultery . . . destroys himself.”

But while I had been taught the things in the Bible, I hadn’t learned to *think* biblically.

Ironically, then, the first time I encountered a worldview I could clearly identify, it wasn’t a biblical one, but Emma’s romantic one. And I recognized it as my own.

One of the gifts of reading good literature is “discovering oneself as one is,” Mark Edmundson states in his book *Why Read?* This is the revelation *Madame Bovary* and many other novels have offered me: a mirror in which to see myself as I really am, sinful yet being redeemed. Literature’s “second, and perhaps more important” gift, Edmundson suggests, “is to see glimpses of a self—and too, perhaps, of a world—that might be, a self and world that you can begin working to create.”

Certainly, books—even the greats—cannot replace the Book. Words cannot substitute for the Word. For as Psalm 36:9 says, God himself is “the fountain of life,” and in his light “we see light.” Using this verse, Tony Reinke, author of *Lit!: A Christian Guide to Reading Books* (Crossway), explains how good literature is charged with the grandeur of God: “This light includes any number of generous gifts and blessings from the Creator, but especially truth, goodness, and beauty. This light in creation is made visible to us because God first illumines us with his glory and presence. Illuminated by God, Christians now perceive and appreciate the light of divine truth, goodness, and beauty that glow in the pages of great books.”



Books flesh out divine truths, allowing us to test all things in order to cling to the good. In Walt Whitman’s poem “A Noiseless Patient Spider,” for example, we sense the existential angst of people living in modern times. The despair of disbelief waxes vivid in the works of Thomas Hardy. In *Heart*

of Darkness, we come face to face with the horror of denying God. The inseparable connection between the spiritual and the material is manifest in the writings of John Donne. The satire of Jonathan Swift spurs us to laugh at ourselves. In *Death of a Salesman*, we confront the mortal significance of vocational calling. Overconfi-

dence in our ability to judge others is chastened by *Pride and Prejudice*. We see better how to be who God created us to be from reading *Jane Eyre*.

Many forms of natural revelation declare the glory of God. But for me, great books have bridged the gap between truths contained in the Bible and their application in my life. Literature has allowed me to see myself as I am and as I need to be in Christ. It has shaped me and changed me. And it likely saved my marriage before I knew it needed saving. By the grace of God, his gift of literature helped save my soul.

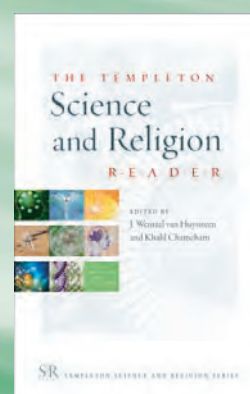
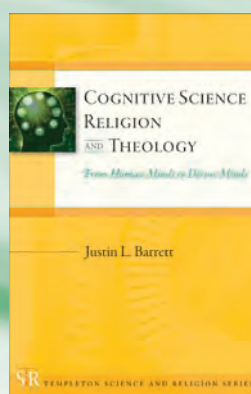
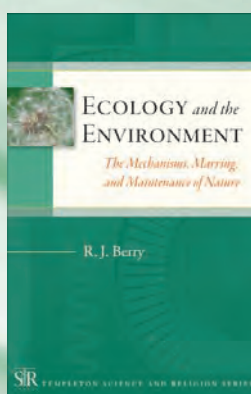
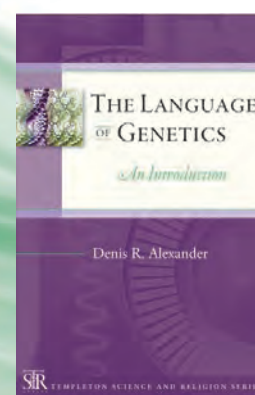
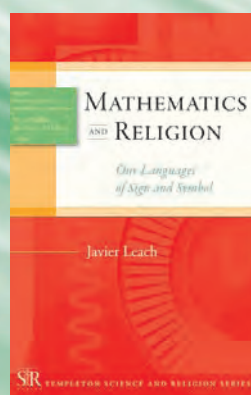
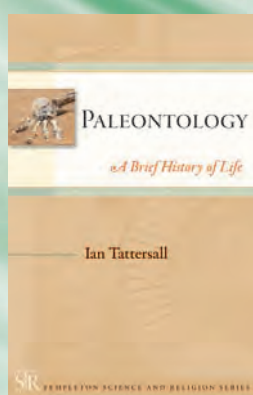
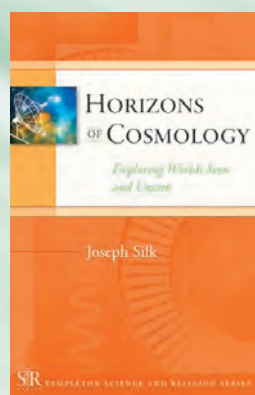
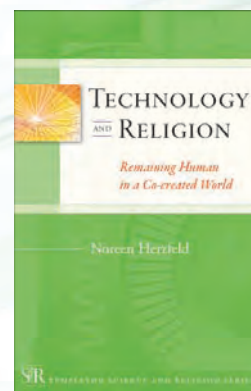
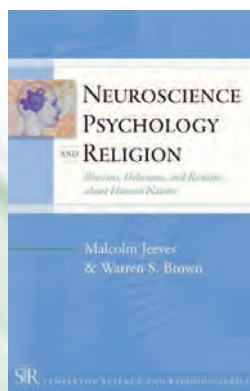
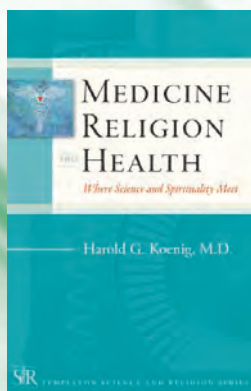
Karen Swallow Prior is an English professor at Liberty University and author of the forthcoming *Booked: Literature in the Soul of Me* (T. S. Poetry Press). Visit Her.meneutics, CT’s women’s site, at ChristianityToday.com/women.

Many forms of natural revelation declare the glory of God. But for me, great books have bridged the gap between truths contained in the Bible and their application in my life.



TEMPLETON SCIENCE AND RELIGION SERIES

Science with an eye toward the Big
Philosophical and Theological Questions



- Each book offers an accessible introduction to the field
- Written by experts in the field
- Perfect for book groups or adult education
- Visit www.youtube.com/templetonpress for online videos of the authors



www.templetonpress.org



Downton Abbey's Real Legacy

Why we strive to preserve places rich with memory.

M

ost houses are just houses. Some, however, deserve honor.

My parents lived in three different apartments in the first phase of their life together. Three times they shared living quarters with in-laws. In the second half of life, they bought or built four different houses.

The places they built had unique features. The one tract house was so unspecial that they called their subdivision "North Manure" instead of the developer's more elegant designation, "North Manor."

Only their final house became so memory filled and was so beautifully situated that it took on a life of its own. Surrounded by mountainous national forest land, it featured beautiful vistas, an amazing variety of wildlife (12 species of hummingbird alone), and a babbling brook. As a teenager, I helped develop the property. My children visited their grandparents there every summer, and later they brought their own spouses and children to visit. It was a magnet for generations of cousins, uncles, and aunts. Visitors made its capacious veranda their own. For our family, the place almost became what Hyannisport was to the Kennedys or Kennebunkport to the Bushes.

When my parents moved, no one felt the need to preserve any of their other houses. But when they died, we scrambled to keep their mountain home in the family.

Houses like that have names. My parents' house was Hummingbird Hill. *Masterpiece* fans have fallen in love with Downton Abbey, the setting for the most popular costume drama since the 1981 television adaptation of *Brideshead Revisited*.

The fictional abbey and my parents' mountain home are more than the sum of their walls and windows. On my summer vacation, I read Lady Fiona Carnarvon's *Lady Almina and the Real Downton Abbey*, the story of Highclere Castle, which served as the set for its fictional counterpart.

House and household were welded through generations. Even in the postwar economy, Lady Fiona writes, Highclere was "a mutually dependent community of people who lived and worked together, mostly in harmony." The house and its estates were the responsibility of both those who lived upstairs and those who served downstairs. When Highclere's house steward Albert Streatfield (counterpart to *Downton*'s fictional Mr. Carson) retired after nearly 40 years of service, Lady Fiona remarked, "Countesses come and Countesses go, but a good house steward stays for life." Marriage decisions were made for the sake of preserving the great house—something held in trust for future generations and the public good.

Sure that war would soon break out, Lady Almina decided to turn Highclere into a hospital. As Lady Fiona tells it, it would "provide the best of everything a soldier could possibly need to recover. . . . Almina's instinct was to create a hospital that soothed and cheered the senses of men who had been half destroyed by horror." Within days of England's declaring war on Germany, Almina installed a medical director and began recruiting the best nursing staff. Six weeks into World War I, she had her first patients. "Almina had reimagined the Castle as a therapeutic space, one where the atmosphere in the Library or the excellent cooking from the Castle's kitchen was as important as the services of the radiologist she planned to bring down from London."



Almina adopted the nurse's uniform and treated the patients as country-house guests, offering them the finest food and the softest sheets. Lady Fiona calls this Almina's "greatest legacy. She realized that post-operative and trauma care were as much a part of the

healing process as the best surgical techniques and the latest equipment."

Decades later, patients and their families expressed affection for Highclere because Almina's "generous spirit and Christian view of the world inspired her to spread her wealth and share its benefits."

What are we to make of these homes that model hospitality, sacrifice, and generosity and embrace large circles in their welcome? How shall we understand our desire to preserve them?

In 2 Corinthians 5, Paul famously used temporary housing ("the earthly tent we live in") as a metaphor for our present bodily existence as we await a new and better body ("an eternal house in heaven"). Housing is a concrete (or stucco or brick) reminder of our mortality and our future immortality. If Paul were writing today, maybe he would substitute "tract house" or "assisted living facility" for "earthly tent."

But our natural admiration for great houses that shine with hospitality, beauty, generosity, and sacrifice—even though they may be brought to nothing by death duties or the steady assaults of weather—is a sign of the longing God has planted within us for the eternal habitations. ✚

What are we to make of these homes that model hospitality, sacrifice, and generosity and embrace large circles in their welcome?



Seattle Pacific University



Be small.

Small can be really big

"I want my robotics students to develop character and compassion. This cadre of young people may someday be at the top of the engineering and technology industry."

Juanita Alcaraz Thompson '83, Teacher and FIRST LEGO League Coach
King's Elementary School, Shoreline, Washington



What's your story?

Seattle Pacific University is a place that celebrates how small actions can have a big impact. Visit a new website and tell your story of engaging the culture, changing the world — just like Juanita.

spu.edu/smallchangebigimpact

**SMALL
CHANGE**
big impact 

Attention *Christianity Today* Readers:

We Want To Hear From You!

Dear Readers,

In an effort to provide you with the best possible magazine, we invite you to take a survey to let us know what you think of this issue and how we can make *Christianity Today* even better.

The survey is quick and easy to complete, but there are also opportunities to elaborate if you want. Your answers will be anonymous and used only in combination with other responses to form a composite picture of our readers.

To thank you for taking the survey, **you will receive a \$20 coupon for Bible study resources** from ChristianBibleStudies.com. The coupon code and instructions are included at the end of the survey.

Two Easy Steps:

- 1) Read this October issue as you normally would
- 2) Go to **CTMagSurvey.com** and take the survey by November 2

Thank you. We're grateful for your valuable input.



David Neff

David Neff
Editor in Chief, *Christianity Today*

CTMagSurvey.com



Live Stream your Church Services

Broadcast your services around the world
for the lowest cost in the church market!



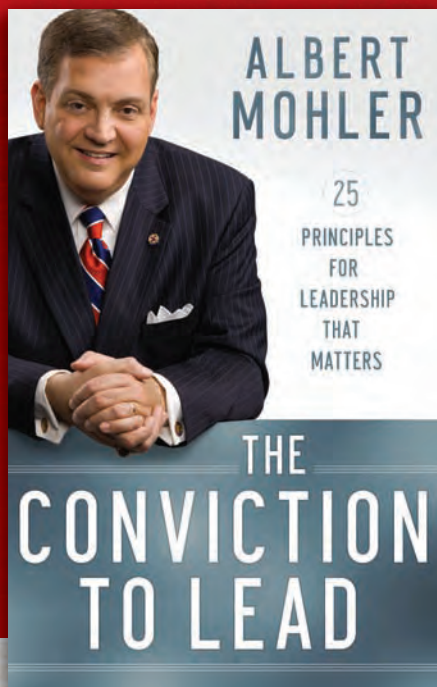
- ✓ Lowest Cost - Plans start at \$25/mo
- ✓ Unlimited Viewers, Bandwidth and Archiving
- ✓ No Ads, Ever!
- ✓ Multi-platform (iPhones and iPads too!)
- ✓ Free Trial
- ✓ Telephone Support

Visit www.truthcasting.com or call 254-307-2002

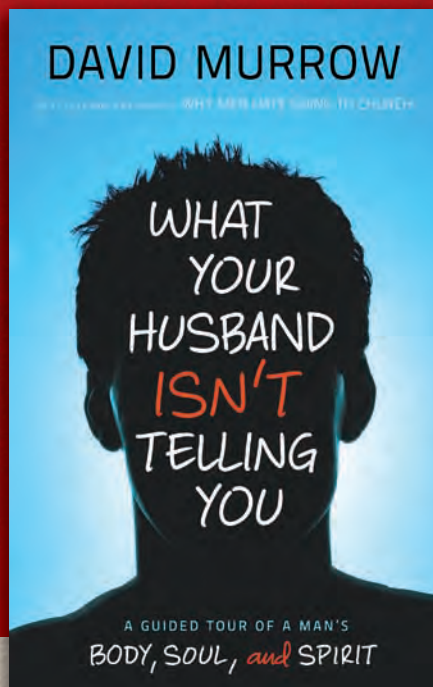


NEW FROM BESTSELLING AUTHORS

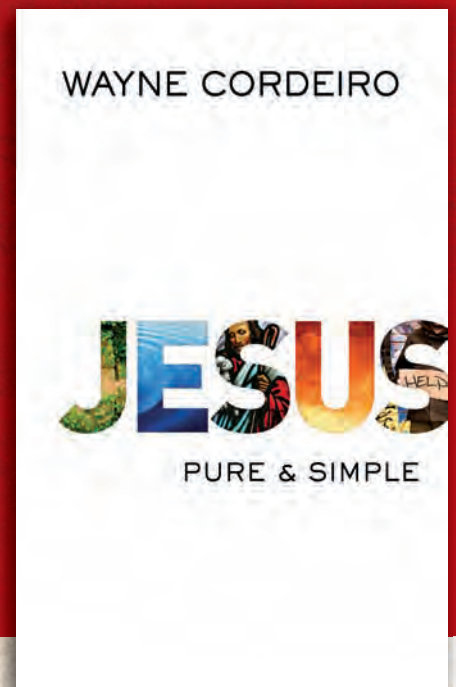
VITAL RESOURCES FOR LIFE AND LEADERSHIP



True leadership is more than management. It's changing minds, influencing people's actions and motivations. For the first time, Albert Mohler, hailed by *Time* magazine as "the reigning intellectual of the evangelical movement," shares his 25 principles for effective leadership. Learn what a leader needs to know, do, and be in order to effect lasting change.



