

Christianity Today

NOVEMBER 2012



LET RELIGIOUS FREEDOM RING

*More and more people
are asking, 'Why should
religions be given
special treatment—
like tax breaks and
discriminatory hiring?'
Indeed, why?*

+ THE BAPTIST MYSTIC 52
ALLOW SHARI'AH? 30
ELECTION NIGHT GUIDE 13



“I AM THANKFUL TO BE A PART OF THIS COMMUNITY,
WHICH IS MULTICULTURAL AND MULTIDENOMINATIONAL,
RESEMBLING GOD’S KINGDOM IN ITS DIVERSITY
AND PURPOSE.”

Devon McCarley, M.Div. '13

FIND OUT MORE ABOUT: GORDON-CONWELL
www.gordonconwell.edu

ADMISSIONS
admissions@gordonconwell.edu

DEGREE PROGRAMS
www.gordonconwell.edu/degrees

GORDON  CONWELL
THEOLOGICAL SEMINARY

800.428.7329



RECLAIMING THE GREAT Christian Intellectual Tradition WITH STELLAR FACULTY

Union University faculty members excel as scholars, teachers, authors and national speakers. Leaders in their fields, they want to teach at Union, where their Christian faith is part of the package. That's exactly what Union wants too.

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



"God has placed a question in every heart and culture that only the gospel can answer. Listen for the question."

HAL L. POE, PH.D.
Charles Colson Professor
of Faith and Culture



UNION
UNIVERSITY

FOUNDED IN 1823 | JACKSON, TENNESSEE | uu.edu

EXCELLENCE-DRIVEN | CHRIST-CENTERED | PEOPLE-FOCUSED | FUTURE-DIRECTED



THEY DEFEND **ME.**

In Louisiana, Christian students were denied equal access to school buses. 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





BRIEFING

13 Spotlight Election Night Cheat Sheet

14 Gleanings

16 Headlines

- Historical Adam prompts crisis of faith statements.
- Should TBN be abandoned or reformed?
- China watchdogs condemn abortion report.
- Israeli evangelicals sue for right to marry.

19 In Depth State and faith unite to end homelessness in Denver and the nation.

VIEWPOINTS

61 Readers Write

63 Where We Stand Unfreezing the Middle East

64 The Village Green Dan Kimball, Cheryl Sanders, and Winfield Bevins assess seminaries.

66 Wrestling with Angels Carolyn Arends on creation/evolution.

68 Contra Mundum Timothy George on the Pussy Riot controversy.

CT REVIEW

71 Books

- E. Randolph Richards and Brandon O'Brien's *Misreading Scripture with Western Eyes*
- Wesley Hill: My Top 5 on Homosexuality
- Carl R. Trueman's *The Creedal Imperative*
- Interview: Lyle Dorsett on World War II chaplains

76 TV/Movies

- *Fringe*
- *Love Free or Die*

77 Music

- Two minutes with Gabriel Wilson
- Bill Mallonee's *Amber Waves*

IN EVERY ISSUE

112 Who's Next

Jamie Grace Harper takes the world by song.

COVER ILLUSTRATION BY ROB DAY



FEATURES

24 Honoring Faith in the Public Square

WILFRED McCLAY Let's be frank: Religion in America really does enjoy 'special privileges.' Here are five reasons—plus one—why it should.

30 Shari'ah's Uphill Climb

JOHN WITTE JR. Does Muslim law have a place in the American landscape?

Global Gospel Project



36 The Key to a Purposeful Life

SARAH LEBHAR HALL It's not imitating Christ, but union with him that makes the difference.



40 What's So Great About 'The Common Good'?

ANDY CROUCH Why Christians need to revive the historically rich phrase.



44 The Cutting Edge of Marketplace Ministries

AMY L. SHERMAN How businesses are doing more holistic ministry than ever.

48 This (Ambiguous) Political Life

JOHN G. STACKHOUSE JR. What it means for the church to be involved in politics.

52 The Mystic Baptist

INTERVIEW BY MARK GALLI Why megachurch pastor Charles Stanley has spent so much time in prayer his whole life.



NOW AVAILABLE

Downloadable Bible studies based on selected articles: ChristianBibleStudies.com



The Mirror of Truth

Health depends on having an accurate picture of ourselves, and communities need journalism to hold up the mirror of truth. After a good look in that mirror, both church and society can celebrate the good things they see and lose the metaphorical flab they see in their reflection.

In this issue, we tell the truth about religious freedom. The now-infamous mandate from the Department of Health and Human Services got us started, because it required religious institutions to fund “preventive care” that would violate their deeply held beliefs.

The truth is, religious conviction—especially time-honored religious conviction—should have “special privileges” in public policy. Wilfred McClay explains exactly how Western law came to this point and why we need to preserve this kind of “sacred space” (page 24).

The truth is, religious freedom means freedom for all religions. Yet evolving legal systems don’t operate strictly by logic. Legal historian John Witte explains why we still need to be cautious about giving a special place to Shari’ah law (page 30).

The truth is, religious freedom cannot exist without government recognizing a religion. In Israel, the community of evangelical Christians has been at a disadvantage because they lack the formal recognition that other religious bodies have. Now, reports Ruth Moon, evangelical leaders there are pursuing action in the courts (page 18).

CT regularly relies on readers like you to help us hold up the mirror—perhaps by creating buzz about a groundbreaking article or by giving gift subscriptions. Now I would like to encourage you to continue this needed support in yet another way.

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 *Christianity Today.com/donate*. Your gift will help us continue to speak the truth with fairness, compassion, and grace.

David Neff, Editor in Chief

Send checks (U.S. dollars only) to:
Christianity Today
Attn: Donor Relations Box CT1112
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

Designer Alecia Sharp

Assistant Editors Elissa Cooper • Kevin Emmert

Video Director Nathan Clarke

Editorial Resident Melissa Steffan

News Intern Bryn Sandberg

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

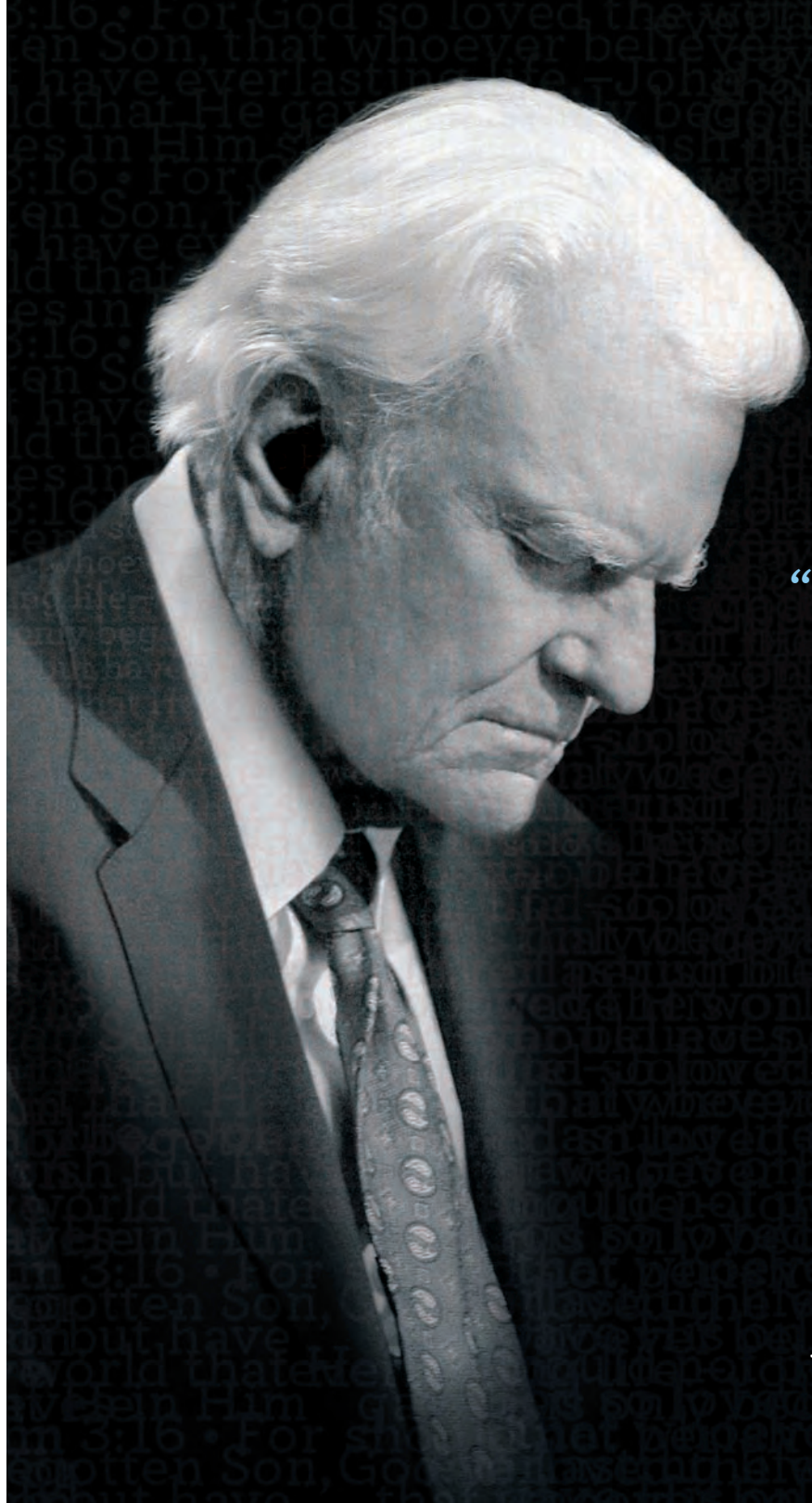
Contributing Editors Miriam Adeney • James A. Beverley
 Sheryl Henderson Blunt • Mark Buchanan • Michael Cromartie
 James R. Edwards • Ajith Fernando • Leslie Leyland Fields
 David Gushee • John W. Kennedy • Douglas LeBlanc
 Frederica Mathewes-Green • Michael G. Maudlin • Richard Mouw
 Mark A. Noll • Roger E. Olson • Ben Patterson • Ronald J. Sider
 Bob Smetana • 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 • Robert 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 Simon-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.