How well do you *really* know your husband? David Murrow, bestselling author of *Why Men Hate Going to Church*, reveals what's really going on in the heads and hearts of the men you love. Discover what every husband since Adam has felt but has been unwilling or unable to say.



Feeling anxious lately? Overwhelmed? You're not alone. In our overscheduled world, it's easy to feel pulled in a million directions. Even good things can sometimes distract us from what matters most: drawing near to Jesus. It's time to get back to the basics. Because when you focus on Christ alone, everything else will fall into place—into the hands of Jesus.

 BETHANYHOUSE

A Division of Baker Publishing Group
bethanyhouse.com
Available at your bookstore or by calling 1-866-241-6733

BOOKS, MOVIES, MUSIC, AND THE ARTS

CT Review



The Love We Dare Not Ignore

It's a profound mistake to neglect our gay brothers and sisters in the body of Christ. By Wesley Hill

Next time you're with a group of evangelical Christians, try this exercise in free association: What comes to mind when you hear the word "gay"?

Whose faces do you imagine? The lesbian couple who live next door, who have been burned by the church and have been dropping hints that they're not too fond of Christians? The barely-clad, gyrating figures in the local Pride Parade? The political activists you watch on the nightly news? The radio show host who said those nasty things about conservatives?

Whatever pictures the label "gay" evokes,

you probably don't immediately envision the face of an evangelical churchgoer. Justin Lee, a self-described "gay Christian" and author of the disarmingly vulnerable ***Torn: Rescuing the Gospel from the Gays-vs.-Christians Debate*** (Jericho Books) ★★★★★, is out to change your perceptions.

Known as "God Boy" in high school, Lee was the kid who wouldn't shut up about Jesus. He came from good evangelical stock: Raised Southern Baptist, in a picture-perfect family, he was outspoken and winsome in a leadership

role in his church's youth group. Yet while he was defending his church's traditional position on gay partnerships ("love the sinner, hate the sin," he once repeated to a skeptical fellow student, only to regret it afterwards), Lee was harboring a secret. "Years earlier," he writes, "when I had first hit puberty and all my male friends were starting to 'notice' girls, I was having the opposite experience: I was starting to 'notice' other guys."

At first he tried chalking this experience up to a phase many young men his age went through. He dated girls, focused on his schoolwork, and stayed busy with church activities. But his attraction to other guys didn't diminish or recede. In a particularly poignant passage of his book, Lee recalls holding hands with his girlfriend at a Michael W. Smith and Jars of Clay concert when, in an unbidden moment, he found himself staring at a guy. "I only saw him for an instant," Lee says, "but I couldn't help noticing his attractive features, and suddenly I found my thoughts and emotions rushing toward him. I wanted to know everything about him. . . . I wanted to meet him, to talk to him, to get to know him, to spend time with him."

Eventually, Lee admitted to himself—and then, later, to his pastor, his parents (whom his book describes as notably mature, compassionate, and sensitive), and a small cadre of trusted friends—that what he was experiencing wasn't just a phase, or a glitch caused by faulty parenting, or an overcharged sex drive. It was something far more quotidian—but also, by the same token, far more central and identity-shaping—than any of those things. Where his friends wanted to spend time with women and (eventually) fall in love, Lee wanted to know and love a man.

HERE TO STAY

As Lee began telling his story to others, he started to meet more people like him: kids who had



grown up in Christian homes, remained Christian believers, and yet found themselves with persistent, apparently unchangeable, same-sex attractions. What was God's will for these new friends? Should they try to rid themselves of their homosexuality? (Lee eventually decided "no.") A good chunk of his book is spent discussing his experiences of duplicity and false hope in and among "ex-gay" ministries.) Over a long period of prayer and frank conversation with his fellow believers, Lee came to think that he and other gay Christians should be able to express their feelings for a member of the same sex.

Where did that leave Scripture's prohibitions of homosexuality? For Lee, the answer to that question hinged on how to interpret Jesus' teaching about the centrality of love. True, he recognized, a few biblical passages do condemn homosexual partnerships, but those relationships appeared to be marred by exploitation or idolatry. (This is how Lee reads Romans 1, for instance.) Above all, there was Jesus' more compassionate teaching about love being the fulfillment

Surely gays and lesbians are out there, somewhere else, not here in our discipleship small groups, or kneeling at the Communion rail beside us—are they?

of the law. If Jesus castigated the Pharisees for tying up "heavy, cumbersome loads and put[ting] them on other people's shoulders" (Matt. 23:4), what would he say to those who asked gay people to live without love?

Out of these convictions, Lee started a ministry, first online and now involving a yearly conference, a regular podcast, and countless speaking engagements, blog posts, and one-on-one conversations: the Gay Christian Network (GCN). The closeted kid who had been the model evangelical child now became the public face of one of the country's up-and-coming gay advocacy groups.

Many of us evangelicals may believe that LGBTQ ("lesbian, gay, bisexual, transgender, queer/questioning") folks are far removed from our churches and ministries. Surely

gays and lesbians are out there, somewhere else, not here in our discipleship small groups, or kneeling at the Communion rail beside us—are they? But if Lee, the God Boy of his high school who could quote John 3:16 in his sleep, is an example of what it means to be "gay," then yes, they are. They're here in our churches, and they're here to stay, forcing us to reconsider what it might mean to love our own spiritual siblings.

For his part, Lee is in no doubt about what form that love ought to assume. "Openly gay Christians must find their place throughout the church," he writes. Appealing to the dispute over food that Paul had to confront in the churches he founded (Rom. 14), Lee suggests that we follow Paul's counsel not to quarrel "over disputable matters." Those

MY TOP 5 BOOKS ON THE COLD WAR

By Paul Kengor, professor of political science and author of *The Crusader* (Harper Perennial, 2007)



WITNESS

WHITTAKER CHAMBERS
(REGNERY)

This beautifully written book not only chronicles the trial of the decade—the Hiss-Chambers trial—but provides a fascinating memoir of one man's difficult life. The big surprise to readers is that Chambers was not merely a witness in a trial, but a witness to much more—including the Christian faith. Chambers's memoir set the standard for others written by onetime American communists who later left the movement.

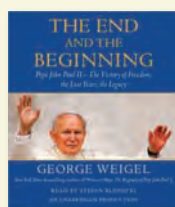


OPERATION SOLO

The FBI's Man in the Kremlin

JOHN BARRON (REGNERY HISTORY)

Did you know that the No. 2 man in the Communist Party USA was in truth a spy working for the FBI? Among this book's many revelations is documentation listing the annual subsidy the Kremlin paid to the American Communist Party throughout its existence. Barron's work confirms much of what we've read in memoirs by ex-KGB officials.



THE END AND THE BEGINNING

Pope John Paul II—the Victory of Freedom, the Last Years, the Legacy

GEORGE WEIGEL (IMAGE)

This captivating look at the end of the Cold War is Weigel's long-awaited sequel to *Witness to Hope*, his definitive biography of Pope John Paul II, one of the most influential forces in the fall of the Soviet Union. It is a gem of primary source material that only someone with Weigel's unparalleled access could provide.



REAGAN'S WAR

The Epic Story of His Forty-Year Struggle and Final Triumph over Communism

PETER SCHWEIZER (ANCHOR)

Another figure crucial to the Soviet collapse was Ronald Reagan. Schweizer covers not merely the 1980s, but Reagan's rise in Hollywood in the 1940s, where he was initially a liberal Democrat who had been duped by Communists into joining (unwittingly) some communist front-groups. Needless to say, Reagan underwent quite a conversion.



BLACKLISTED BY HISTORY

The Untold Story of Senator Joe McCarthy and His Fight against America's Enemies

M. STANTON EVANS
(THREE RIVERS PRESS)

Senator Joe McCarthy was one of the most controversial Americans during the Cold War. Not until this recent book has been there a defense of McCarthy so utterly absorbing. This book is truly Evans's life's work. No one can have an opinion of McCarthy (pro or con) without first going through this eye-opening book.

who believe in good faith that God allows for permanent, monogamous gay relationships (what Lee calls “Side A”) and those who believe gay Christians ought to remain celibate (“Side B”) can learn to treat one another as brothers and sisters in Christ who disagree over a matter of conscience.

A PLACE OF TRANSFORMATION

Full disclosure: I am a celibate gay Christian. Like Lee, I grew up Southern Baptist. Like him, I discovered during puberty that I was exclusively attracted to others of my own sex. But unlike Lee, I don’t find any wiggle room in Scripture: Marriage is intended for one man and one woman (Gen. 2; Matt. 19; Eph. 5), and anyone living outside that marital state is called to celibacy (1 Cor. 7).

Lee’s book leaves people like me—his fellow gay Christians who, nonetheless, disagree sharply with him on sexual ethics—in a difficult position. On the one hand, we share his hope that the church may be a place of welcome and grace for LGBTQ people. However, we don’t view our celibacy as simply one option among an array of valid choices which believers are free to sort out as they please. Rather, we see celibacy as obedience to the clear, if bracing, mandate of Scripture. And we’ve found the church to be a place of transformation, a place to be, in T. S. Eliot’s words, “renewed, transfigured, in another pattern.”

It’s tempting, with Lee, to think that Jesus’ ethic of love abrogates some of the more obscure or challenging biblical norms. Yet the sweep of the canon of Scripture suggests that we follow Jesus rightly when we see the apostles’ teaching and commands as *flowing from* Jesus’ love for us, not impeding it. “If you love me, you will keep my commandments,” Jesus told his disciples (John 14:15, *ESV*). Conforming our lives to Scripture’s difficult ethical teaching is precisely the way we demonstrate that we’ve made our home in Jesus’ love. And that’s a path that Lee’s book, for all its commendable honesty and salutary insight, chooses not to explore. ✚

Wesley Hill, author of *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality* (Zondervan), is assistant professor of New Testament at Trinity School for Ministry in Ambridge, Pennsylvania.

World on the Move

Mass migration to the West is blurring the lines between foreign and local missions. By Jeff Haanen

David Boyd, a pastor from the suburbs of Sydney, sat on the floor of a smoke-filled room in rural Nepal, and spoke to the village elders through his interpreter and friend Gam. Peppered with questions about the “Jesus way,” he marveled at the opportunity to share the gospel with this unreached people group, a privilege denied to previous missionaries. How was this unlikely door opened? It wasn’t through a short-term missions trip or a Western missionary, but through Gam, a Nepalese migrant who became a Christian at Boyd’s church in Sydney.

J. D. Payne, professor of evangelism at Southern Baptist Theological Seminary, wants to show the West that God is orchestrating the movements of migrants like Gam to help fulfill the Great Commission. Whereas other recent books about immigration have focused on political or ethical debates, **Strangers Next Door: Immigration, Migration, and Mission** (InterVarsity) ★★★★★ instead seeks to educate Westerners about the tidal wave of migrants coming to the West, and so challenge them to reach one of the world’s most important (and overlooked) mission fields.

The statistics of migration alone are enough to give pause for reflection. In 2010, the United States was home to 43 million international migrants, 20 percent of the world total and 30 million more than the next largest migrant host. Nearly 41 percent of the world’s migrants live in the West, among them more than one million international students and another million refugees. Moreover, the Southern Baptist Convention-affiliated International Mission Board estimates there are 361 unreached people groups (defined by most as less than 2 percent evangelical) living in the United States, ranking the United States behind only India and China for the highest number of unevangelized people groups within its borders.

The world is on the move—and through migration, many “distant

mission fields” are now in American neighborhoods, sitting at the same stoplights and waiting in the same grocery lines.

In the West’s urban centers, the line between foreign and local missions is now a blur. Take, for example, Linda from Toronto. One day she walked into a salon and was greeted by a Somali hairdresser. Knowing most Somalis are Muslim, she began to share her faith. But the Somali woman promptly declared, “Don’t worry. I believe in Jesus too. That lady,” she said, pointing to her Chinese co-worker, “introduced me to the Savior.” In the global diaspora, migrants are some of the best missionaries, both to their own people and cross-culturally. And in cities like Toronto, where visible minority groups are expected to make up over half the population by 2017, mission is now, in the words of Samuel Escobar, “from everywhere to everyone.”

With its case studies and practical guidelines for reaching migrants, pastors and lay leaders will find *Strangers Next Door* to be a clear and useful resource in building a global missions strategy. Although the book is perhaps overly optimistic that many job-seeking migrants will eventually return home, Payne does readers a service by bracketing the U.S. immigration debate and refocusing attention on the unique opportunity migrants present for world mission.

During his travels, the apostle Paul once declared to the Athenians that God determined the times and exact places where people would live, so “that they should seek God, and perhaps feel their way toward him and find him” (Acts 17: 27, *ESV*). If God still

intervenes to move people across the globe today so that they might hear the gospel, then perhaps it’s time for Western Christians to venture across the street and meet the strangers next door. ✚

Jeff Haanen is a freelance writer living in Denver.



GLORIOUS RUIN

How Suffering Sets You Free

TULLIAN TCHIVIDJIAN

(DAVID C. COOK, 224 PAGES)

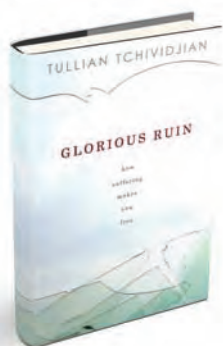
We have said that suffering is inevitable, that it is universal. I'd like to go one step further and say that everyone is suffering in some way, today. I know I am. Perhaps your situation is dire. A death in the family, a painful heartbreak, the loss of a job, a wayward teenager. But perhaps your situation is relatively innocuous: a harshly worded email, a few extra pounds on the scale that won't seem to go away, an unexpected car maintenance bill. All of this is suffering, and all of it is proof that the world is not as it should be! . . .

[But there are barriers to grappling with this honestly.] First, we project a hierarchy of suffering on to God. Someone recently forwarded me a particularly vivid example of this method of denial: "If anyone is having a bad day, remember that in 1976 Ronald Wayne sold his 10% stake in Apple for \$800. Now it's worth \$58,065,210,000." Translated into spiritual terms you might say, I'm having a bad day, but at least I don't have pancreatic cancer. God has too much on his plate for me to bother him with my petty concerns. He clearly cares more about starving children than he does about my seasonal depression. There may be something noble about keeping things in proper perspective, but soon we are dictating to God what he should or shouldn't care about. . . . Eventually we find ourselves editing our prayers along these lines, as though we were giving a political speech, rather than speaking with our heavenly Father. If the only things that qualify as suffering in your life are natural disasters or global warfare, you will soon find yourself plastering a smile on your face and nodding over-enthusiastically whenever someone asks you how you are doing. Shiny, happy Christians are insufferable, pun intended. . . .