“In my spirit I know God has called us to do this, and I pray He will stir your heart to join us.”

—BILLY GRAHAM

Our neighbors—and our nation—need Jesus Christ. Working together with local churches and Christians like you, the Billy Graham Evangelistic Association is preparing for a grass-roots nationwide outreach. Called *My Hope with Billy Graham*, it will culminate with a powerful message from him in November 2013. Will you join us as we proclaim the only hope that can transform our communities and our country? Find out more at MyHopeWithBillyGraham.org.

**BILLY
GRAHAM**
Evangelistic Association
Always Good News.



MYHOPE
with
BILLY GRAHAM



LIBERTY
UNIVERSITY.
En Español
Training Champions for Christ since 1971

LEARN MORE TODAY!
www.LUOnline.com/EnEspañol
(866) 418-9230

AFFORDABLE. BILINGUAL. CONVENIENT.

Take the challenge to invest in your education and reach your potential, while continuing to keep your focus on what matters most.

Flexible format — you choose when and where you study

Bilingual master's degrees in Christian Ministry and Pastoral Counseling

Lowest tuition rates among top online universities

Your Resource For Research

Each year, Wheaton College hosts authors, reporters, actors, and scholars who access our world-class primary research collections. Wheaton's archives have enriched popular and scholarly publications, doctoral dissertations, feature films, and more.

COLLECTION HIGHLIGHTS

- **John Piper's** sermon manuscripts, letters, and spiritual journals
- The papers of Malcolm Muggeridge
- Letters, manuscripts, and artifacts of **C.S. Lewis**, **G.K. Chesterton**, J.R.R. Tolkien, **Dorothy Sayers**, Owen Barfield, Charles Williams, and George MacDonald
- Documents and media on the life and ministry of **Billy Graham**
- Extensive historical records of nondenominational North American Protestant evangelism and missions worldwide, including unpublished footage and photography, diaries and correspondence, and oral histories

Start Your Next Project Here



wheaton.edu | Centers, Institutes & Resources



Wheaton College
For Christ and His Kingdom



President and CEO Harold B. Smith

COO Kent Jensen

Executive Administrator Paulette DePue

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 • 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 • George Sifnotis

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. Sommerville

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?

ctfulfill@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:
CTLibrary.com/offer/CTsubscriber
to get a special discount.



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

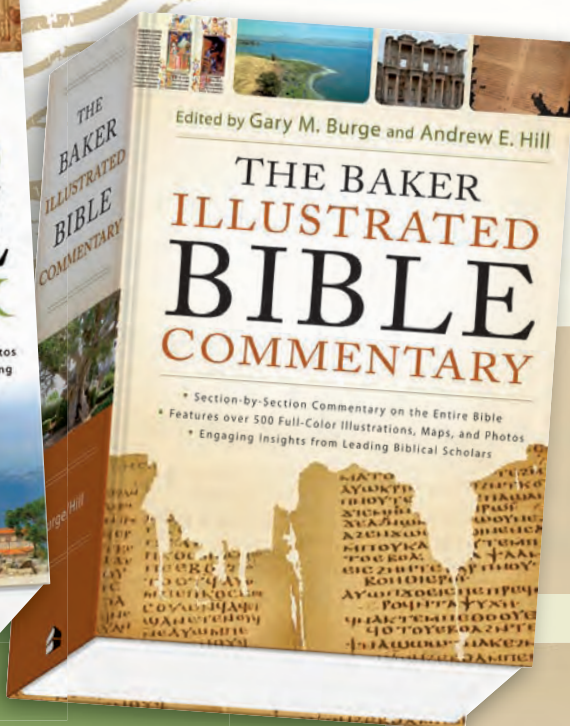
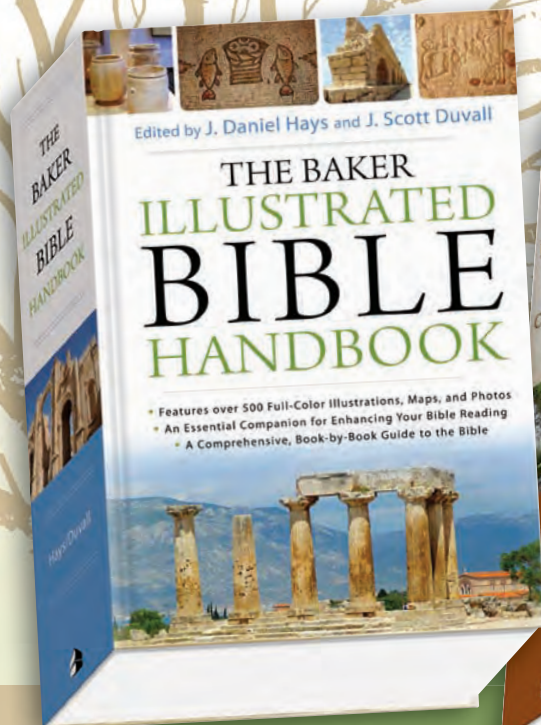
We understand why.®

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.

This year: go deeper.

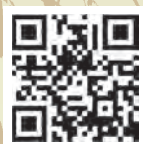


Full Color
Interactive Sampler

- The most recent evangelical scholarship
- A vibrant four-color visual experience

Fall 2012: Pray the Scriptures!

First-of-its-kind Bible . . .



Read a sample



**GOD'S
WORD**
TRANSLATION



Questions That Drive Us

Reasoning together about our life together.

M

ore and more people are questioning the Constitution ideal that religion deserves special protection. Medical groups don't get special protections. Sports don't. Unions don't. But the Bill of Rights begins by talking about religion and basically tells the state to back off. Why? Is this just a holdover from an age when religion was important to people, one that should be abandoned in the modern secular state?

Associate editor Matt Reynolds has been point person on this issue, which is a good thing. Matt, who holds a master's degree in church-state relations from Baylor University, knows the many nuances that such issues raise, and has suggested, acquired, and edited the cover story (page 24) with wisdom and care.

The next story (page 30) tries to answer one particular religious question: Should we allow Muslims to practice Shari'ah law in the United States? Should Muslims be permitted to make binding laws regarding marriage and family, laws that are not subject to the review of local, state, and federal governments? Why not, especially if we believe in the special place of religious freedom as argued in the first article!

But other questions are being addressed in this issue as well. Andy Crouch wonders what we exactly mean when we bandy about the phrase "for the common good" (page 40). It's become an increasingly popular way to summarize how and why Christians are engaged in public life. But what do we mean by it? John Stackhouse wonders about what exactly we can and cannot accomplish in politics (page 48); we're called to be agents of transformation in our culture, but how much transformation can we realistically hope for? And if a great deal of corruption remains even after our best efforts, why bother?

In these articles in particular, we are asking questions about our life together in neighborhoods, cities, states, and nations. Jesus said we are called to be salt and light in the world, but he was maddeningly vague about exactly what that should look like. I guess he thought it would be good for us to work that out together.

One thing we like to do in CT is try to work these things out. We feature writers and interview subjects who have answers that Christians should deeply consider. We rarely have a party line to endorse, trusting arguments and not ideology to convince. We believe that one way the Spirit leads us into all truth, as Jesus promised, is when we sit down, ask good questions, and reason together.