[Second, we often insist] on a proper way to suffer. "Real men don't cry" or "In my family we keep a stiff upper lip." For instance, small group Bible studies can be wonderful times of mutual encouragement and spiritual edification. They can also be highly sanitized group enabling sessions, governed by a suffocating set of unwritten rules about what is permissible and what is not. . . . When an admission of suffering or weakness is interpreted as a lack of faith, honesty soon falls by the wayside, leaving the

sufferer lonelier than before they offered their request. There must be a Good Friday before there can be an Easter, and if our suffering is hedged in language intended to shield God from culpability, we never get beyond the life support stage.

© 2012 Tullian Tchividjian, *Glorious Ruin* published by David C. Cook. Publisher permission required to reproduce. All rights reserved.



THE CHURCH AND LITERATURE

EDITED BY PETER CLARKE AND CHARLOTTE METHUEN
(BOYDELL & BREWER)



The range of this collection of essays is much wider than you might suspect from the rather bland title, encompassing not only "Gregory the Great: Reader, Writer, Read" and "Was Anyone Listening? Christian Apologetics Against Islam as a Literary Genre," but also "A Novel Resistance: Mission Narrative as the Anti-Novel in the Evangelical Assault on British Culture" and "Jesuit Pulp Fiction: The Serial Novels of Antonio Bresciani in *La Civiltà Cattolica*." This feast of a book takes us outside familiar conversations and offers much needed historical perspective, so that we can see current debates afresh.

THE IMPEACHMENT OF ABRAHAM LINCOLN

A Novel

STEPHEN L. CARTER (KNOPF)

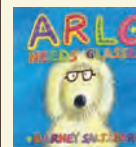


Election Day 2012 is imminent. I can't think of a better book, for this particular moment, than Stephen Carter's counterfactual novel. It's a spy story, a legal thriller, and a meditation on race. But along with all

this, it is one of the wisest accounts of American political life I have seen in a long time. No matter how you plan to cast your vote, you will profit from Carter's thought experiment.

ARLO NEEDS GLASSES

BARNEY SALTZBERG (WORKMAN)



If you wear glasses, you probably remember getting your first pair, wearing them reluctantly. This ingeniously designed and supremely witty pop-up, pull-out book

is for you—and for your kids, who will probably need glasses too. Arlo is a nearsighted dog. The glasses-wearing boy who loves him takes Arlo to the eye doctor, where his vision is tested and glasses are prescribed. The final spread ("Arlo loves to read!!") features a pop-up array of books (*Virginia Woolf*, for instance). Irresistible.

Eat, Play, Love

Ben Witherington III calls for serious theological reflection on activities that occupy most of our waking hours. Interview by Rachel Marie Stone

T

hirty years ago, Ben Witherington III prayed for the energy to write a commentary on every book of the New Testament. This he has

done, in addition to writing several other books, including a two-volume work of New Testament theology and ethics. Now, at age 60, the prolific author and Asbury Theological Seminary professor has turned his attention to activities that make up, he says, “99 percent of people’s ordinary lives.” The result is his latest release, *The Rest of Life: Rest, Play, Eating, Studying, Sex from a Kingdom Perspective* (Eerdmans).

Rachel Marie Stone, author of the forthcoming *Eat with Joy: Redeeming God’s Gift of Food* (InterVarsity), spoke with Witherington about the need for theological and ethical reflection on the everyday things of life.

Having written many scholarly volumes, why are you now turning your attention to the “ordinary” things of life?

There is very little serious theological reflection on the ordinary Christian life: the things we do every day, like working, playing, eating, or going to church. I wanted to ask, “What do these things look like in the light of the coming kingdom of God? Where did God intend all these things to go?” I wanted to somehow take a global view that would work toward the integration of all these things in the mundane life: keeping in balance work, worship, play, sex, and so forth. The aim was to fill a gap in theological reflection.

Where do you see a Christian tendency to “baptize” worldly things with a Christian justification?

Christians have infinite how-to manuals on marriage, money, sex, and everything else, but I don’t see much of what I read in 1 Corinthians 7, which speaks of

sitting lightly with what we have with a sense of detachment. Money, for example, is God’s, not ours. We didn’t bring our pink Cadillac into the world, and we can’t take it with us to the new kingdom, even if we get buried with it. We are simply stewards of God’s property, which should change the whole way we look at the concept of ownership and how it relates to the mission of the church or evangelism.

What is “eschatological” living, explained for the non-theologian?

When we think of kingdom, we often think of place, but the kingdom of God is not a place: it refers to the reign of God, or God’s in-breaking, saving activity. Eschatological living means envisioning life in light of the saving activity of God in our midst—not only what he has already done, but also what he promises to do in the future. God’s kingdom is not fully manifest yet; we live between the beginning and the completion. The title of this book has a double sense: The rest of life means not just “the other things in life” but also the “rest” we have now, which is a foreshadowing, a foretaste of the final rest we will have when the kingdom of this world has become the kingdom of God—when there is no more suffering, disease, or sorrow, but all the things of this life merge into joy.

Why should Christians develop a stronger theology of play?

From God’s perspective, play is not a distraction from “real life.” Play is so important partly because it prefigures the final state of affairs: the joy of the celebration of God’s kingdom. All games are essentially eschatological, having some kind of *telos* or aim. In the best kind of games, you have to work with others,



Ben Witherington III

which meets a deep psychological need: The need to know that we are in this together. As the apostle Paul writes in 1 Corinthians 12, we need the body of Christ.

In your chapter on study, why do you suggest a parallel between the mostly illiterate culture of the first century and our own?

The culture of the early church was without question an oral culture to a degree we can’t even understand. Texts were surrogates for speech; they were rare and expensive. Today we live in the opposite way: a computerized, texting, tweeting culture. What is interesting is that we are still desperate to communicate, although the means we use tend to maintain distance between us. There is something about immediacy that is important to discipleship. When you have immediacy and presence, all five senses are involved, and there is a sense of relatedness that you can’t get any other way. We were created for relationships, personal and in person. In this radically disembodied culture, what is really missing is embodiedness: it is not good to be alone.

What do you want readers to take away from this book?

What we are, and what we do in life, is tremendously important to God, to the kingdom of God, and to ourselves. When we think about our Christian faith and how we spend our work week, faith should not be something that we do on Sunday, but something that shapes our worldview and how we live.

So whether we eat, play, rest, go to a concert, or conjugate the word “to love,” it is all doxological, which is to say it’s about giving praise to God and preparing us for the kingdom. The question we should ask about anything and everything is, *Can I do this to the glory of God and the edification of others?* If the answer is no, a Christian shouldn’t do it. That’s the ultimate ethical question. ✚



Myth Meets Truth

Fairy tales and biblical truths intersect in *Once Upon a Time*. By Joy Craun

Returning for a second season this fall, ABC's *Once Upon a Time* ★★★★★ has renewed widespread interest in fairy tales and myths—and perhaps unwittingly, even in the story of Christian faith. C. S. Lewis wrote that he recognized the truth of Christianity in part because it was something in which all the hints of pagan myths were fulfilled, but was obviously more history than myth.

While we must hesitate before associating Christianity too much with any pop-culture offering, *Once Upon a Time* regularly includes biblical themes and tensions that pull on the inner core of our psyches—perhaps evidence of deep longings planted by God and never forgotten. *Once* retells fairy tales in a modern context while addressing such themes as the fall of man and redemption and salvation.

On the show, our real world intersects with a mythological one in mysterious ways. The show's characters, all from popular fairy tales, live in a world without happy endings because they are all under a curse (echoes of



Genesis 3). Hinting at a cosmic battle, the main antagonist, the evil queen of the Snow White story, has cursed the entire fairy-tale world in order to get revenge on the protagonist, Snow White, and has sent its inhabitants to our world. Snow's daughter, Emma, who came to our world as a baby, can break the curse and save everyone; characters in the show even call her "the savior." She is awakening people to a knowledge of the battle in which they are engaged and their true identity, and weakening the power of the curse.

One episode near the end of the first season reveals that the only way to break the curse is

for the savior to die. It's not a perfect parallel to the old, old story; Emma is an unwitting and unwilling savior. But in the bigger picture, the narrative is remarkably similar to our own—mirroring our need for a redeemer.

Written by some of the creators of *Lost*, *Once* includes its share of twists and turns. At one point, it reveals a postmodern view of reality: Emma tells her son, "Henry, just because you believe something doesn't make it true." Henry replies, "That's exactly what makes it true."

Still, *Once* is worth watching, reflecting ideas and conversations taking place in current culture. I will be joining many in season two—and perhaps beyond—in pulling for the curse to be broken and the return of everything to the way it was meant to be.

The hard part is the wait once you believe. +

Joy Craun has a B.A. in comparative literature from Vanderbilt and an M.Div. from Trinity Evangelical Divinity School.

JACK ROWLAND / ABC

MY TOP 5 FILMS ON THE FUTURE

By Todd Hertz, CT film critic and contributor at ThinkChristian.net



CHILDREN OF MEN

2006 | RATED R

DIRECTED BY ALFONSO CUARÓN

It's 2027 and after 18 years of worldwide infertility, society has rotted and the human race has nothing to look forward to. But in the darkness shines a simple light. This dystopian Nativity story explores immigration, morality's tenderness, and the power of hope.



BLADE RUNNER

1982 | RATED R

DIRECTED BY RIDLEY SCOTT

This cyberpunk film noir is sci-fi's greatest Rorschach test. A detective in 2019 L.A. hunts genetically-engineered organic robots, and—like us—is forced to weigh conflicting truths about technology, morality, and personhood. What defines humanity? Why is life precious?



MINORITY REPORT

2002 | RATED PG-13

DIRECTED BY STEVEN SPIELBERG

The second of Spielberg's unofficial sci-fi trilogy, this police thriller is perhaps Hollywood's most prophetic tech film. Only a decade later, several of its wondrous visions—automated driving, drone bots, crime prediction, facial-recognition advertising, and sick sticks—are materializing.



METROPOLIS

1927 | UNRATED

DIRECTED BY FRITZ LANG

The first great sci-fi film envisions a 2026 city where the elite play in a sky-high utopia as the workers toil like machines underground. With biblical allusions (the creator is united with citizens through his son), the film wrestles with industrialization, oppression, technology, and our humanity.



WALL-E

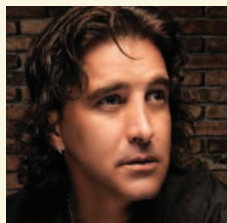
2008 | RATED G

DIRECTED BY ANDREW STANTON

Who'd think a commentary on technology's enabling of human complacency could be so cute? Like many sci-fi fables, it uses robots to examine being human. We're built for relationship, but modern convenience makes it easy to disengage. It takes "irrational love," Stanton says, "to defeat life's programming."

TWO MINUTES WITH...

Scott Stapp



Scott Stapp, lead singer of rock band Creed, came to Jesus as a boy, but his spiritual journey has been a wild ride since. In his new

heart-wide-open memoir *Sinner's Creed* (Tyndale), Stapp confesses his own sins, including struggles with alcohol, drugs, and deep depression, and recalls his abusive stepfather. Stapp says he's now been sober for a year, regularly attends recovery meetings, and is at last at peace. He spoke with CT's Mark Moring.

Why write a memoir and why now?

I finally got to a place where I had the clarity—and had my heart in the right place—to sit down and go through my life. So much had been tucked away very deep inside, and it was causing many problems in my life and my relationship with God. Writing this book became kind of a personal roadmap, to finally confront how one person can know right from wrong but completely do the opposite. I needed to address and confess my sin, to seek forgiveness and make amends.

You write very frankly about your stepfather, Steve Stapp.

Yes. He was, in my opinion, extremely abusive. He said God had made him priest and prophet in the household, and that he was like God in the home. He turned my idea of a loving God into a God of fear and judgment and persecution. I was very afraid, but I didn't want to go to hell, so I went with the program.

How would you describe your relationship with God today?

I've finally surrendered. I realized it was time for me to stop thinking I knew everything, and let God work in my life. God is the miracle heart surgeon, and he gives the best heart transplants in the world. Now my heart is fresh and alive.

Read the entire interview at ChristianityToday.com/ct/music



Spiritual Longing

Van Morrison still scats into the mystic. By Josh Hurst

The title of Van Morrison's latest record isn't exactly an apology, but more of an explanation. **Born to Sing: No Plan B** (Blue Note) ★★★★★, the 35th album of an almost five-decade career, shows that he's still scatting into the mystic.

Still, even Morrison's most ardent fans would agree that nothing he's made in recent years touches the same hushed mystery and romantic bluster of 1968's *Astral Weeks*, or the deft touch and nimble energy of 1970's *Moondance*. But while his albums haven't surprised in a long while, they haven't often disappointed, either. His recent records bear witness to the real pleasures that come from hearing an old pro on top of his game.

On *Born to Sing*, his songs speak to deep spiritual longing, to a restless and dogged pursuit of truth and revelation in an age of mass confusion. Perhaps it is no coincidence that these 10 songs also speak to contemporary events, with a candor and directness that is fairly uncommon in Morrison's catalog.

That's not always a good thing: When he throws around lyrics about being "a slave to the capitalist system," which is "ruled by the global

elite," it's hard not to pine for the romantic poetry and mysticism of much earlier works.

Elsewhere, his muse leads him into more rousing territory, by turns angry and hopeful. "End of the Rainbow" is a mournful jazz number in which he bids farewell to capitalism and materialism. "Open the Door (To Your Heart)" moves along at a lazy gait that's too casual to make it one of his better R&B numbers, but it does make his reminder that "money doesn't make you fulfilled" go down easier.

"Pagan Heart" finds Morrison—who has never identified with any one particular religion, but has dabbled in a number of beliefs—standing at an existential crossroads. The song before it, "If in

Money We Trust," may offer an explanation of what that crossroads is—inverting the familiar mantra on our dollar bills, its lyric painting a clear-eyed picture of idolatry: "When 'God is dead' is not enough, then in money you trust."

It's a sobering reflection of our times, delivered with the conviction of a man who was born to sing it. ✦

Josh Hurst, a CT music critic, blogs at thehurstreview.wordpress.com.



BOOKS

► THE GENTLE GIANT OF DYNAMITE HILL

The Untold Story of Arthur Shores and His Family's Fight for Civil Rights

HELEN SHORES LEE AND BARBARA SHORES,
WITH DENISE GEORGE (ZONDERVAN)

★★★★★ So crowded is the roster of American civil-rights heroes that even quite

estimable figures can fade, unjustly, from memory. In this poignant memoir, Helen Shores Lee and Barbara Shores do their part to stop their father's legacy from following a similar trajectory. Arthur Shores, who died in 1996, was one of the first black lawyers to practice in Alabama. Instrumental in the push for desegregation at that state's flagship university, among other legal campaigns,

Shores became the first black member of Birmingham's city council in 1969. His daughters recall an abiding faith that propelled his work for racial equality and helped him persevere through several episodes of violence. —Matt Reynolds

► FINDING GOD

A Treasury of Conversion Stories

EDITED BY JOHN M. MULDER (EERDMANS)

★★★★★ If you could summon any one historical Christian back to existence and inquire about that person's conversion experience, whom would you choose? There's a good chance your nominee shares his or her salvation story somewhere within this fascinating compilation. First published nearly three decades ago, this updated version of *Finding God* also contains accounts of noteworthy believers still among us, including philosopher Alvin Plantinga, scientist Francis Collins, and (hey, why not?) U2 lead singer Bono. Leaf through these pages, and you'll discover afresh what editor John M. Mulder calls the "remarkable, even exhilarating, variety in the way people describe their conversions." —Matt Reynolds

MUSIC

DEREK WEBB

► CTRL

(FAIRTRADE)

★★★★★ Derek Webb leads us on an incisive journey through death or purgatory and back again. *Ctrl* plays like an existential concept album, asking, "How can you live two lives when both are asking all of you?" Electronica undercurrents are sometimes discordant, while choral interludes heighten the uncertain mood. Webb's strength is his refusal to shy away from the tension and ambiguity between real and synthetic, pure and toxic, spiritual and physical—life and death. Unfortunately, while the dreamlike pacing of much of the album mirrors the interconscious juxtapositioning, it feels lethargic and repetitive, keeping the project from soaring to the heights of 2009's *Stockholm Syndrome*. —Jeremy V. Jones

ON DVD

► WHERE DO WE GO NOW?

(SONY PICTURES CLASSICS)

RATED PG-13

★★★★★ Filled with wry humor, interesting

Summer Sizzlin'

CERTIFICATES

Limited-Time Offer!

Hot Rates!
Cool Earnings!

1.25% APY*
12-23 MONTHS

1.50% APY*
24-35 MONTHS

2.00% APY*
36-47 MONTHS

2.25% APY*
48-59 MONTHS

Hot investment opportunity
\$1,000 to \$100,000
New Money Only.

Are your bank rates fizzlein'?
Our certificate rates are sizzlin'!
With higher rates and flexible terms, you can beat the summer heat with cooler earnings.
To add even more sizzle, we use your money to give low-rate loans to churches and ministries.
Now that's way cool!
What are you waiting for?



Christian Community
CREDIT UNION®
Your Money
Building God's Kingdom™

Open a Sizzlin' Certificate today!

800.347.CCCU (2228),
ext. 4145

myCCCUCOM/sizzlin-ct

Scan this QR code to learn more about Sizzlin' Certificates!



*APY= Annual Percentage Yield. The Annual percentage yield assumes that dividends remain in the certificate until maturity and a withdrawal will reduce earnings. A penalty may be imposed on early withdrawals from certificates. Sizzlin' Certificates require new money (money that has never been deposited at Christian Community Credit Union). Funds must be deposited or transferred from Non-Christian Community Credit Union accounts only. Funds cannot be withdrawn and re-deposited in order to obtain a Sizzlin' Certificate. The Credit Union Reserves the right to make the sole judgment as to whether or not the deposited funds are considered new money. Rates effective 08/10/12 and are subject to change without notice. Rates, terms and conditions are solely within the discretion of the Board of Directors.

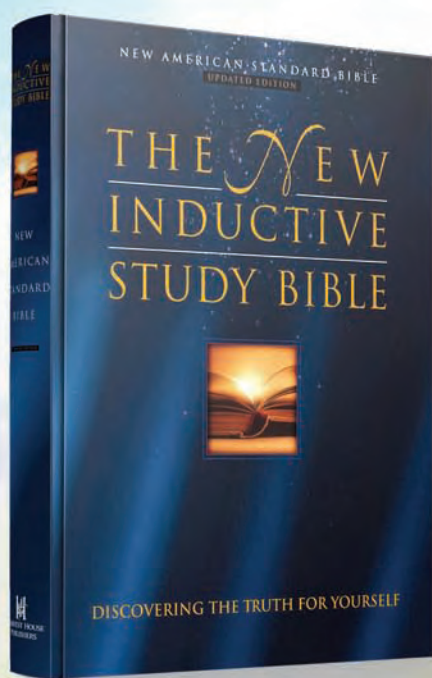
Christian Community Credit Union is privately insured by American Share Insurance up to \$250,000 per account. By members' choice the Credit Union is not federally insured, and if the Credit Union fails, the Federal Government does not guarantee that depositors will get back their money. Accounts with the Credit Union are not insured by any state government.

characters, and a few Bollywood-esque musical scenes, this Lebanese film depicts Muslims and Christians living side by side in a small village. The women, who get along just fine, seek creative ways to get their men to do the same—or at least avoid killing each other, lest they end up in one of the town's two cemeteries—one with crosses, one with crescents. The town's one mosque is separated from the sole

church by only one building. When villagers hear of nearby Christian-Muslim clashes, the men are ready to fight, while the women try to distract them—in sometimes hilarious ways—in order to keep the peace. While good for plenty of laughs, the film also tackles serious subjects, and the unexpected, sobering conclusion makes for great discussion fodder.

—Frederica Mathewes-Green

The Simple, Proven Approach to Letting God's Word *Change Your Life*



Gain a more intimate understanding of God and His Word with the only Bible available based entirely on the inductive study approach. This ground-breaking edition contains many unique and helpful features, including...

- An easy-to-use guide to carrying out the steps of observation, interpretation, and application
- Full-color pages with step-by-step instructions for marking and studying the text
- Individualized instructions and overviews for every book of the Bible
- Wide margins for notetaking
- And more...

Discover the treasures of Scripture with this clear and concise guide.

“

“If you are a true seeker of the Word of God and want a true study Bible, the only way to truly go is The New Inductive Study Bible.”

—ChristWordToday.com

H
HARVEST HOUSE
PUBLISHERS

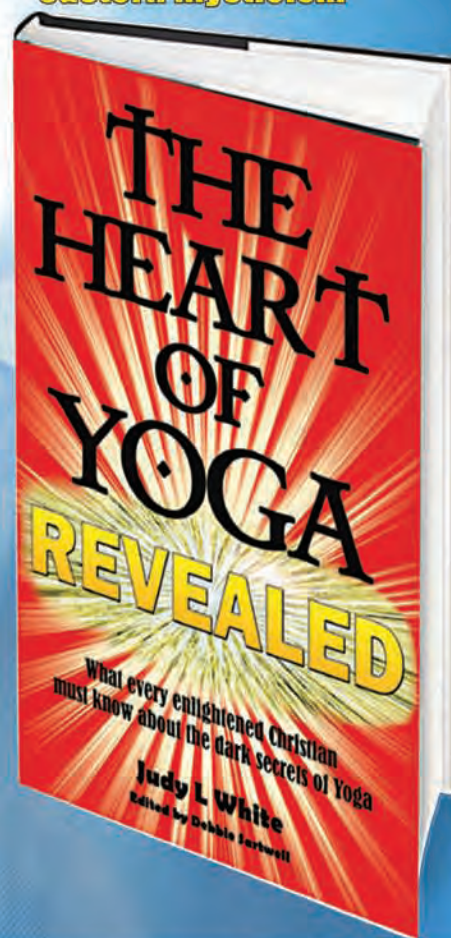


www.HarvestHousePublishers.com

◆ **Who created yoga's sign language and what do the postures communicate?**

◆ **Understanding why yoga produces spiritual consequences**

◆ **Learn how each yoga posture is symbolic of eastern mysticism**



Order Today - \$14.95

www.TheHeartofYogaRevealed.com

877-700-4448



Find us on
Facebook!

amazon.com

Truth Cross Publishing

P.O. Box 1488

Kingsland, Tx 78639



MOODY BIBLE INSTITUTE



Earn an online Master of Arts in Applied Biblical Studies

With this new two-year online degree from Moody, you will examine Scripture to evaluate and address life's issues biblically as you build strong Christian character. With its unique blend of case study, spiritual formation, biblical teaching, and reflection, this degree enables you to balance work, school, and family responsibilities.

For more information, visit www.moody.edu/ct or call 1-800-588-8344.



A Major MINORITY

**The impact of Hispanic culture on
Christian higher education.**

**The call for North American universities to
attract, retain, and equip Hispanic students. pg. 84**

**How Christian schools are helping Hispanic students
from enrollment through graduation and beyond. pg. 94**



Step Up or Play Catch-Up

The call for North American universities to attract, retain, and equip Hispanic students.

As Hispanic students across the United States are increasingly enrolling in college, many are encountering infrastructures that aren't conducive to the Latin experience. Spanish classes, Latin activities, and the Hispanic culture aren't permeating the walls of most U.S. universities today. Moreover, while the North American church is multiplying with Hispanic families, both the church and higher education institutions are playing catch-up in response to this influx of the Hispanic population.

The Growing Hispanic Population

With almost 51 million Hispanics living in the United States today, it's one of the fastest-growing populations in our country. U.S. Census Bureau data shows that between the years 2000 and 2010, growth in the Hispanic population accounted for more than half the nation's population growth, making them the largest minority group in the United States.¹ And all signs indicate that these rising demographics aren't going to slow down. Instead, it seems likely that more and more Hispanics will be attending churches, enrolling in colleges, and entering the workforce.

Statistically, Hispanics are younger

than the general U.S. population. According to the Pew Research Center, the 18- to 24-year-old segment of the Hispanic population has grown 38 percent since the year 2000, and the number of high school graduates within that age group grew 68 percent.² This amount of growth can positively impact the educational landscape as more Hispanics are now college-eligible than ever before.

Results from a recent study by the Pew Research Center indicate that while there was a nationwide reduction in the number of mainstream college students (down 320,000) during the 2009–2010 school year, there was an *increase* in the number of Hispanics—349,000 students compared with 88,000 blacks and 43,000 Asian Americans. This marked increase in Latino college students more than offsets the decrease in mainstream Anglo students. In fact, the size of the young Hispanic college student population has more than doubled since 2000.³

Regarding this latest educational trend, Gus Reyes, director of the Hispanic Education Initiative/Affinity Ministries for the Baptist General Convention of Texas, asks, "What does this mean for academic institutions not seeing an increase of Hispanic students

on campus? If this trend continues, what impact will it have on academic institutions realizing a decrease in the number of mainstream non-Hispanic students?" Reyes also questions whether or not institutions will have enough time to recover and recruit Hispanic students if they don't make the appropriate adjustments *now*.

However, even though the number of Hispanic college students is growing, they're still the least-educated minority group because so many of them aren't graduating. According to the National Center for Education Statistics, only 13 percent of Hispanic 25- to 29-year-olds completed at least a bachelor's degree in 2011 (which is up from just 8 percent in 1980).⁴ Therein lies the problem.

With Hispanics being the largest minority group—16.4 percent of the U.S. population—colleges have the opportunity to equip and educate one of the largest populations that will exist in 10 years. If these institutions don't rise to the challenge, then they will miss out on investing in a large people group who will impact our society—educated or not. Therefore, educational institutions should provide tailored education programs to better serve Hispanics, which means they must work to understand the

1 Seth Motel and Eileen Patten, "The 10 Largest Hispanic Origin Groups: Characteristics, Rankings, Top Counties," Pew Hispanic Center, www.pewhispanic.org (posted July 12, 2012).

2 Richard Fry, "Hispanic College Enrollment Spikes, Narrowing Gaps with Other Groups," Pew Hispanic Center, www.pewhispanic.org (posted August 25, 2011).

3 Fry, 2011.

4 Institute of Education Sciences, National Center for Education Statistics, "The Condition of Education: Educational Attainment (Indicator 48-2012)," http://nces.ed.gov/programs/coe/indicator_eda.asp, (accessed August 7, 2012).

THEOLOGY + THE PRACTICE OF THE KINGDOM OF GOD

*"This program has been fantastic.
I am working everyday with some
of the top scholars in their field."*

JEN JONES, GRADUATE STUDENT IN
BIBLE AND THEOLOGY

The Biblical and Theological Studies Department at Wheaton College Graduate School gives students an appreciation for the depth of our evangelical Christian heritage, thanks to an accomplished faculty from a spectrum of denominations. In the context of traditional biblical Christianity, faculty members are committed to helping students understand the theological underpinnings of their lives and calling within the context of Christ's Kingdom. We invite you to prayerfully consider exploring our community at Wheaton College Graduate School.

Check out the department video to hear more from Jen, other students and faculty at [WHEATON.EDU/MA-BITH](https://www.wheaton.edu/ma-bith).

A Calvin Seminary education where you are



“BECAUSE RELOCATION
ISN'T AN OPTION.”



“BECAUSE SOMETIMES
WE’RE CALLED TO SERVE
WHERE WE ARE.”



“BECAUSE IT’S THE
NEXT STEP.”

Announcing CTS’s new Distance Master of Divinity program

A five-year program with approximately 3 courses per semester, the distance M.Div. will provide the same high quality education as our three-year residential program. Students in the program will complete much of their work online, traveling to the CTS campus in Grand Rapids twice a year for one-week intensives. Formation for ministry will continue to be a strong emphasis as students experience

the program in learning cohorts, engage in a wide range of internship opportunities, and receive support through mentoring groups. With our new distance M.Div., those called to ministry can receive sound Reformed theological training while staying rooted in their current home and ministry contexts.

—Accredited by the Association of Theological Schools (ATS).

Learn more at
www.calvinseminary.edu/distance



CALVIN THEOLOGICAL SEMINARY



MEETING THE WORLD

**LEADING-EDGE | MISSIONAL | INTEGRATED | SPIRITUAL
RELATIONAL | PERSONALIZED | ECONOMICAL**

Fitting your life, and your interests

The Wesley Seminary program meets you where you are – in your life, your interests, and your means. Here, you can take classes online or study on site. You can design your program to match your interests with your choice of electives and concentrations. You can tailor much of your coursework to your current ministry. And, with one of the lowest tuitions in the country, plus a generous offering of scholarships, you'll find our program fits your budget as well. This is a program that is able to change with you, as you set out to change the world.

**WESLEY
SEMINARY**
INDIANA WESLEYAN UNIVERSITY

**Master of Divinity
Master of Arts
Maestria en Divinidades en Español**

877-673-0009

ONSITE OR ONLINE

SEMINARY.INDWES.EDU

continued from page 84

Seminary Degrees via Mentorship Studies and Distance Learning



Doctoral, Master's,
Bachelor's and
Associate Degrees



Majors in Apologetics,
Bible, Ministry,
Philosophy, Theology
and more



Work one-on-one
with the mentor of
your choice throughout
your entire degree
program

Download our free catalog at:
www.ColumbiaSeminary.edu



CES@ColumbiaSeminary.edu
www.ColumbiaSeminary.edu
(360) 802-6437
P.O. Box 1189
Buckley, WA 98321

culture and learning styles.