Not a bad description of what CT is about.

Next issue: Yours truly will ask his own question: What's up with all the best-selling books about people visiting heaven? John Stackhouse returns to examine what C. S. Lewis's *Mere Christianity* (first published 50 years ago) can teach us about apologetics today, and Marian Liautaud reveals the uncomfortable truth about the global "war on women."



Extend Your REACH Through Media

March 2-5, 2013



Invest in
your career
and your
organization this

March. Join us for four
jam-packed days of inspiration,
education and innovation.

- Hear experts from social media giants Facebook, Twitter, and Google
- More than 60 educational sessions
- Hundreds of exhibits
- Plus, insights from well known ministry leaders

APPLE TV
OR KINDLE

GIVEAWAY FOR FIRST
TIME REGISTRANTS*

USE PROMO CODE - CT13

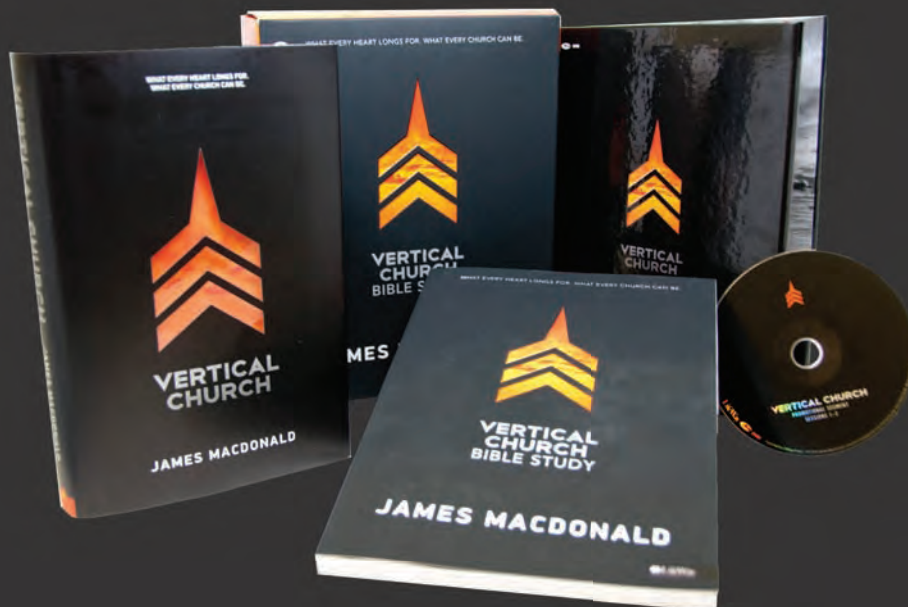
nrbconvention.org/promo

*Visit nrbconvention.org/promo for complete details.

**NRB
2013**

CONVENTION & EXPOSITION

March 2-5 | Nashville, TN | www.nrbconvention.org



A NEW MODEL FOR CHURCH IS DESPERATELY NEEDED

Those who lead in ministry are exhausted with the failure of the modern, consumer-driven church, and they're starting over by the thousands. A fresh work of God is moving through the body of Christ today like a prairie fire, revitalizing existing churches and igniting new church plants.

Your church can have window-rattling, earth-shattering, life-altering experiences with God week after week.

Invite every small group in your church to capture this vision. You'll see—your church can become a vertical church.

lifeway.com/verticalchurch • 800.458.2772 • LifeWay Christian Stores



James MacDonald is the founding/senior pastor of Chicago's Harvest Bible Chapel; host of the radio show, *Walk in the Word*; and has written several other books and Bible studies, including *Always True*. Find out more at lifeway.com/jamesmacdonald.



Scan with your smartphone or visit
lifeway.com/verticalchurch to watch the promo video.



Our 'Call'

What CT does like no other magazine and website.

So what would happen if *Christianity Today* magazine and its website simply shut down today? What if there was no more CT?"

For a moment, that question just hung in the room.

To be sure, we had asked ourselves that very question several times in the not-too-distant past. And not just as a hypothetical exercise. The brutal economic realities had given the question a painful sense of urgency.

But now, in the second half of 2012, here was *that question* again—this time asked by a respected consultant who not only understood the crises facing 21st-century publishing, but who also understood CT's own critical challenges in this ever-changing new normal.

Mark Galli, CT's senior managing editor, eventually broke the silence.

"Someone would try to build its replacement tomorrow!" he said—much to everyone's nodding approval. (Self preservation, after all, is a powerful motivator.)

"Really?" responded our consultant.

"Yes," Mark said. "The church needs what CT has to offer it. There is no other magazine that does what we do, let alone do it as well."

Good answer, I thought to myself.

But our now smiling consultant didn't seem to be buying it. "Really?"

• • •

As the afternoon passed, we, the interrogated, soon realized that our interrogator's one-word question was not so much a criticism of our existence as it was a call for us to boldly grab hold of the distinctives that have defined our communication ministry ever since Billy Graham launched Volume One, Number One 56 years ago last month.

Distinctives, I'm happy to say, that you our readers underscore for us in your encouraging (and, at times, challenging) reactions to the content found in each monthly issue of *Christianity Today* and daily on *ChristianityToday.com*.

Here are three "for instances":

Next spring, Christianity Today will be introducing *Cristianismo Hoy*—a digital CT for Latino evangelical leadership in North, Central, and South America. The idea came from the National Hispanic Christian Leadership Conference (NHCLC), who, in acknowledging CT's own commitment to *journalistic quality and content excellence*, asked us to consider creating a publication like CT that could engage, encourage, and equip Hispanic pastors and influencers with the *best in Christian reporting, commentary, and theological reflection*.

We responded with an enthusiastic "yes!" And *Cristianismo Hoy* is today in full launch preparation. An editorial search is underway, led by *Christianity Today* editor in chief David Neff. And our chief

strategy officer Keith Stonehocker is working closely with NHCLC's Gus Reyes on how to most effectively get *Cristianismo Hoy* into the hands—er, screens and tablets—of Hispanic evangelical leadership.

Then there's the global:church forum, a three-day conference held last month in Chicago and featuring a who's who of global South leaders updating and challenging Western church leaders with all God is doing in their midst. Christianity Today was asked to cosponsor this event (with the Chicago-based not-for-profit Resource Global) because of its "*trusted reputation*" and "*convening power*" among the participants.

Based on the success of this first forum, plans are now underway to schedule several 2013 events. In addition, tentative talks are underway regarding an ePublication that

would regularly keep the global conversation going between events.

Finally, there's the reader reaction to September's investigative report on David Jang and the allegations that some of his followers identify him as the Second Coming Christ.

As expected, that piece (and the follow-up online) sparked both dialogue and controversy. But the vast majority of responses to these pieces have been positive.

E-mailed one CT reader: "There is no trusted source that I know of that does [this kind of] careful investigative journalism."

• • •

Editorial quality and balance in reporting, commentary, and theological reflection. A rallying point. Trusted. These are distinctives that you

have identified as part of the CT ministry. And these are some of the very reasons CT's "call" remains as powerful today as ever. (What others would you add?)

Mr. Consultant, these are some ways *Christianity Today* brings an important and unique voice to our world!

With the days ahead in mind, I want to thank each of you for your continuing and faithful partnership in our ministry.

And I'd like to encourage you to consider strengthening that commitment through your ongoing prayers and financial support of some of the initiatives mentioned here. Stop by *ChristianityToday.org* and see in more detail where your tax-deductible dollars can expand CT's reach in the days ahead.

Thank you. And to God alone be the glory. ✚



New Hoy: Jesse Miranda (left) and David Neff share CT's latest endeavor.

It was a call to boldly grab the distinctives that have defined our ministry since Billy Graham launched it 56 years ago.

C3 CHRIST CHURCH CULTURE

CONFERENCE : FEB 28 - MAR 2
NASHVILLE, TENNESSEE
KEEPING FAITH IN A MESSY WORLD



Philip Yancey

- Best-selling author with 14 million books sold worldwide
- Latest book is entitled *What Good is God?*



Lauren Winner

- Professor at Duke Divinity School
- Author of several books including *Still: Notes on a Mid-faith Crisis*



Andy Crouch

- Executive Producer of *Christianity Today's This is Our City*
- Author of *Culture Making: Recovering Our Creative Calling*



Amy Orr-Ewing

- Training Director at RZIM Zacharias Trust in the UK
- Co-author of *Holy Warriors: A Fresh Look at the Face of Extreme Islam*

REGISTRATION IS NOW OPEN
INFORMATION, REGISTRATION, RESOURCES & MORE AT:



C3NASHVILLE.ORG



REPORTING & DISPATCHES FROM THE CHURCH WORLDWIDE

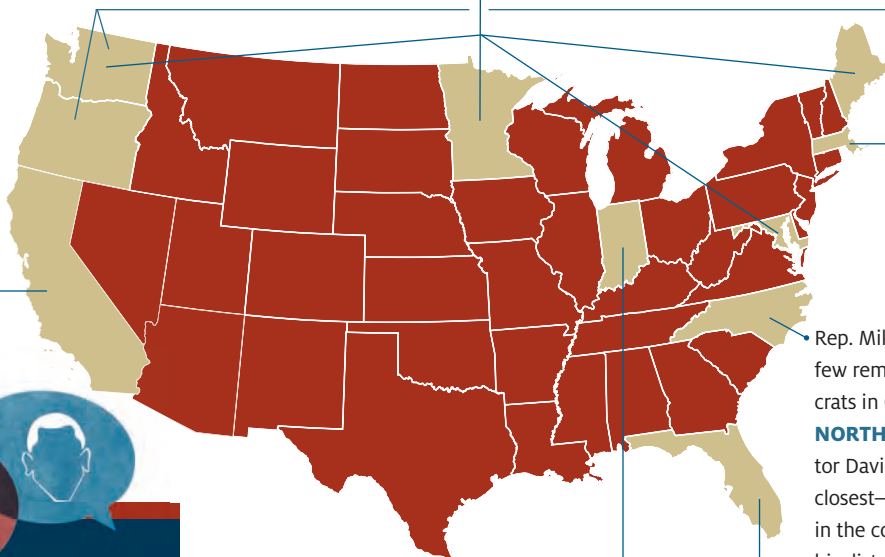
Briefing

SPOTLIGHT: What to Watch For on Election Night

The campaign for **CALIFORNIA's** Proposition 35, a measure expanding punishments for human trafficking and sexual slavery, was launched by Christian activist and Vietnamese immigrant Daphne Phung. She found a major backer in Chris Kelly, Facebook's former chief of privacy. Polls show support running at about 85 percent.

A few years ago, a major bone of contention was that the first approvals of same-sex marriage came from courts. And even today, American voters have never directly approved same-sex marriage. In November, that's likely to change—in several states, all at once. **WASHINGTON, MARYLAND,** and **MAINE** are all likely to approve same-sex marriages; at press time, **MINNESOTA's** measure was running even in the polls.

MASSACHUSETTS's Question 2 would allow physician- and relative-assisted suicide for terminally ill patients. It's polling with overwhelming support, as high as 2-1. **WASHINGTON** and **OREGON** have similar measures, also passed by ballot initiatives.



Rep. Mike McIntyre is one of the few remaining pro-life Democrats in Congress. His race with **NORTH CAROLINA** state senator David Rouzer is one of the closest—and most expensive—in the country, largely because his district was redrawn to include more Republican voters. McIntyre's campaign bought ads calling him a “strong conservative and Christian who walks his faith every day”—but not a Democrat.

In **INDIANA**, where 4 out of 10 voters identify as evangelical, nearly 1 in 3 evangelicals (32 percent) voted for Obama in 2008. Other states saw higher percentages, but few saw as large a jump from 2004 (John Kerry got only 22 percent). If Obama's evangelical support has weakened, it will likely show up here.

In Amendment 8, **FLORIDA** will once again consider whether to repeal its “Blaine amendment”—its ban on state funds going to religious organizations. A repeal effort in the state legislature failed in 2010, and it's been contested in the courts for years. But the ballot measure faces strong opposition from teachers' unions and others who see it as an effort to introduce school vouchers. Another ballot initiative, Amendment 6, bars state funding of abortion in most instances. Both measures require 60 percent approval.

Pollsters, political scientists, and other observers expect 75 percent of evangelical voters will generally support Romney over Obama. Such Republican support by evangelicals has been steady since 2004. Less certain is whether they'll make up 40 percent of Romney's voters, as they did for Bush and McCain. But the most volatile number will be the percentage of evangelicals in exit polls who say economic issues were the most important factor in their vote choice. In 2008, 52 percent of evangelicals said so; in 2004, it was only 25 percent, and cultural issues dominated.



GLEANINGS

Important developments in the church and the world.

1 UN faces renewed calls for blasphemy ban

Some Christian leaders have joined Muslim counterparts in calling on the United Nations to ban certain types of speech. In September, the YouTube film *Innocence of Muslims*, which targeted the Prophet Muhammad, led to Muslim protests that killed scores of people in 10 countries. The crude video, linked to Coptic activists in the United States, prompted the 57-member Organization of Islamic Cooperation to revive its demand for a UN ban on the defamation of religion (after dropping its decade-long effort last year). Anglican bishops in the Middle East also called for a similar ban. President Barack Obama, addressing the UN, countered that "the strongest weapon against hateful speech is not repression, it is more speech."

injunction against the mandate, but a federal court in Missouri dismissed a similar challenge.

3 Good news for persecuted Christians



IRAN/PAKISTAN Religious

freedom advocates were encouraged by developments in the cases of two high-profile persecuted Christians. In Iran, pastor Youcef Nadarkhani, jailed in 2009 and sentenced to death in 2010, was released from prison for time served after being acquitted of apostasy. He was instead convicted on a lesser charge of "evangelizing Muslims." In Pakistan, 14-year-old Rimsha Masih, a developmentally disabled Christian girl accused of burning pages of the Qur'an, was released on bail after police arrested a local imam for falsifying evidence against her. "The government should make this case an example so that nobody will dare misuse the blasphemy law in the future," Allama Tahir Ashrafi, chairman of the All Pakistan Ulema Council, said to Agence France-Presse, expressing unprecedented Muslim support for a Christian charged with blasphemy.

2 Legal fight over contraception mandate grows

Religious institutions received more time to implement the Department of Health and Human Services' controversial contraception mandate after its "safe harbor" provisions were expanded. The last-minute rewrite prompted a federal judge in September to dismiss challenges by Wheaton College and Belmont Abbey, but the D.C. Circuit Court of Appeals agreed to consider the cases. Lawsuits by 30 other Christian colleges and businesses, including Biola University and Grace College, remained pending. Meanwhile, Hobby Lobby and Tyndale House Publishers joined Catholic-owned businesses in filing suit. A federal judge in Colorado granted one business a temporary

4 New type of religious refugee approved



EUROPE The European Union will

grant refugee status to religious applicants whom it previously denied. Newly eligible are those who seek asylum on the basis of religious persecution even if they are still able to practice their faith in private. The September ruling by the European Court of Justice affirmed a previous ruling in favor of two Pakistani members of the

Islamic Ahmadiyya sect who were denied asylum in Germany in 2004.

5 For-profit Christian college wins free campus

Hobby Lobby will donate a 217-acre Massachusetts campus to Grand Canyon University (GCU). The campus, founded by D. L. Moody, will now be owned by the for-profit Christian school based in Phoenix. GCU edged out the Southern Baptist Convention's North American Mission Board for the Northfield Mount Hermon School campus after establishing a non-profit arm to qualify.

6 Southern Baptists break rank on Communion

A new survey shows that nearly all Southern Baptist Convention (SBC) pastors observe Communion contrary to their denomination's faith statement. Last revised in 2000, the Baptist Faith and Message (BFM) stipulates both baptism and church membership as prerequisites for the Lord's Supper. But according to LifeWay Research, 96 percent of SBC churches allow nonmembers to participate, and only 35 percent restrict it to those who have been baptized. Roger S. Oldham, SBC vice president for communications, explained the BFM "is not a creed" but a "guide in interpretation" of the Bible. But he acknowledged it "seems clear" the denomination's position on Communion "may have slipped to a minority position among pastors and churches."

GO FIGURE Church Life

35%

Background checks for churches and ministries (out of 55,000 last year) that found any offense, from minor traffic violations to felony convictions.

12%

Background checks that turned up misdemeanor or felony offenses.

Baptist Press

7 A first: Female chaplain assigned to combat unit

Capt. Delana Small's assignment to the all-male 101st Airborne Division, a U.S. Army battalion known as the "Screaming Eagles," makes her the first female chaplain ever placed in a combat unit. The assignment was prompted by a Women in the Service Review for the Department of Defense. The review recommended



7



9

opening thousands of military jobs to women, including chaplaincy on the front lines.

8 Anti-conversion law eased in Hindu state

INDIA The high court in Himachal Pradesh, India's most Hindu state, struck down certain restrictions in the nation's 2006 Freedom of Religion Act. The act had required individuals wishing to convert to a different religion to give 30 days' notice to their district magistrate; a judge said that portion was unconstitutional. The ruling applies only to Himachal Pradesh; several other Indian states still enforce similar policies.