Changes to Higher Education

The call to action isn't a faint one. Colleges and universities are being challenged by these demographic changes and the decrease in enrollment of mainstream students. "We need to get in front of this educational shift as educators," says Daniel Guajardo, vice president for student life at Oral Roberts University in Tulsa, Oklahoma. "If higher education [institutions don't] find better ways or more ways to [help Hispanics] afford [a college] education, [then] the long-run [outcome] for the United States will be bleak. . . . [The] largest population [won't be] educated; not having a college degree will hurt the community—[and] not just financially."

Colleges need to understand these demographic changes and respond appropriately. How can a school create affordable programs that will attract the Hispanic population and retain Latino students so they're more likely to complete their undergraduate degrees and even pursue graduate degrees? There are three ways to do this.

1. Understand the Culture

Educational institutions must understand the influential elements of the Hispanic culture in order to effectively recruit and retain Latinos. "Any institution that is seeking to train more Hispanics needs to pay attention to the cultural gap," says Daniel Sanchez, professor of missions, associate dean for masters' programs, and director of the Scarborough Institute for Church Growth at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

According to Reyes, *familia* is a major part of the Hispanic culture, so recruiters must consider the role of the family throughout the college process. "Latinos anticipate [having] a 'relationship' with the recruiter. They value being introduced to academic representatives who can speak the language and understand the culture. Orientation and special recruitment visits must consider all family members—from grandma to a preschooler."

Reyes also suggests that colleges

consider how a student will find *una familia* once they're living on campus. "Families [fear] their child will be disconnected and alone [at college]," says Marcela Chavan-Matviuk, director for the Center for Latino Leadership at Regent University in Virginia Beach. "It's a concern unique to first-generation Hispanics. Universities should be aware of [this] in order to address it and provide a community for them."

Generational gaps will also need to be considered as institutions develop Hispanic-serving programs. "First-generation Hispanics . . . have their cultural antennas up," says Reyes. "People send indirect messages. Institutions send indirect messages. And Hispanics read both. Schools that roll out the red carpet for Hispanics are sending an indirect message. [Families] know their children are welcome at universities when they see Hispanic faces serving as administrators, professors, and in [the] financial aid, housing, and admissions [offices]."

Hispanic students will gravitate to schools that have Hispanic professors—familiar faces that can relate to their culture and make them feel welcome. "Students feel they can connect better with Hispanic professors," says Southwestern's Sanchez. "[They] are role models to Hispanic students. They see the professor's position as an accomplishment they can achieve."

2. Provide Financially Prudent Programs for Hispanics

Institutions need to be creative in finding resources such as grants and scholarships for Hispanics and forming partnerships with Hispanic-serving organizations. According to the Pew Hispanic Center, the poverty rate among Hispanics was 25 percent in 2010, which is 10 percent higher than the poverty rate of the entire United States. And the median household income of Hispanics dropped by more than \$3,000 between 2000 and 2010.⁵

Through its Generation Fuerza Campaign, the National Hispanic Christian Leadership Conference (NHCLC) is

continued on page 92

5 Motel and Patten, July 12, 2012.

EXCELLENCE IN SCHOLARSHIP AND RESEARCH



With a deep commitment to the highest level of academic scholarship and theological reflection, Fuller offers a range of doctoral degree programs with various concentrations to equip men and women called to vocations in teaching and research. Consider joining Fuller's engaging and leading-edge academic community, dedicated to excellence in serving the diverse church of Jesus Christ worldwide.

Doctoral degree programs available at Fuller:

- | | |
|---|---|
| ■ PhD and ThM in Theology | ■ DMin (<i>English / Spanish / Korean</i>) |
| ■ ThM in Missiology (<i>English / Korean</i>) | ■ PhD in Intercultural Studies |
| ■ DMiss | ■ DMin in Global Ministries (<i>Korean</i>) |
| ■ PsyD in Clinical Psychology | ■ PhD in Clinical Psychology |



Fuller welcomes Scott Sunquist, PhD, as dean of the School of Intercultural Studies

Theology | Psychology | Intercultural Studies

Pasadena • Colorado • Northwest • California Coast
Northern California • Southwest • Texas • Online

www.fuller.edu/programs | www.facebook.com/fullerseminary


FULLER
THEOLOGICAL SEMINARY



Direction.

Word is you're ministering without a seminary degree. Good. You'll fit right in at Bethel Seminary. Our distance learning **InMinistry** students are all engaged in exciting and fruitful ministries — ministries they don't have to sacrifice to attend seminary. On-campus intensives only last a week — for most programs that means two weeks a year on campus. The rest of the coursework is completed **online**. You'll experience transformation, deepen your skills, and save time. Visit our website to learn how to attend seminary without moving to seminary.

seminary.bethel.edu

SAINT PAUL • SAN DIEGO • 800-255-8706 X-6288



BETHEL UNIVERSITY

**BETHEL
SEMINARY**

Get ready to grow!



OUR STUDENTS ARE FROM
50 DENOMINATIONS 46 COUNTRIES
400 UNDERGRADUATE INSTITUTIONS
EMBRACING ORTHODOXY AND DIVERSITY OF THOUGHT

We are TEDS:

Christ-centered, biblically based, historically rooted, mission focused, culturally minded and socially aware.

Learn about our masters and doctoral programs at teds.edu or call 800.345.8337.



TEDS
TRINITY EVANGELICAL
DIVINITY SCHOOL

Explore Trinity through a campus visit on November 11-12, February 17-18, or March 17-18
Register at teds.edu/explore

TEDS is in Deerfield, Illinois, with extension sites in Akron, Chicago, Columbus, Indianapolis, Madison, Milwaukee, Pittsburgh and south Florida.

LEARN. SERVE. LEAD.

Grand Rapids Theological Seminary is committed to training and equipping biblically and culturally informed ministry leaders for service around the world. Find out how GRTS can help you cultivate your gifts for ministry and leadership through classroom learning and hands-on experience. Schedule a visit today.

Begin your journey by calling 800.697.1133
or visiting www.cornerstone.edu/grts.



continued from page 88

committed to increasing high school completion and college enrollment rates among Hispanics by 25 percent by the year 2015. Eight Christian educational institutions have already partnered with the NHCLC to provide additional support and resources to Hispanic students. In addition, each year the NHCLC will award a scholarship to one Hispanic student at each of the eight partnering schools.

Oral Roberts University is one of the eight partnering schools. "We have a leadership culture in ORU. And that plays into the Hispanic demographics because we want to educate the Hispanic students and turn them loose in the community to be leaders in law and medicine and every calling and [in] every sector of the community," says Daniel Guajardo.

"As director of the NHCLC Education Directive, I am thankful to [the] participating universities for collaborating in order to encourage Hispanic students to finish the race toward educational attainment," says Gus Reyes, NHCLC Board Member. "Future scholarship recipients represent emerging leaders for the Hispanic faith community who will make lasting contributions."

3. Address the Looming Challenge of Retaining Hispanic Students

Obviously retention is an area of concern. "More Latinos are going to college, but that doesn't mean more Latinos are finishing college," says Reyes. "Latinas [female Hispanics] are more likely to go to college and finish college. Latinos [male Hispanics] are less likely. There are dynamics that need to be reviewed, and retention is a piece of that."

There is no easy solution, as many different variables influence retention. However, the church plays an integral role in retaining Hispanic students. "Retention is more than just 'what do I do with academics?' It's also about the weekend and how students interact with the church," says Reyes. "That is the piece that needs to be considered when thinking about retaining Hispanic students."

Partnerships between the church and higher education institutions will be essential as leaders at the forefront of this conversation address educational

Embedded urban internship
Courses taught by leading missional scholars
An urban cohort of men and women across the country
Four years to a Master of Divinity degree

WESTERN
THEOLOGICAL SEMINARY
NEWBIGIN HOUSE OF STUDIES
IN PARTNERSHIP WITH CITY CHURCH SAN FRANCISCO

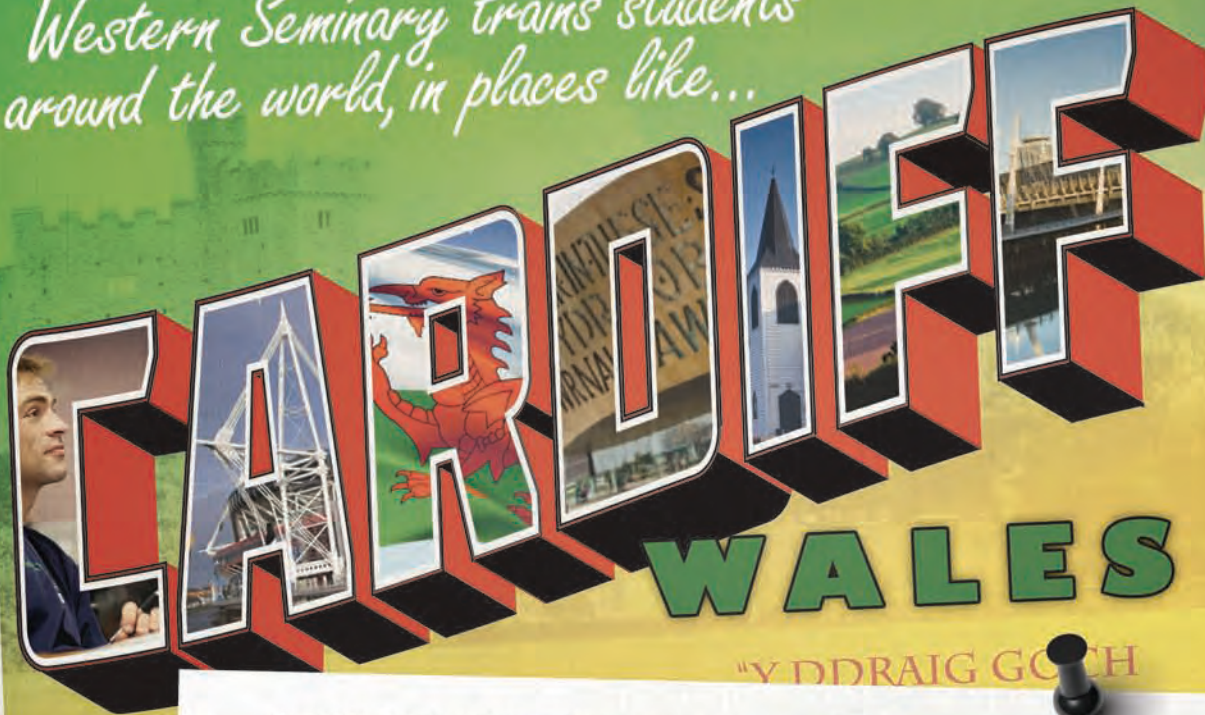
101 East 13th Street, Holland MI 49423
www.westernsem.edu/newbigin
800-392-8554



The WTS-Newbigin Distance Learning Master of Divinity
welcomes our first cohort of students, Fall 2012



Western Seminary trains students
around the world, in places like...



MESSAGE FROM A REAL WESTERN STUDENT

I'm amazed at what I've learned in my
M.A. in Biblical and Theological Studies.
Taking distance learning and In-Ministry
classes allows me to fit my studies around
my home and church life. Although I live
5,000 miles from campus, I get all the
benefits of being a Western student
without having to relocate my family. My
desire to share what I've learned through
my preaching is so strong, I feel like I'm
going to burst! I just hope I don't...

- Paul Clarke

POST CARD

THIS SPACE FOR ADDRESS ONLY

The Taylor Family
1384 Birch Street
Beaufort, NC 28516
U.S.A.

TRUSTWORTHY AND ACCESSIBLE TRAINING FOR
GOSPEL-CENTERED TRANSFORMATION

 WESTERNSEMINARY.EDU/POSTCARD



**WESTERN
SEMINARY**
Gospel-Centered
Transformation

NAZARENE THEOLOGICAL SEMINARY



BECAUSE THE
MISSION OF GOD
IS GREATER
THAN MY OWN

MAIN CAMPUS:
KANSAS CITY, MO

MULTI-CAMPUS LOCATIONS:
BETHANY, OK NASHVILLE, TN
MOUNT VERNON, OH QUINCY, MA

NTS.EDU

SPECIAL ADVERTISING SECTION

attainment for the Hispanic population. And the conversation has begun. At the Hispanic Education Summit on October 17, 2012, hosted by Indiana Wesleyan Seminary and sponsored by NHCLC, academic institutions and churches will collaborate to identify possible solutions for retention and recruitment.

It's important to know about the culture, beliefs, and practices of the Latino community, since the Hispanic population will play a big part in America's future. "Latinas/os . . . are establishing themselves in every area of American life," says Carlos Campo, president of Regent University. "[They] have already helped shape American culture, but they are likely to have an even greater impact in the days ahead. We need top Latina/o leaders in government, education, media, our churches, and other key areas. And for them to be most effective, they will need to learn proven leadership techniques."

Some Christian universities have already begun changing their programs and curriculum accordingly, adding new professors, implementing new initiatives that target recruitment and retention, and providing additional financial opportunities to Hispanics. And all of these variables influence a student's interest in attending a college.

"Christian colleges and seminaries are poised [to make] a significant impact in the lives of Latinos," says Reyes. "Helping future leaders engage the Hispanic culture as well as speak in Spanish is key. Future global leaders need to see the opportunity, study, and [then] connect to Hispanics as partners in strategic impact. There is room for such a collaboration to glorify God."

Brenda Velasco Ross, a second-generation Hispanic, is a freelance writer. She currently works as manager of public relations and internal communications at Biola University, her alma mater.

RECRUITING, RELATING, AND RETAINING

How Christian institutions are helping Hispanic students from enrollment through graduation and beyond.

Across the United States today, a growing number of Hispanic students are enrolling in post-secondary education institutions. While colleges typically welcome such an increase in numbers, retaining these new students until graduation is another issue. So in response, a handful of Christian colleges and seminaries have risen to the challenge by developing programs to not only meet the unique needs of Hispanic students, but also invest in this future generation of leaders who will one day change the world.

Regent University Equips Latino Leaders

Regent University's Center for Latino Leadership (CLL) in Virginia Beach takes

a comprehensive approach in serving the Hispanic student population from enrollment through graduation. "CLL is . . . responding to the fact that Christian colleges and universities have not been particularly effective in recruiting and retaining a diverse student body, and our overall Hispanic enrollment has lagged behind national averages," says Carlos Campo, president of Regent University.

With leadership from the director of CLL, Marcela Chavan-Matviuk, the CENTER exists to serve the Hispanic student, provide insight from the Latin experience, and address recruitment and retention issues with the support of enrollment management.