9 Church must relocate despite court support

INDONESIA An embattled church in West Java will be relocated by government order despite a 2011 high court ruling allowing it to occupy its building. Taman Yasmin Indonesian Christian Church legally acquired permission to build in Bogor in 2006, but has been shuttered for years due to opposition from neighboring Muslim extremists.

10 Regnerus cleared over gay research

The University of Texas at Austin declared sociologist Mark Regnerus not guilty of research misconduct after investigating eight charges concerning the associate professor's controversial study of children whose parents had same-sex relationships. Regnerus had concluded that such children are more likely to experience emotional problems. The university said "none of the allegations . . . were substantiated." An influential group of social scientists—including Michael Emerson, Christian

Smith, and Rodney Stark—defended Regnerus's study, though an audit by one editorial board member of the sociology journal that published it said it should have been disqualified during the peer-review process.

11 Challenge to housing allowance revived

An atheist-led challenge to the long-standing parsonage tax break enjoyed by ministers will move forward—again. Last year, the Freedom from Religion Foundation (FFRF) dropped its lawsuit after the U.S. Supreme Court ruled (in another case) that individuals who wish to sue the federal government must prove injury as a direct result of the law—instead of suing just because they pay taxes. So the foundation added a housing allowance to its salary structure, leading a Wisconsin federal judge to recently rule the group has new legal standing for its lawsuit. Government lawyers attempted to dismiss the new case until the FFRF "claim[s] an exemption on their tax returns and the IRS denies the claim." But the judge labeled such an effort a "futile exercise."

12 Churches face eviction as rent skyrockets

CANADA The Toronto District School Board announced that churches renting space in public schools would no longer qualify for reduced rates available for charities. The move is part of a newly approved budget that will attempt to close a C\$110 million gap. Blogger and author Tim Challies reported that the church he attends, Grace Fellowship Church of East Toronto, faces a more than 300 percent rent increase, from C\$990 to C\$4,100 per month; other churches face steeper hikes. Many pastors have claimed discrimination given that other nonprofits still qualify for subsidized rents.

QUOTATION MARKS

"These practices . . . will now be relegated to the dustbin of quackery."

Gov. Jerry Brown of California, signing a bill that prohibits mental-health providers "from engaging in sexual orientation change efforts"—often called reparative therapy—for patients under 18 years of age.

San Francisco Chronicle

"Are there flaws in the church? Absolutely. But is there great beauty in the church? Absolutely."

Stephen Colbert, at Fordham University with Cardinal Timothy Dolan. The comedian went on to explain, "The real reason I remain a Catholic is what the church gives me, which is love."

The New York Times

"We oppose violence, but I would like to see Christians speak out more than they do . . . We all too often see Jesus mocked."

Ibrahim Hooper, spokesman for the Council on American-Islamic Relations (CAIR), wondering why Christians don't protest "a crucifix in urine, elephant dung on Mary, and *The Last Temptation of Christ*," among other insults, as Muslims do when their own faith is insulted.

National Catholic Register

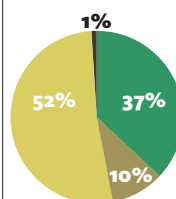
"We're not afraid to show who we are. Evangelical women now wear this clothing proudly."

Marcelo Batista, manager of M&A Fashion in a Rio de Janeiro suburb, on Brazil's fashion countertrend toward modesty now that evangelicalism has grown to compose nearly a quarter of the population.

Associated Press

GO FIGURE Church Life

Regular churchgoers in the United States say:



37%
I am a member of my church

10%
I attend but am not a member

52%
I don't know if my church offers membership

1%
Unsure

Grey Matter Research



HIGHER EDUCATION

Crisis of Faith Statements

Does it matter *why* Christian professors agree with their colleges' doctrine? By Melissa Steffan

Less than a year after Cedarville University hired theologian Michael Pahl, administrators relieved the associate professor of his teaching duties.

The issue at stake? A historical Adam and Eve, a debate that dates back to Augustine and has recently cropped up at evangelical schools such as Calvin College and Reformed Theological Seminary. But what appears new in Cedarville's situation is the trustees' requirement that faculty hold particular beliefs for particular reasons.

Pahl affirms the Ohio school's doctrinal statement (recently augmented by trustees via theological white papers) regarding human origins, but his beliefs are based on a literary reading of Genesis 1 and 2.

"I hold to a historical Adam and Eve, though not on exegetical grounds," Pahl wrote in his defense to trustees, which CT obtained. "My reasons are more theological in

nature. . . [T]he doctrinal statement does not mandate specific exegesis of specific biblical passages."

Yet Cedarville administrators concluded that the theologian "is unable to concur fully with each and every position" of its doctrinal stance, according to an official statement they released with Pahl.

"It doesn't make sense," said Christian philosopher Alvin Plantinga. "It does damage to a college atmosphere to pretend there's no sensible diversity of opinion among Christians."

Last year, Calvin College experienced similar debate when its board of trustees investigated tenured professors of religion Daniel Harlow and John Schneider after they published controversial articles that questioned the existence of a historical Adam. Both professors were accused of violating the confession of the affiliated Christian Reformed Church; the professors countered that their deans and provost had approved plans to

Agreeing on Adam: Cedarville University has become the latest evangelical school to address whether a professor's position on the historical Adam conflicts with its faith statement. The professor affirms Adam—but for different reasons than trustees.

publish their work.

Schneider retired to pursue his research, and Harlow's employment was not terminated. But questions of confessional adherence and scholarly research linger, said Calvin professor of philosophy David Hoekema. "We are working [to] clarify what for us are things we can explore freely and things that are not open for challenge," he said.

Many Christian schools now expect their faculty scholars to produce original research in much greater quantities than in the past, said Indiana Wesleyan University's Todd Ream, editor of *Beyond Integration: Interdisciplinary Possibilities for the Future of Christian Higher Education*.

"By virtue of sheer volume," he said, "these kinds of questions concerning faith statements and academic freedom are likely to emerge with greater frequency than in previous generations."

Yet Christian historian George Marsden says this type of situation is perennial. In cases where two or more parties both affirm a statement and still have different interpretations of what that statement really intends, trustees may try to "rein the faculty in," he said.

But Joe Ricke, professor of English at Taylor University, says it does not work to say that white papers simply restate positions implied in a doctrinal statement.

"If that's really true, you don't need a white paper," he said.

However, times may arise when faith statements actually need clarification or revision, Ream says. Just as important as the content of any revisions, he says, is the manner in which they are generated.

Hoekema agrees. "Whether you're in a Lutheran or Catholic institution, or a Baptist or Pentecostal college," he said, "people whose academic specialty bears on these questions should not just be permitted, but should be encouraged to raise questions to keep the debate going."

GO FIGURE Denominations

20%
Average guess by Americans of the size of Protestantism in the United States.

48%
Actual proportion of Americans who are Protestants.

Gray Matter Research

MINISTRY

The Trouble with TBN

Should broadcaster be abandoned or reformed?

By Bobby Ross Jr.

Amid the latest drama surrounding the Trinity Broadcasting Network (TBN), should mainstream ministries seek reform or pull their programming?

Brittany Koper, the granddaughter of TBN founders Paul and Jan Crouch and its chief financial officer until September 2011, has accused network directors of illegally distributing “charitable assets” worth more than \$50 million for their personal use. In response, TBN has filed half a dozen lawsuits nationwide accusing Koper and her husband of engaging in a smear campaign to divert attention from their own financial sins.

The filings recently prompted a California federal judge to threaten to brand the network a “vexatious litigant” because its lawsuits seemed designed to “overwhelm the courts . . . so as to avoid a rational decision on the merits.”

The Trinity Foundation, a group long critical of TBN, publicly called for ministries associated with evangelical icons such as Billy and Franklin Graham, Charles Stanley, Ron Luce, Jack Graham, and the late Adrian Rogers to withdraw from the network’s airwaves.

“It’s a spiritual and moral snake pit,” said Trinity founder Ole Anthony. “TBN uses these legitimate preachers to justify [its] existence.”

Another donor advocacy group, MinistryWatch.com, has issued warnings about “widespread abuse of ministry funds by TBN directors.” But founder Rusty Leonard does not think pressuring ministries to leave the network solves the problem.

“We decided long ago that we did not want to try to embarrass the legitimate ministries that

were broadcasting on TBN,” he said. “Instead, we decided to try to get TBN’s management and board changed so that there could be more good, biblically based teaching.”

Evangelical ministries that appear on TBN declined to comment.