Regent's journey started in 2002 when a group of Hispanic graduate

continued on page 98

Timothy Paul Jones | KY

Director of the Doctor of Education program

— *We are* **SERIOUS** *about the* **GOSPEL** —



THE
SOUTHERN BAPTIST
THEOLOGICAL SEMINARY

The Southern Seminary Doctor of Education degree will equip you to serve as a leader in Christian educational institutions or in the educational ministries of the church.

Our Ed.D. will provide a practical yet theologically-grounded curriculum that can be completed in 30-months from anywhere. For more information see www.sbts.edu/edd

Visit us at sbts.edu



LIBERTY UNIVERSITY VINES CENTER

LIBERTY

UNIVERSITY®

Training Champions for Christ since 1971

www.Liberty.edu/CHAMPIONS

"Liberty doesn't simply want to prepare students to make a living, but to learn how to live." - CHANCELLOR JERRY FALWELL, JR.

From the beginning, the goal was not to simply create another Bible college. The vision was to establish a university that provided academic excellence, world-class facilities, NCAA Division I athletics, and exciting student activities — and to provide it all within a distinctively Christian environment. Explore your future with one of 253 areas of study, alongside nearly 100,000 students enrolled residually and online.

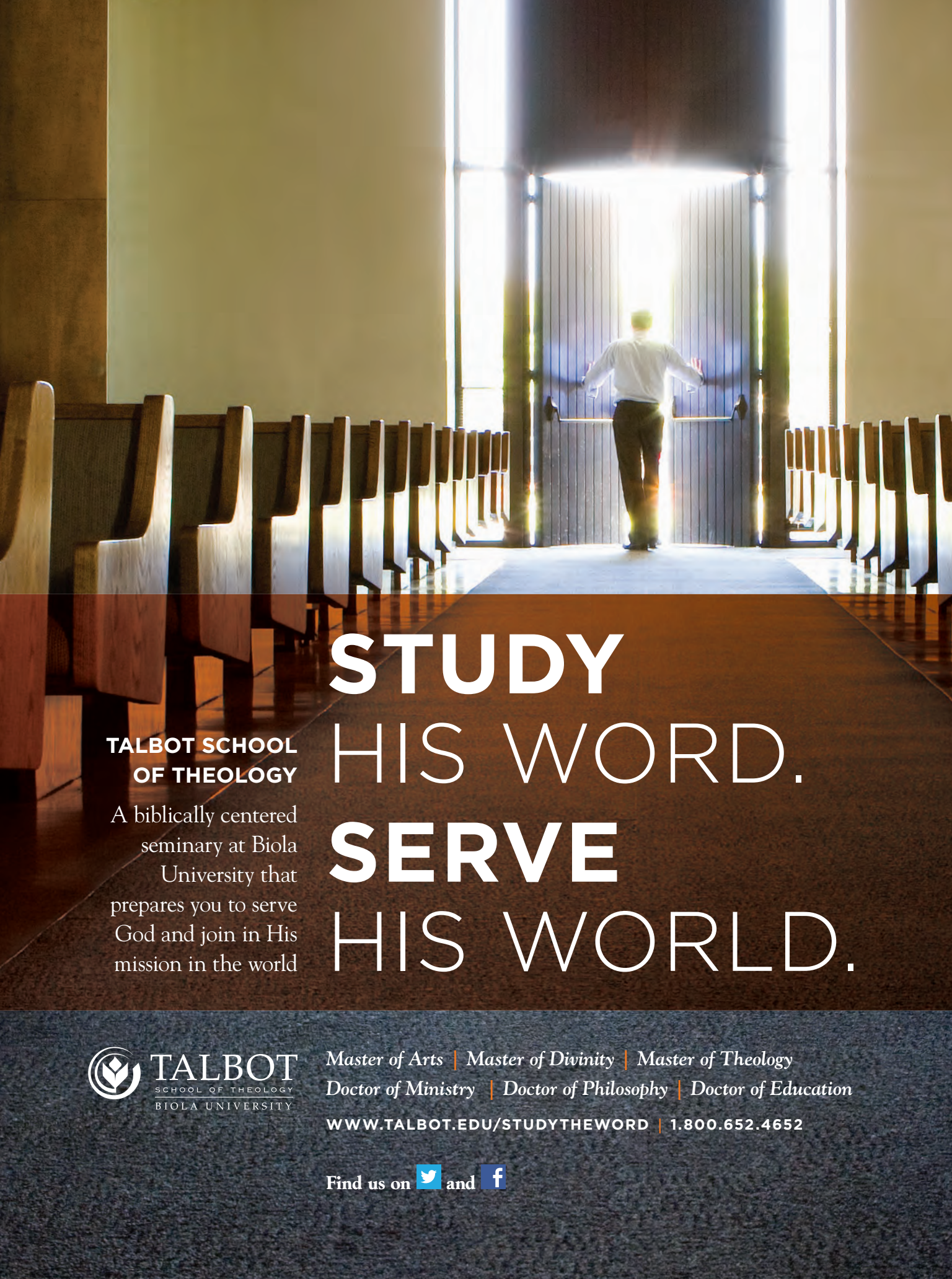
f /LibertyUniversity @LibertyU

(855) 466-9220

Recent speakers at Liberty University shown above:
(from left to right) Jim Bob & Michelle Duggar; Francis Chan; Candace Cameron-Bure; Gary Smalley; Rev. Samuel Rodriguez



Download our free **Liberty Today** app and stay current on Liberty's upcoming events, news, and sports!



**TALBOT SCHOOL
OF THEOLOGY**

A biblically centered
seminary at Biola
University that
prepares you to serve
God and join in His
mission in the world

STUDY HIS WORD. SERVE HIS WORLD.



*Master of Arts | Master of Divinity | Master of Theology
Doctor of Ministry | Doctor of Philosophy | Doctor of Education*

WWW.TALBOT.EDU/STUDYTHEWORD | 1.800.652.4652

Find us on  and 

students wanted to work with the university to make some changes. Their focus was to serve the U.S. Hispanic market with tailored undergraduate and graduate programs. Regent decided to be intentional and develop a relationship with the Latino community. They strategically changed the college culture in order to meet the needs of the Hispanic students more effectively.

Today, Regent's recruiters are equipped to understand the Latino culture. Spanish chapels, roundtable discussions on Latino issues, and welcoming parties for Hispanics are just a few of the ways Regent creates community among the Hispanic population. The school also started a Spanish immersion program, initiated a Hispanic Law Students Association, and offers research grants to Hispanics. These are just a few of the ways they're molding the curriculum for Hispanic students.

Since completing a college degree can be challenging for many Hispanic students, Regent enthusiastically celebrates graduating Hispanics by hosting a party for them and their families. Regent understands that Hispanics need follow-up and a community in order to become successful leaders who will make a positive difference in the world. "We want our students to be active in the community and their studies to be meaningful. They should have some involvement in the life of the community," says Chavan-Matviuk. The school also has a pastoral leadership program that builds leadership through community as the students share their stories and learn from each other.

Regent is equipping Hispanic students for service as well. "We believe that all of our graduates—not just the Divinity grads—are ministers. It is crucial that we prepare 'ministers' in every field from psychology to education, from law to government to media to business to leadership, and, of course, divinity," says Campo.

Regent's School of Divinity has revised all of its master's and master of divinity programs to make them relevant to student needs and more

cost effective. Through a partnership with the NHCLC, Regent provides a 25 percent tuition scholarship to active members of a participating NHCLC church.

Regent, recognized as the strategic Graduate School Partner of NHCLC, is leveraging this partnership to work with Hispanic churches on educational initiatives. "Take 2 Through College" is Regent's newest investment in offering educational opportunities for Hispanic students. The pilot scholarship program reaches out to Hispanic churches committed to minority outreach and asks them to support two Hispanic students through sponsorship and mentorship.

Liberty University Leading Online Education

As the nation's first accredited Christian university to offer a bilingual program online, Liberty University in Lynchburg, Virginia, recognized a need in the Hispanic community and responded. Liberty University *en Español* serves thousands of students in the United States, South America, Central

America, and Mexico.

The first program Liberty offered was a master of arts in pastoral counseling. Since then they've started online programs in business and psychology, as well as certificate programs in religion and biblical studies. And a new program will begin in the fall of 2012—a certificate in ministry that's done completely in Spanish.

Orlando Lobaina, executive director of Liberty University *en Español*, championed the effort to build an exclusive online education relationship with NHCLC. This partnership allows Liberty's students to benefit from scholarships and to network with NHCLC members.

Liberty's vision is to train the next generation of leaders. And because they understand the financial challenges that many Hispanics face, Liberty offers discounts to pastors active in ministry and scholarships to all Hispanic students. Plus, the online bilingual programs allow Hispanic students the same opportunity to receive training but at a lower price. Education

The Impact of the Hispanic Church on Higher Education

The impact of the Hispanic population growth is permeating the North American church. Since Hispanics view faith as one of the most important components of their culture, it's no wonder churches are experiencing growth. More Hispanics are attending church, and more Hispanic-Catholics are converting to evangelical Christianity, according to a 2007 Pew Research Center survey.

In fact, Hispanic megachurches are now popping up across the United States. One of the largest—La Iglesia En El Camino—is located in Van Nuys, California, with 14,000-plus people attending each weekend. The church has experienced unprecedented growth since it started back in 2000 with just 50 people.

Churches are an influential entity in Hispanic culture, so if the pastor advocates for higher education, then the congregation will follow suit. However, the reverse is also true. Thus, the church can make an impact on the educational pursuits of the Hispanic population.

"We can't ignore the fact that the Hispanic population is increasing and the church has to respond," says Reverend Joanne Solis-Walker, director of Latino Latina Education at Indiana Wesleyan University.

According to Solis-Walker, even 15 years ago Hispanic pastors didn't see the priority in getting a theological education, as they felt fully equipped by the Holy Spirit. "Now we have moved to another spectrum of understanding that [as pastors] we need to prepare ourselves to interpret Scripture and have an impact on those people that God has called us to oversee," says Solis-Walker.

Teach Truth. Love Well.

Customize your seminary experience:

Adult Education
Apologetics
Bible Backgrounds
Exposition of Biblical Books
Bible Translation
Biblical Theology
Children's Education
Educational Administration
Educational Leadership
Evangelism and Discipleship
Family Life Education
Hebrew & Cognate Studies
Hermeneutics
Historical Theology
Homiletics
Intercultural Ministries
Jesus Studies

Leadership Studies
Media Arts
Ministry with Women
New Testament Studies
Old Testament Studies
Parachurch Ministries
Pastoral Theology & Practice
Pastoral Care & Counseling
Philosophy
Spiritual Formation
Systematic Theology
Teaching in Christian Institutions
Textual Criticism
Urban Ministries
Worship Studies
Youth Education
General Studies

Available exclusively in the Master of Theology.

Take classes online or in eight locations.



DALLAS THEOLOGICAL SEMINARY

800-DTS-Word

www.dts.edu/thm

"Leadership Journal makes me smarter, deeper and more effective."

—John Ortberg
Pastor and author

Find out for yourself why John reads *Leadership Journal*.

FREE TRIAL OFFER:

www.OrderLJ.com/trial

includes complete access to LeadershipJournal.net



a ministry of
CHRISTIANITY TODAY

is the key to equipping champions for Christ, and Liberty is on board.

Indiana Wesleyan University: Latino Latina Education Contextualized

In 2010, Indiana Wesleyan University in Marion, Indiana, started an online master of divinity program to meet the needs of Hispanic pastors in the United States and throughout Latin America. They hired Reverend Joanne Solis-Walker to serve as the director of Latino Latina Education. She led the first pilot class in March 2011; during the following semester, the second pilot class helped shape the program and curriculum for the future. The school also brought in scholars and theologians to create the courses. The official program began in August 2012 with 15 students representing cities across the United States and Latin America.

The program differs from others in that each class has two adjunct professors—one is an expert in the field, the other is a foundation professor. Both help the students look at the area of study through the historical, biblical, and theological lens. These three perspectives inform each other and provide an interdisciplinary discourse.

Another distinctive of the program is the required one-credit spiritual formation course. "There is an inward focus to develop the pastor," says Solis-Walker. Being Hispanic and bilingual, she understands the importance of the personhood of the student. "We are committed to developing them as persons, not just as pastors," she says. "We are committed to it being a Spirit-filled experience."

The entire program was created in Spanish, and it's contextualized to respond to the Hispanic church. The courses were stripped down to

Master of Divinity Concentrations in:

- > Biblical Studies and Theology
- > Christian Education
- > Ministry Leadership
- > Missions and World Christianity
- > Spiritual Formation
- > Sports Ministry
- > Worship Leadership
- > Youth, Family and Student Ministry

Dual Degrees Offered in:

- > Music (MDiv/MM)
- > Social Work (MDiv/MSW)

Master of Arts in Christian Ministry
Master of Theological Studies
Doctor of Ministry

FALL PREVIEW OCTOBER 25-26, 2012
WINTER PREVIEW FEBRUARY 7-8, 2013
SPRING PREVIEW MARCH 21-22, 2013



VISIT US FOR A PREVIEW

REGISTER ONLINE OR BY PHONE

baylor.edu/truett/preview
254-710-3756 or
800-BAYLOR-U, option 5



BAYLOR
UNIVERSITY

baylor.edu/truett





Get Schooled, without relocating.

Denver Seminary is proud to introduce, **inContext**. An on-line and on-campus learning experience that lets you earn your Master of Arts in Leadership degree—without having to relocate. **inContext** gives you access to the knowledge, support and mentoring you need and the flexibility to learn when and where you want.

inCONTEXT

Learn more or get started by visiting:
DenverSeminary.edu/incontext


DENVER SEMINARY



the core and built into a new program tailored to the Hispanic student and informing the Hispanic experience. Throughout this process Solis-Walker found a gap in the educational resources available to the Hispanic grad student because there aren't many Hispanic scholars. Therefore, the textbooks used in the program's courses were either translated into Spanish or adapted to create a new textbook.

Hispanic-Serving Seminaries

Southwestern Baptist Theological Seminary in Fort Worth, Texas, offers the following graduate degrees with a concentration in Hispanic studies: a master of divinity degree, a master of arts in missiology, and a master of arts in Christian education. The program, which began in 2000 and is tailored for Hispanics, is open to all students who are interested in ministering within the Hispanic setting.

The courses focus on theology, church planting, family in ministry, and ministry of worship; both the classes and the textbooks are bilingual.

Other seminaries that offer Hispanic programs are Fuller Theological Seminary and Gordon-Conwell Theological Seminary. Fuller, located in Pasadena, California, follows a traditional model by offering master's programs in Spanish. The Centro Latino (Hispanic Center) offers a master of divinity, a master of arts in ministry and theology, and a master of arts in Christian leadership degrees. The Centro provides students with the necessary tools to effectively minister in the Hispanic community.