Albert Mohler, president of Southern Baptist Theological Seminary, points out that evangelical television ministries have always faced an airwaves quandary. “Unless you own your network, you’re facing the fact that you’re on with people who do not share your worldview,” he said. “Billy Graham had to buy one-hour specials . . . on the same channel as soap operas and everything else.”

But like Anthony, Mohler sees a difference with TBN: the expectation that the network is Christian.

“It’s increasingly awkward for the mainstream ministries to stay on the network,” he said. “Every new allegation, every new headline, makes it more difficult.”

LIFE ETHICS CHINA

Doubting China’s Change

One-child policy groups condemn optimistic report. By Melissa Steffan

When All Girls Allowed (AGA) applauded the apparent end of late-term forced abortions under China’s one-child policy, it unleashed a firestorm. “That was the last thing we anticipated,” said director of communications Kat Lewis.

After a photo of Chinese mother Feng Jianmei and her aborted baby went viral in China this summer, AGA reported in September that the Chinese central government’s family planning committee gave local officials in Chongqing written orders to stop using such abortions to enforce family size limits. “Even if that’s just propaganda, we think it’s worth highlighting because then they’re

accountable for it,” said Lewis.

However, fellow advocacy groups ChinaAid and Women’s Rights Without Frontiers (WRWF) pushed back.

ChinaAid founder and president Bob Fu called AGA naïve and erroneous for “unintentionally [acting] in concert with the Chinese government’s propaganda efforts.”

In spite of the criticism, AGA released a second, bolder statement claiming the Chinese government was outlawing forced abortions altogether. The organization defended its interpretation by noting that its case team “has not found a single report of forced abortion since July.”

But ChinaAid spokesman Mark Shan says Chinese churches report that forced abortions continue.

The two-year-old AGA is a relatively new advocacy group that saw change where there was none, said Fenggang Yang, director of the Center on Religion and Chinese Society at Purdue University.

Yang says if some advocacy groups emphasize good news to encourage their supporters—as AGA argued it was doing—while others emphasize bad news to keep supporters motivated, the overall diversity of strategy could be beneficial.

“[But] it doesn’t look to me as though AGA is doing things strategically different,” he said. “It’s just an immature reading of the situation.”

AGA’s Lewis says the group does not emphasize good stories over bad ones. Positive reports do receive higher rates of engagement on social media, she said, but “it’s not about balancing the message; it’s about the reality on the ground.”

And although unity would be ideal, said Lewis, the rare public spat has made more people than ever aware of forced abortion in China.

But WRWF founder Reggie Littlejohn says AGA’s messaging undercuts the public support that WRWF and ChinaAid worked for decades to build.

“We need to tell good news where it’s warranted,” she said. “We

[continued on 18]

PASSAGES



Resigned Carl Moeller

As president and CEO of Open Doors USA. He will become president of Sequoia Global Resources, which helps ministries become self-sustaining.



Died Jhan Moskowitz

Cofounder and North American director of Jews for Jesus, after falling in the New York City subway. He was 64.



Feted TobyMac

Hip-hop artist’s *Eye On It* is the first Christian album to top the Billboard 200 in 15 years.

Briefing [from 17]

should not exaggerate good news in order to motivate people.”

Shan believes the average person in China recognizes such “good news” as propaganda.

“It is routine that the government will put on paper something that looks good, but in practice it is totally different,” Yang said. “The whole policy on population control ... hasn’t really changed.”

CHURCH LIFE ISRAEL

Marriage Petition

Evangelicals prepare to sue Jewish state for right to marry. By Ruth Moon

Hundreds of Israeli evangelical couples have traveled out of the country in order to get married because the Jewish government does not officially recognize their faith. Church leaders are escalating efforts to change that.

The Council of Evangelical Churches in Israel (CECI), which includes 51 churches and

organizations such as Campus Crusade and the Bible Society, formally requested in August 2011 that Israel recognize four denominations on behalf of nearly 5,000 followers. More than a year later, Prime Minister Benjamin Netanyahu—who must approve the request—has yet to respond, says Michael Decker, chief counsel for the Jerusalem Institute of Justice (JIJ).

“Not being recognized leads to practical problems,” said Botrus Mansour, director of Nazareth Baptist School, regarding marriage, divorce, and education matters. “We hope a lawsuit will [help].”

But recent events suggest the government may now be more favorable to such recognition. In July, the Interior Ministry reversed a 2009 decision that had denied Israeli citizenship to a Holocaust survivor because of her Messianic Jewish beliefs. In August, the Knesset broadened a property tax exemption for synagogues to include all places of worship, including those of Messianic Jews. Both were responses to JIJ lawsuits.

Media coverage of these victories raised the public profile of JIJ and the cause of religious equality. “That’s what changes public opinion,” Decker said. “That’s what

DISCUSSION STARTER Higher Education

The Kentucky Court of Appeals ruled in July that courts could not legally enforce the tenure contracts of two professors who had been dismissed from Lexington Theological Seminary when the school’s endowment dropped. The court ruled that a seminary is a religious institution and invoked the ministerial exception, which prohibits courts from interfering in religious personnel decisions.

changes politicians as well.”

Israel has recognized several Catholic and Orthodox branches of Christianity since 1948. The Evangelical Episcopal Church in Israel successfully petitioned for recognition in 1970. But about 31,000 of Israel’s 6.5 million inhabitants are members of unrecognized evangelical denominations, according to *Operation World*. The evangelical population is growing by 5.6 percent a year—three times Israel’s overall growth rate.

“We’re dealing with a basic civil right,” said Decker. “It really is degrading for large groups of people that have a religion and want to get married according to their religion.”

The petition from CECI, composed primarily of Arab evangelicals, seeks recognition for Baptist, Assemblies of God, Church of the Nazarene, and Christian Brethren Israeli congregations. The Evangelical Alliance in Israel, comprising expatriate churches and ministries, has separately applied for recognition.

Decker is preparing a lawsuit on behalf of CECI, but hopes political pressure from the United States will lead Netanyahu to recognize evangelicals without one, since the final decision would still rest with the prime minister’s office.

UNDER DISCUSSION Topics in the current debate.

compiled by Ruth Moon

Should seminary professors be granted tenure?

YES

“The state should not interfere in the decisions that a religious body makes about who will educate its leaders. However, though tenure may be a legal rope-of-sand in the courts, it continues to have important moral weight in seminaries.”

DANIEL ALESHIRE
executive director, Association of Theological Schools

“Tenure allows for greater academic freedom and it keeps especially talented faculty members tethered to the institution, which is good long-term for the seminary. But that academic freedom, like tenure anywhere, can be bounded according to a confession or a statement of faith.”

OWEN STRACHAN
professor, Boyce College

“At Southern, tenure is a commitment to the faculty member that the institution would like to make a lifelong investment in him or her, not an escape from doctrinal or performance accountability. There are clear guidelines for remediation or removal if necessary.”

RUSSELL MOORE
dean, Southern Baptist Theological Seminary

“Seminaries should give tenure to attract good minds but they can make it conditional. Contract requirements can range from ordination, to adherence to a creedal statement but not ordination, to high academic standards as a condition with no religious requirement.”

JOHN WITTE JR.
professor, Emory Law School

“Given the court ruling combined with the economic woes of many seminaries, I am happier to have a five-year renewable contract than either a possibly disappearing tenure appointment or an adjunct position, both of which seem to be increasingly more frequent.”

SCOTT THUMMA
professor, Hartford Seminary

“In a school with a religious mission, tenure is a direct threat. Seminaries have no state control that professors need protection from. And tenure takes control from the board of directors, who must ensure that the purpose and mission is followed.”

BRAD DACUS
president, Pacific Justice Institute

NO



A New Day: With help from church and state programs, the Banks family overcame homelessness. There were 1.6 million children homeless in the United States at the end of 2011.

OUTREACH

Church and State for the Homeless

How Denver's faith and civic leaders are working together to get families off the street and into jobs and homes. By Matt Branaugh in Denver



hen Kimberly Banks unexpectedly lost her job in 2006 and her job search stretched from weeks to months, she became despondent. Living in a Denver motel, she would frequently wake at 3 A.M. and cry out to God in prayer as her two sons slept soundly nearby.

"I was always a woman who said I can take care of my own. There were some nights that I didn't want to keep living because I felt like less than a mother, like my kids were better off somewhere else," Banks recalls. "I didn't know what to do."

But getting involved with Denver's

innovative Family and Senior Homeless Initiative (FSHI) changed all of that. Banks was matched with a mentoring team from a local church. They met regularly for financial counseling, support, and encouragement. The church paid the first month's deposit on an apartment and helped her furnish it.