Gordon-Conwell, in South Hamilton, Massachusetts, offers classes tailored for the full-time pastor serving within a Hispanic context. The Hispanic Ministries Program equips leaders around the world to better

serve the church. They have extension sites in Brownsville, Texas; South Florida; and the New York/New Jersey metropolitan area. And they also offer distance-learning courses. Fewer than half the classes are done in Spanish, and students from Central America, South America, North America, and many other countries attend.

Preparing for the Future

Universities need to stay abreast of the changes taking place in higher education. They must realize that the mainstream student population is shrinking and seize the opportunity to tap into the Hispanic market.

"It's hard for colleges to change their structures," says Solis-Walker. "Nevertheless, there are good institutions doing what they are called to do. This is going to overwhelm us if we don't start taking steps forward."

As the educational landscape shifts

continued on page 106

ACCEPT THE CHALLENGE™

READY FOR YOUR NEXT CHALLENGE?

A master's degree from Geneva College can help you get growing again with more understanding, professional skills, and meaningful service.

Choose one of seven, high-demand advanced professional degrees that can equip you for principled and wise Christian service to your organization and the world. Geneva's graduate programs are offered in a variety of formats and locations to make it easier for you to accept the challenge!



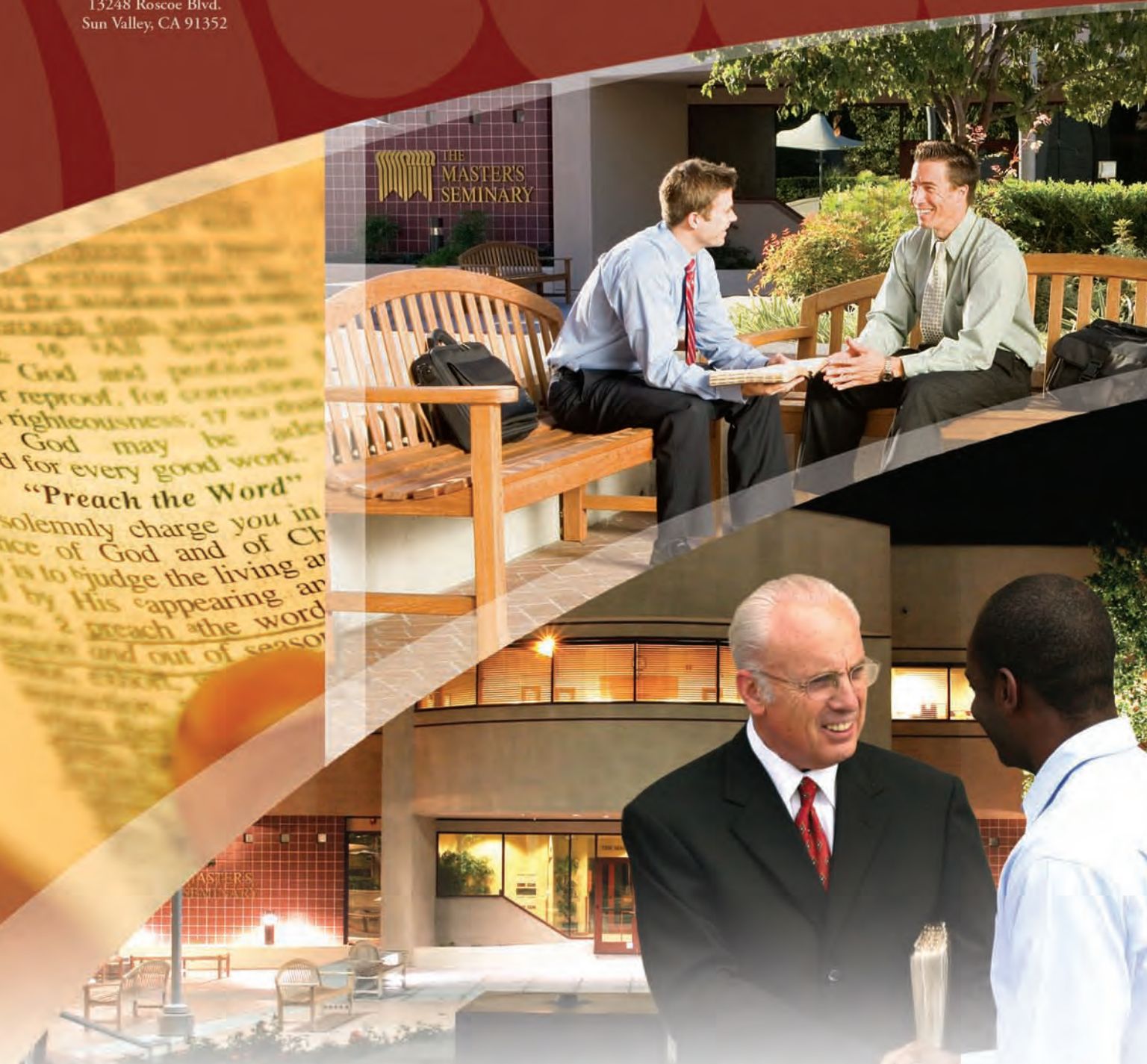
GENEVA COLLEGE
GRADUATE
PROGRAMS

For more complete information on each program, please call
724-847-6571 or 800-847-8255 or visit
www.geneva.edu/graduate_programs

ORGANIZATIONAL LEADERSHIP • COUNSELING
MBA • CARDIOVASCULAR SCIENCE • READING
HIGHER EDUCATION • SPECIAL EDUCATION



13248 Roscoe Blvd.
Sun Valley, CA 91352



We Train Men as if Lives Depended on It

Information: 800-CALL-TMS • www.tms.edu • Admissions: rmehringertms.edu

Does your student need
CASH for **COLLEGE**?



Win a \$2,000
CHRISTIAN COLLEGE
Scholarship!

For official rules and to enter, go to:

CollegeGuideContest.com

Sweepstakes ends January 31, 2013

For 200 Years

**Princeton Theological Seminary has been
preparing women and men to serve Jesus Christ.**



To help strengthen your faith, Princeton Seminary offers five graduate degrees, and more than 75 continuing education programs annually.

Join the conversation!

**Join our community of faith and learning,
whether you are considering a seminary degree
or continuing your pastoral formation. Learn more
by visiting www.ptsem.edu and clicking on Admissions
or Continuing Education in the nav bar.**



1812–2012
Celebrating Two Centuries of Service

www.ptsem.edu

Princeton Theological Seminary was the first seminary founded by the General Assembly of the Presbyterian Church.

and colleges decide whether or not to embrace the changes by revolutionizing mainstream university culture, Hispanic students will continue to seek graduate and undergraduate programs

that speak their language.

"Because of demographic changes in America, institutions can't stay open for business without serving [Hispanics]," says Regent's Chavan-Matviuk.

"By 2020, [Latinos will comprise 20 percent] of the population. Higher education will have to be ready to receive these kids and embrace them."

—BV

WANT TO KNOW WHAT PROGRAMS WILL FIT YOUR GOALS AND NEEDS?

Here are phone numbers to request information about schools advertising in this issue of *Christianity Today*.

Find information about institutions that offer post-graduate programs at www.SeminaryGradSchool.com.

Asbury Theological Seminary (KY).....	800-227-2879	Liberty University (VA).....	800-543-5317
Azusa Pacific University (CA).....	626-969-3434	Master's Seminary, The (CA).....	800-CALL-TMS (225-5867)
Bethel University (MN).....	800-255-8706	Messiah College (PA).....	800-233-4220
Biola University (CA).....	888-985-9858	Moody Bible Institute (IL).....	800-DL-MOODY (356-6639)
Calvin Institute of Christian Worship (MI).....	616-526-6088	Nazarene Theological Seminary (MO).....	800-831-3011
Calvin Theological Seminary (MI).....	800-388-6034	Princeton Theological Seminary (NJ).....	609-497-7805
Columbia Evangelical Seminary (WA).....	360-802-6437	Regent University School of Divinity (VA).....	800-723-6162
Dallas Theological Seminary (TX).....	800-DTS WORD (387-9673)	Seattle Pacific University (WA).....	206-281-2000
Denver Seminary (CO).....	800-922-3040	Southern Baptist Theological Seminary (KY).....	800-626-5525
Fuller Theological Seminary (CA).....	800-2-FULLER (238-5537)	Trinity International University (IL).....	800-822-5225
George W. Truett Theological Seminary (TX).....	800-BAYLOR-U Option 5	Union University (TN).....	800-33-UNION (338-6466)
Geneva College (PA).....	800-847-8255	Wesley Theological Seminary (DC).....	800-882-4987
Gordon Conwell Theological Seminary (MA).....	800-428-7329	Western Seminary (Sacramento Campus) (CA).....	800-250-7030
Grand Rapids Theological Seminary (MI).....	800-697-1133	Western Theological Seminary (MI).....	800-392-8554
Indiana Wesleyan University (IN).....	800-234-5327	Wheaton College/Liberal Arts (IL).....	800-888-0141



More than a degree— Spiritually formative theological education

Asbury Theological Seminary is committed to historic Christian faith in the Wesleyan tradition in a way which is globally engaged, spiritually formative, and missionally alert. Asbury Seminary students experience firsthand that quality theological education is more than an academic degree—it is a call to transformational learning, worship, prayer, and life in community.



Schedule a campus visit
today at asbury.to/visit.

800.2ASBURY | asburyseminary.edu
admissions.office@asburyseminary.edu



asbury.to/inquire

YOU'LL MEET THE WORLD AT REGENT— AND SOMETIMES IN JUST ONE PERSON

Regent professor Clifton Clarke doesn't just teach lessons in global missions and world Christianity; he's a living example of them. The fascinating lecturer, author and distinguished missionary brings his own multicultural background to the classroom as well as an instructive perspective on the mission field—including the one in your own backyard. Christian leaders being prepared by Christian leaders. That's Regent's strength. Discover how to make it yours.

800.723.6162
regent.edu/divinity



Doctor of Philosophy
Doctor of Ministry
Master of Divinity
Master of Arts

On Campus & Online

Regent Preview
November 8-10, 2012



**Christian Leadership
to Change the World**



Dr. Clifton Clarke
Associate Professor
of Global Missions &
World Christianity

Answer Your Call in the nation's capital Explore Wesley

MASTER OF ARTS
MASTER OF DIVINITY
MASTER OF THEOLOGICAL STUDIES
DOCTOR OF MINISTRY



wesleyseminary.edu

WASHINGTON D.C.



Visit
SmallGroups.com
today to get
everything you
need as a small
group leader.

Free
14-day
trial!



Find the perfect college fit for your teen!

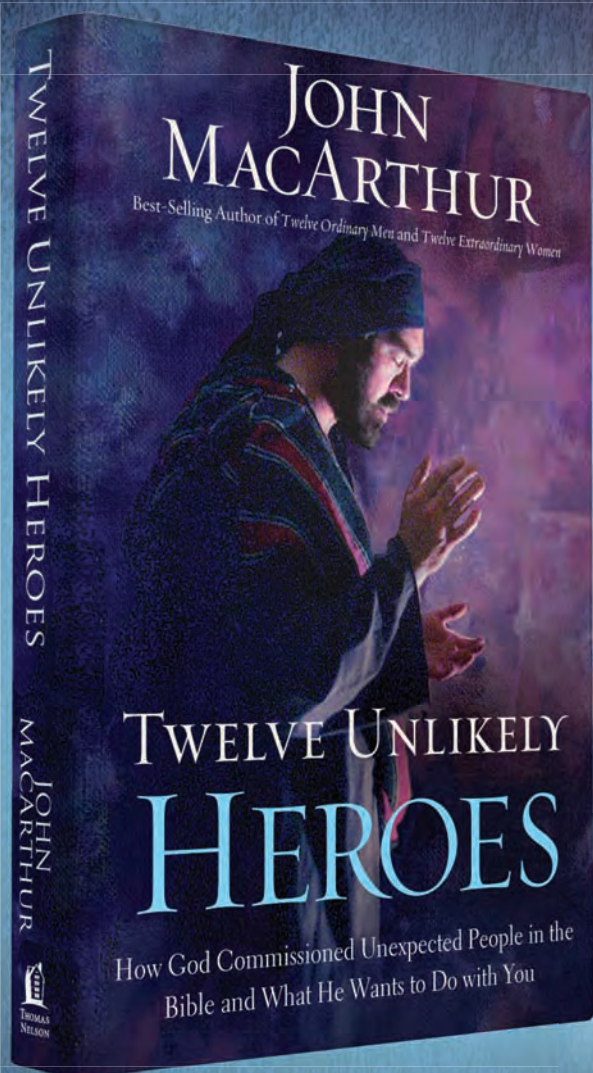


Search and compare
over 115 Christian
colleges by:

- **major**
- **location**
- **enrollment**
- **athletics**
- **affiliation**

ChristianCollegeGuide.net

FROM ORDINARY TO EXTRAORDINARY AND THE HEROES IN BETWEEN



THEY FALTERED AND STRUGGLED.
AT TIMES, THEY FAILED.

Yet God worked through them in incredible ways to accomplish his purposes. In *Twelve Unlikely Heroes*, the third installment of Dr. MacArthur's Twelve series (*Twelve Ordinary Men*, *Twelve Extraordinary Women*), readers gain new insights into the kind of people God uses, and what it means to be successful in his eyes. *Twelve Unlikely Heroes* highlights this wonderful mystery: that God uses weak, foolish, and broken people to showcase his power, wisdom, and love. He works through those who are humble, contrite, and eager to obey. By God's grace and for his glory, ordinary sinners are unexpectedly transformed into heroes of the faith.



Scan here to View
Book Trailer

FREE RESOURCES FOR YOUR CHURCH

Visit www.12UnlikelyHeroes.com For More Information

www.12UnlikelyHeroes.com

To view more products from John MacArthur, visit us online at <http://www.thomasnelson.com>



Available wherever books and ebooks are sold

Marketplace

Cost: 72 cents per character (each space and punctuation counts as a character); avg. 45 characters per line. Min. \$61.20 (85 characters). CHRISTIANITY TODAY check-marked box ☒ \$22 each insertion; box around ad \$43 each insertion. Ads set display style: \$425 per column inch. Combination discount rates available for LEADERSHIP JOURNAL and TODAY's CHRISTIAN WOMAN. All classified ads will also run in the digital version of each issue at no additional charge. Prepayment and written confirmation needed to process ads. Visa, MasterCard, Discover, American Express, or personal check accepted. Employment ads given priority. All other ads placed in first available issue. Deadline for reservation or cancellation is seven weeks prior to actual issue date. Address correspondence to: The Marketplace; 465 Gundersen Dr.; Carol Stream, IL 60188; or contact Stacy Smith, Sales Administrator, at: 630.260.6202 x4238; fax 630.260.9401; email Marketplace@ChristianityToday.com.