A year later, the outlook for the Banks family was hugely brighter. Banks started college full-time and she didn't have to move. Success stories like hers give FSHI leaders reason to think their ministry model could be useful in solving the nation's growing problem of family homelessness.

In the past seven years, the initiative

has helped about 1,100 families, beating its original milestone of aiding 1,000 in 10 years. Some 86 percent of the families who take part in the initiative still have the same housing after one year.

"It's almost double the average," says Colorado governor John Hickenlooper, who was mayor of Denver in 2005 when he and religious leaders launched the program. "Look at the bang for the buck. This is one of the highest-yield philanthropic activities you can do."

RIISING HOMELESSNESS

Word of FSHI's success has spread beyond

Colorado. Since the recession of 2008, underlying causes of homelessness have changed. The number of homeless families nationwide grew 30 percent between 2007 and 2011, says Dennis Culhane, a University of Pennsylvania professor who has studied homeless populations for 24 years.

Job loss, major medical expenses, or both are top reasons why heads of households and their dependent children become homeless. Rather than go to a shelter, many families seek to “double up.” But that only works for so long.

Prior to 2008, being homeless was more an affliction for single adults without jobs or children. Not anymore. The Metropolitan Denver Homeless Initiative’s 2012 “Point in Time” report (a one-day survey conducted every January) revealed that the total homeless population not only grew, but two-thirds are now from families, a sizable shift from the 2005 report, when 60 percent were single adults without children.

One case in point is Shawnee Fleming, a Denver resident. She lost her job as an office manager of a health-care billing business in late 2008. Despite her best efforts to keep herself and her preteen twin daughters in housing the following year, Fleming found herself in a shelter on Christmas Eve 2009. While the daughters lived temporarily with their father, Fleming “doubled up,” staying on couches with family and friends.

Those welcomes eventually ran out. Fleming looked frantically for a full-time job, while doing in-home nursing and selling perfume along the way. When the city’s seventh-coldest December on record unfolded, she was forced out of her car and into a shelter.

After making contact with FSHI, Fleming and her daughters moved into an apartment. She still works as an in-home nurse, but she’s applying for financial aid to take classes for a job in medical billing and coding. “God just opened doors,” she says.

Stories like Fleming’s show FSHI fills an urgent need, says Don Reeverts, president of the Denver Leadership Foundation, an influential civic group. Reeverts worked closely with Hickenlooper to get FSHI off the ground. “The kernel of the idea came before the tsunami of economic crisis,” says Reeverts. “We have people who never dreamt



they would be on the streets. If we hadn’t done this, it would have been a disaster.”

Since its launch, FSHI has fielded inquiries from cities nationwide, including ones in Tennessee, South Dakota, Florida, and Virginia. All have undertaken efforts similar to the FSHI model. Earlier this year, Memphis leaders launched a program modeled after FSHI. In that Tennessee city, family homelessness is driven by lack of education, inadequate job training, and weak support networks for families.

Colorado plans to roll out FSHI-inspired programs statewide. “It’s presenting a huge open door to the local church,” says Brad Hopkins, FSHI’s director. “There’s a crisis, partly economic, partly the breakup of the family. There’s a greater sense of urgency to mobilize the church to intersect with this need.”

‘MAGIC IN THE BOTTLE’

A key turning point in addressing homelessness occurred back in 2005. Cities were abuzz over the vision of Philip Mangano, then executive director of the federal Interagency Council on Homelessness. Mangano called on policymakers to end, not manage, homelessness in 10 years.

In the Mile High City, the response was “Denver’s Road Home,” a large-scale plan linking together agencies, nonprofits, and organizations toward that ambitious goal. As Hickenlooper headed to the Colorado Prayer Luncheon that year, he considered

Swapping Notes: Now a volunteer, Kimberly Banks discusses program ideas with director Brad Hopkins at the Crossing.

ways for the region’s religious community to collaborate more completely in helping needy families. A 2005 research report revealed that more than 1,000 Denver families had recently stayed with family or friends, rented cheap motel rooms, or slept in cars or under bridges.

Hickenlooper wondered whether every church, synagogue, and mosque would volunteer to mentor one homeless family each. Reeverts signed on to Hickenlooper’s idea and organized a group of clergy. Within weeks, Protestant, Catholic, Jewish, and Islamic leaders agreed to serve as an oversight council.

Attention quickly turned to the Denver Rescue Mission, a full-service, evangelical agency for the homeless since 1892. In the mid-1990s, the mission had taken under its wing an outreach program for homeless families. Brad Meuli, the rescue mission’s chief executive, agreed to use that program as the infrastructure for FSHI. Reeverts says this dynamic alliance formed between city leaders, clergy leaders, and the rescue mission is “magic in the bottle” to overcome homelessness.

FSHI’s community coordinator, L. Shawn DeBerry, herself an ordained minister, helps keep everything coordinated at the grassroots. “You pull from sources, depending on what you need,” she says.

Requests from a needy family might go in any number of directions since there are such a large variety of resources linked together. This approach, unmatched on this scale anywhere in the country, brought strong results. More than 350 churches, seven synagogues, and one mosque are involved; together they hope to help 500 additional families by 2015.

The program's overall cost is \$475,000 a year, with \$170,000 paid by the city to fund staffing; the rest is obtained from federal sources, grants, and money that the Denver Rescue Mission raises.

NEW RELATIONSHIPS

FSHI director Hopkins, a graduate of Dallas Theological Seminary, was drawn to work at the Denver Rescue Mission in part because of the famous "Jesus Saves" marquee at its downtown location.

A significant challenge for evangelicals is that FSHI, like other government pro-

city can't favor one faith over another," Hopkins says. "We're trusting God to do his work through us. The Denver Rescue Mission is involved because we knew churches would step up."

Congregations recruit volunteers and with FSHI assistance, screen, train, and place them into teams. Volunteers agree to mentor at least one family, although many take on more. Mentor teams are paired with a family that FSHI has already selected. Over six months, the mentors meet with the family at least seven times, providing financial counseling, parenting tips, and encouragement.

In return, the family in need receives \$1,200 upfront from the church (alternative funding is available to churches that can't provide it) to pay the first month's rent and a security deposit. The program provides families additional incentives, such as grocery gift cards, upon completion of counseling, and again after a year if

'Look at the bang for the buck. This is one of the highest-yield philanthropic activities you can do.'

~John Hickenlooper, governor of Colorado

grams, prohibits volunteer mentors or staff from proselytizing. Mentors can discuss spiritual matters only if the family brings them up. This stipulation put leaders of non-Christian faiths more at ease, broadening the overall reach. There has been tension over where to draw the program lines and a few groups dropped out over time. But that's rare.

Leaders from other faiths say the program works. "Because it's each individual congregation's effort that is coordinated through the rescue mission, you don't have to get involved with anything interdenominational," says Rabbi Joel Schwartzman, a Denver clergy council member whose synagogue is involved. The program motto is "One Congregation, One Family."

As the program grew, new relationships between Denver's Christians, Jews, and Muslims also emerged. Homeless families and civic leaders gained favorable impressions of church leaders.

"From a broad-based perspective, the

the family remains in its housing.

"Relationship really is the overall goal," DeBerry says. "When you live out what you say you believe in, in front of a family that's hopeless, and you say you have hope, it transfers."

When healthy mentoring relationships are formed, everyone benefits. A Denver couple, Pat Long and her husband, Jim, became mentors six years ago. Active at the Greenwood Community Church, the couple teamed with two other women from their Bible study to mentor a young single mom. The woman had a daughter who was 8 years old at that time. Both had been abused at the home where they were living. When they fled that situation, they became homeless.

"Our expectation was we'll go in, get her into housing, do the six or eight meetings, and that would be it," says Long, a retired schoolteacher.

The woman soaked up the financial counseling and parental guidance. Six months came and went. The woman asked to keep meeting. Five years later, they still

do. The woman recently bought her first home. She expresses interest in their faith, Long says, and they have found a church that she hopes she will try soon. "We've helped her, but boy, we've learned a lot," Long says. "She's certainly enriched our lives."

For pastors, FSHI presents an ongoing way to empower everyday Christians to put their faith in action, says Tom Melton, senior pastor of Greenwood Community. "The mentors often say they are the ones who are blessed," Melton says. "In that atmosphere, the Lord has unique ways of working."

SPIRITUAL REAWAKENING

Looking back over the past six years, Kimberly Banks has seen enormous change in her own life. She was skeptical before meeting her FSHI mentors. "I was very proud as a black woman. I wanted to do it myself and not get anyone's help," she says.

But her boys told her it was worth a try. Banks says that by the end of their first meeting at a McDonald's restaurant, "I couldn't hold back the tears. People just wanted to help us. Not for any reason, but just to help."