[Employment Opportunities]

MEN'S DISCIPLESHIP

Man in the Mirror seeking area directors. Help churches reach & disciple men w/proven strategies & tools. Change men, change the church, family, workplace. More info: areadirectors.org or ad@maninthemirror.org.

WESTLAKE CHURCH

an international, interdenominational, English speaking evangelical church in Nyon, Switzerland, seeks a senior pastor from September 2013. The successful applicant will speak fluent English and be responsible for teaching, leadership, spiritual development, and outreach. Applicants applying from outside the European Union must have B1 level French. For further details please visit www.westlakechurch.com and send your résumé to pastor-search@westlakechurch.com.

HOUSEPARENTS

Shelter Care, an organization with a rich history of over 30 years of helping troubled young people and families, has openings for mature couples. The program, located in Akron, Ohio, uses a family model with many supportive helps. Each couple is responsible for four children. Position is full-time and includes salary and an excellent benefits package. If interested, send résumé to 32 South Ave.; Tallmadge, OH 44278; phone: 330-630-5600; fax: 330-630-5810.

[Books, Tapes & Films]

OUR GIFT TO YOU

THE BIBLICAL, SENSIBLE, MORE EFFECTIVE WAY TO REACH THE UNREACHED.

call:
1-800-977-5650,
or online at:

www.christianaid.org

by mail:
Christian Aid
P.O. Box 9037
Charlottesville, VA 22906



THE DEEPER CHRISTIAN LIFE AND HOUSE CHURCH MOVEMENT

Books and tapes. Free catalog: 800-228-2665; www.seedsowers.com.

WWW.WIPFANDSTOCK.COM

Your source for great Christian books!

[Books, Tapes & Films]



Finally - A Solution to Local Church Discipleship

Order At:
WestbowPress.com

FREE EMAIL COPY OF ONE-ACT CHRISTIAN PLAY

Is There a Hell? stumacmillan@aol.com.

EUROPE IS SEETHING WITH REVOLUTION!

The time is ripe for a strongman to take power, save Europe, and plunge the world into another round of global war! *The Beast of Babylon* by Dale Heslin. Available from Amazon Books and Kindle; \$4.95.

Encouragement



By Melinda Doljac

Encouraging the Christian, saint and warrior in their service for our Lord.

Encouragement is a must have for anyone walking the path God has set before us.



Visit:
<http://encouragementbook.com>

[Books, Tapes & Films]

CASH PAID FOR LIBRARIES

large or small. Contact us for new, used, and out of print books. Baker Book House; 2768 E. Paris; Grand Rapids, MI 49546; 866-241-6733; fax: 888-263-7310; email: usedbooks@bakerbookstore.com; website: www.bakerbookstore.com.

[Travel]

☒ GOLDEN RULE TRAVEL is a Christian agency specializing in wholesale and bulk rate airline tickets for church and missionary travel. We try extra hard to save you money! Call 800-950-3599 (FLYY) or go to www.goldenruletravel.com.

LONDON, U.K.

Highbury Centre Christian guesthouse. Quiet location on private road, close to bus and train/tube station. Reductions for missionaries and full-time ministers. www.thehighburycentre.org.

[Radio]

WWW.LIBERTYLIFERADIO.COM

Your message could be heard here.

[Services]

☒ CHRISTIAN BOARDING SCHOOL for at risk girls ages 13-18. www.ParentHope.com.

CALLED TO PREACH?

www.IndependentBaptistAlliance.com; 352-621-4981. We can help with ordination and other topics.

WWW.CONNIEBEECHER.COM

Your source for professional Christian graphic design and illustration.

SELF-PLUS PUBLISHING SERVICES

from Doug Ross/Terry Donnelly. Strategies, print, e-book for authors, ministries, pastors. Call Doug Ross, President Emeritus, Evangelical Christian Publishers Association for information: 480-838-4253; email: dougross@q.com.

GET GREAT GOSPEL TRACTS

at www.ikthuschristianresources.com! (Wholesale/retail enquiries welcome).

[Services]

LIGHT COPY EDITING AND LITERARY ANALYSIS ASSIGNMENTS

wanted right away. Contact Lucinda Bennett by phone: 904-486-6381, or mail: 601 N. Newnan Street Apt. 1706; Jacksonville, FL 32202.

WE TURN SERMONS INTO BESTSELLERS
www.LifeBridgeBooks.com. 704-408-8892.

[Education]

TEACHERS URGENTLY NEEDED IN MONGOLIA!

ELIC has an urgent need for teachers of English in Mongolia. This is an outstanding opportunity for singles, couples, families, and second-career adults. Two-year commitment. Opportunities to return to North America. Serve on a vibrant team. Teach at the university level to future leaders in every sector. Previous teaching experience not required. Complete training provided. Thirty years of sending and caring for teachers in Asia. Additional strategic opportunities in Laos, China, Vietnam, and Cambodia. We can get you there. www.elic.org; 888-475-3542.

EARN SEMINARY DEGREES ONLINE

Columbia Seminary; www.ColumbiaSeminary.edu; CES@ColumbiaSeminary.edu.

OXFORD UNIVERSITY

in America; online, accelerated, and accredited degrees. www.fpstudies.org.

THE AMERICAN COLLEGE

of Positive Psychology. Board Certification, MPPsy, DPPsy. www.psydp.org.

DEGREES THROUGH CORRESPONDENCE

Associate's through Ph.D. credit for life experience. Low tuition. Accredited schools. For a free catalog: www.lbcs.org; 352-621-4991; or write Liberty Bible College & Seminary; 5480 S. Suncoast Blvd.; Homosassa, FL 34446.

[Business Opportunities]

OPEN YOUR OWN READING CENTER

Operate from home. Students gain 2-4 grade levels. Make a difference. Not a franchise. Home business/church outreach/classroom. We provide complete training and materials. www.Academic-Associates.com; 800-861-9196.

[Business Opportunities]

MOMS HELPING MOMS

Work from home! Computer required; 281-252-8133 or www.mykidscount.com.

[Ministry Opportunities]

WWW.AUCEDUCATION.ORG

American University of the Caribbean, Les Cayes, Haiti. Need English-speaking instructors in science, agriculture, engineering, English. Administration opportunities. Auchaiti@gmail.com.

WWW.MISSIONNANNYS.ORG

Be a mission nanny. Volunteer women needed to serve overseas with missionary families as domestic/childcare help.

WWW.KNOXFELLOWSHIP.COM

Partners in evangelism since 1989. Discover ways we might assist.

MISSIONARIES

If you are considering changing mission boards, or looking to affiliate with a non-denominational, faith-based, evangelical mission-sending agency, consider serving with Ripe for Harvest. Contact Dr. Tim Smith, 480-373-9387; RFHPhoenix@gmail.com; or visit us at www.ripeforharvest.org. Member ECFA.

WRITE TO INMATES

Fellowship with a saved inmate or lead an unsaved inmate to the Lord! matthew25.36ministries2011@yahoo.com.

WRITERS WANTED

www.LegalismProject.org.

CHRISTIANITY  TODAY
a global media ministry

Marketplace Classified Advertising

Ads available in:

- Christianity Today
- Leadership Journal
- Today's Christian Woman

Display Ads: \$255-\$425/col. inch

Text Ads: 46¢-72¢/character

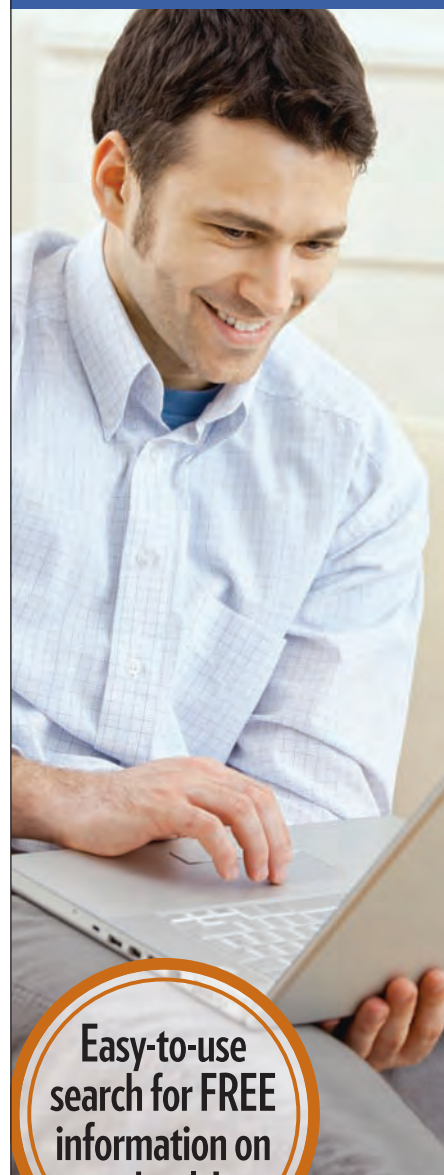
+ PLUS all listings will run in the digital version of each issue!

For details contact: Stacy Smith
Sales Administrator

Phone: 630-260-6202 x4238

Email: Marketplace@ChristianityToday.com

Looking for a Seminary or Graduate School?



Easy-to-use
search for FREE
information on
schools!

www.SeminaryGradSchool.com

a ministry of
CHRISTIANITY  TODAY



Outreach by Degrees

Justin Zoradi believes education can eradicate poverty.

W

hen most kids get home from school on Friday, it's a feeling of celebration: Weekend! But not for Justin Zoradi. At dinner every Friday, his mom would open the newspaper to discuss current events—local, national, global. “I remember thinking it was really dumb,” Zoradi says. “But she’d say, ‘It’s important that you realize your life isn’t just about your little town and your soccer team and your fourth grade class. You need to know how other kids in the world live—and to know how great you have it.’”

Zoradi isn’t rolling his eyes anymore. Today, he’s founder and director of These Numbers Have Faces, a nonprofit that provides college scholarships for students in South Africa, Rwanda, and soon Uganda. Zoradi, 30, discovered the need while on a service project in South Africa in 2006, when he met several bright students who wanted to go to college but couldn’t afford it. Zoradi remembers thinking, *This is injustice, and I have to do something about it.*

After returning to the United States, Zoradi felt God’s prodding one day. “Suddenly, *bam*, it hit me,” he says. “God was saying, ‘Are you going to deny opportunities to others that you demand for yourself?’ It wasn’t a feeling of guilt. It was a feeling of empowerment, responsibility, and clarity of my role in the world.”

- 📍 **Hometown** Portland, Oregon
- 👨 **Family** Trisha (wife)
- 🏛 **Church** Imago Dei, Portland
- 📖 **Reading now** *The Empathic Civilization*, by Jeremy Rifkin; *The War of Art*, by Steven Pressfield
- 🎧 **On your iPod** Bon Iver, Alkaline Trio, Justin Bieber
- 🎬 **Favorite movie** *Fight Club*
- 📖 **Favorite Bible verse** 1 John 3:18
- 🌐 **Favorite website** *The Atlantic*
- 🦸 **Your hero** My dad and Nelson Mandela
- 😄 **What makes you laugh** My wife

question & answer

I hear there was a particular student in South Africa who got to you.

Xolani was graduating in the top five of his class. He wanted to study accounting and be the first in his family to go to college, but they were very poor. He told me, “I’ve worked so hard to get to this place, and now I have nothing.” That was sobering. [Xolani later received one of the first scholarships.]

Describe the work of These Numbers.

We empower young people around the world to become leaders and to change their countries from the inside out. And we do it by providing college scholarships for young people who would never have a chance to go to college. But the scholarship isn’t free: our students have to do 50 hours a year of community service, and they have to commit to give one year of tuition back into the program.

You give scholarships to students of all faiths. Why?

South Africa is ethnically diverse, and a few dozen Muslims apply for scholarships every year. Our director in South Africa saw it as a remarkable opportunity to reach Muslim students in ways that no one else can. For example, we’re often the first Christians who’ve ever been in their homes. Two of our female students, a Christian and a Muslim, have become very good friends. In a country where there’s been so much division, this is huge stuff. This is God’s light breaking in, in powerful ways.

What’s next for These Numbers?

We’ve given out 20 scholarships in South Africa and five in Rwanda, where we just started this year. We’re looking at five in Uganda for next year, and we’re hoping to then increase those numbers in the coming years. We’d love to do even more countries. That’s our vision.

More: TheseNumbers.org,
JustinZoradi.com



FROM CONGREGATIONS
TO CLASSROOMS, DR. MATTHEW
KIM AND DR. JIM SINGLETON
EQUIP CHRISTIANS FOR
KINGDOM WORK.

JOINING GORDON-CONWELL STRAIGHT FROM THE PASTORATE,
THESE NEW PROFESSORS BRING A COMBINED 35 YEARS OF
MINISTRY EXPERIENCE—UNDERSCORING **GORDON-CONWELL'S
COMMITMENT TO ACADEMIC RIGOR FUSED WITH AUTHENTIC
MINISTRY TRAINING.**

FIND OUT MORE ABOUT: **GORDON-CONWELL**
www.gordonconwell.edu

FACULTY
www.gordonconwell.edu/faculty

CONTACT
admissions@gordonconwell.edu

Gordon-Conwell
Theological Seminary

HAMILTON | BOSTON | CHARLOTTE | JACKSONVILLE

800.428.7329

A QUICKVIEW

ON TODAY'S

BIBLE



ONLY 1/2

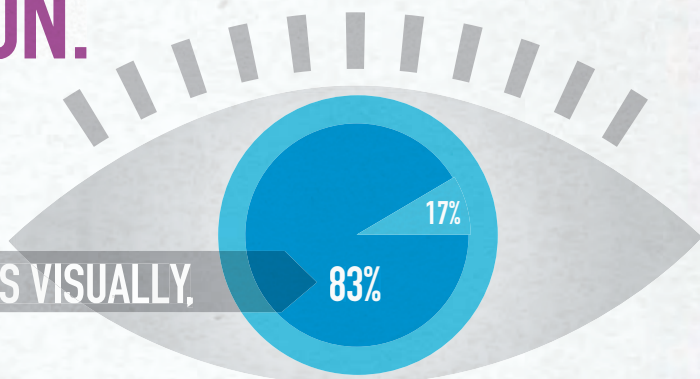
OF AMERICAN ADULTS
CAN NAME 1 OF THE

4 GOSPELS

SO IT'S IMPORTANT THAT READERS HAVE THE
RIGHT TRANSLATION.

SINCE 83%

OF HUMAN UNDERSTANDING OCCURS VISUALLY,



& THE BRAIN PROCESSES IMAGES

60,000X

FASTER THAN TEXT.



READERS NEED A BIBLE THAT

USES COLOR & IMAGERY.

INTRODUCING THE QUICKVIEW BIBLE



AVAILABLE SEPTEMBER 2012
THEQUICKVIEWBIBLE.COM

 ZONDERVAN
.com