Banks, 43, spent years working in the food service and hospitality industries. When she filed a sexual harassment claim against a co-worker, she was let go a few months later. The mentoring program helped her begin anew. The men from the mentoring team took her boys on fishing trips and to Air Force football games, while the women counseled and encouraged her as she pieced her life back together. She still calls them her "moms."

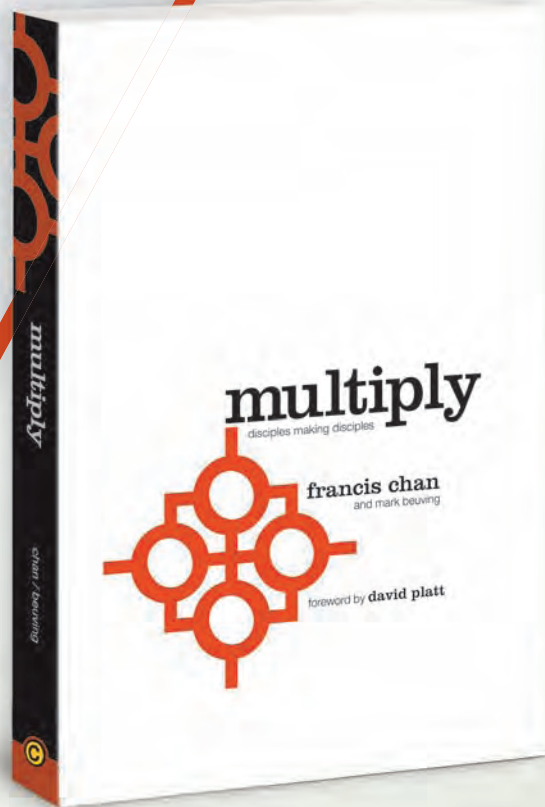
By 2008, she says, she started to reawaken spiritually. Now she and the boys are active in Prince of Peace Church of God in Christ in Aurora, Colorado. She's pursuing studies that will help her go into ministry, and she regularly counsels women and families living at the Crossing, the Denver Rescue Mission's transitional housing community.

"Now that I look back, I can say, 'God, you were working on me the whole time. I'm not ashamed to tell people I was homeless. It's going to bring somebody else up,'" Banks says. "The glory of God has to be put out there." 

Matt Branaugh is director of editorial for Christianity Today's Church Law & Tax Group.

“Multiply is a simple, practical, biblical, helpful,
and personal tool for disciples of Jesus who want to
make disciples of Jesus.”

—from the foreword by David Platt



New York Times best-selling author Francis Chan is calling readers to turn the world upside down. Visit www.MultiplyMovement.com for leader videos and coaching helps.

New York Times Best Sellers from Francis Chan



Available in print and digital editions everywhere books are sold

Introducing the **NEW** **Christianity Today** iPad Version



FREE
to Subscribers

Available in the
iTunes app store.
**DOWNLOAD
TODAY**



Honoring Faith *in the* Public Square

Let's be frank: Religion in America really does enjoy 'special privileges.' Here are five reasons—plus one—why it should.

By Wilfred McClay

DURING THE PAST YEAR, the Obama administration has been subjected to strenuous criticism for its perceived hostility, or at best cavalier indifference, to the cause of religious freedom in the United States.

First there was the Supreme Court's decision in the *Hosanna-Tabor* case. The Obama administration's lawyers sought to deny church-run schools a longstanding exemption from antidiscrimination laws, meant to safeguard religious schools' freedom to hire and fire employees according to their own faith-based criteria. The Court delivered a stinging and unanimous rebuke, reaffirming the exemption.

Then, more famously, came the still-simmering case of the Department of Health and Human Services (HHS) mandate requiring all employers, including church-run schools, hospitals, and charities, to provide their employees with health-insurance plans covering contraceptives, abortifacients, and sterilization procedures.

Illustration by Rob Day

Religious leaders quickly realized that this requirement would necessitate the violation of core moral teachings, particularly for the Roman Catholic Church. Opposition was swift and unequivocal, taking the form of a remarkably ecumenical coalition. The often fractious Catholic bishops achieved an unprecedented degree of unity. They were joined soon enough by a broad array of evangelical leaders, such as the president of Wheaton College, as well as eminent figures from across the full spectrum of American religious communities: Jews, Muslims, Mormons, Sikhs, and so on. Everywhere the rallying cry was directed, not to the support of specific Catholic doctrines, but to the general defense of religious freedom.

Secular supporters of the administration seemed both annoyed and mystified by the protests. How, wondered Ed Kilgore, writing in *Washington Monthly*, did “religious freedom” ever come to mean “the right to have one’s particular religious views explicitly reflected in public policy”? What gives Catholic bishops the right to “contend they should be able to operate a wide range of quasi-public services and also enjoy the use of public subsidies, while refusing to comply with laws and regulations that contradict their religious or moral teachings”? Were they not in fact seeking “a broad zone of immunity from laws they choose to regard as offensive”? Were they not seeking “special privileges”?

Notwithstanding the combative tone, these are important questions, which deserve a thoughtful and respectful response. Religious believers need to prepare themselves to hear such questions asked again and again in the years to come, and contemplate how they will answer them. For beneath the controversy about religious liberty is a deeper controversy about the nature and status of religion itself in the American legal and political order.

That controversy is nothing new, of course. It runs through much of American history, taking on different guises and embracing different antagonists and issues at different times. But it has achieved a unique importance and potency at this historical moment, when we are more intent than ever upon upholding the principle of neutrality in all things. What is so special about religion, that it should receive any “special privileges”? Why should we regard a church or other religious association differently than we regard any other social club or cultural organization? Why treat the rights and expressive liberties of religious adherents any differently than we would treat those of other individuals?

Such questions are a fairly recent development in our history, and perhaps a sign of the growing secularity of so much of our public life. But there is no denying the fact that, in some sense, religion and religious institutions are not treated according to a principle of strict neutrality. To be sure, the recognition and support of “religion” is something dramatically different

from the establishment of any particular religion, an important distinction that the First Amendment sought to codify. The fact remains, though, that something like a generic monotheism enjoys a privileged public status in present-day America.

Examples abound. One still encounters the name of God on American currency, in the Pledge of Allegiance, in the oaths we take in court, and in the concluding words of presidential speeches. Chaplains are still employed by the armed services and Congress, and the latter still duly commences its sessions with prayer. The tax exemption of religious institutions remains intact and seemingly impregnable. We hold our most solemn observances, such as the National Day of Prayer and Remembrance in the wake of 9/11, in the Washington National Cathedral, and they draw heavily on the liturgical and musical heritage of Western Christianity.

One could compose a long list of similar examples. We are a long way from being officially secular, even if

we may be tending in that direction. And however much we accept, or claim to accept, a principle of church-state separation, it’s better to candidly admit that the two realms are, for better or worse, highly resistant to complete separation.

NO PLACE TO HIDE

Secular critics worry that privileging religion in any way flies in the face of church-state separation and represents an illegitimate coercion of conscience. Some religious believers see merit in these contentions, particularly the second, in a country where freedom of the individual is so often taken to be the very sum and essence of religious freedom.

And indeed, there are respectable *religious* arguments against religion being granted a privileged status. Some of them recall the views of Roger Williams, the great American dissenter. One of the central arguments against established religion is that it inevitably leads, in the long run, to superficiality, faithlessness, coercion, atrophy, and spiritual death. In other words, the establishment of religion is bad for religion. When one looks at the sad and irrelevant state of the empty established churches of Europe today, one sees the power of the argument. The bride of Christ has all too often ended up a kept woman.

By contrast, Alexis de Tocqueville was able to see as early as the 1830s that the American style of religious freedom, far from diminishing the hold of religion, kept it vital and energetic, precisely by making it voluntary. Indeed, many Christians, particularly those drawing on the Anabaptist tradition, would contend that churches are better off cut loose from entanglement in the polity and its civil religion, and freed to be more radical, sacrificial, and faithful.

But the HHS mandate shows the limits of this approach.

What is so special about religion, that it should receive any ‘special privileges’? Why should we regard a church or other religious association differently than we regard any other social club or cultural organization?

With an act of comprehensive public policy, designed to be universal in character, one does not have the option of declaring one's independence. There is nowhere to go and no place to hide. This shows why the common mischaracterization of the Catholic bishops' grievance is so wrongheaded. They are not, in fact, seeking to use public policy to bar Americans, or even Catholics, from using and paying for contraceptives. Instead, they are merely opposing the use of government's coercive power to compel Catholic organizations to subsidize a practice about which they have grave moral objections. But it was apparently impermissible to grant even such a seemingly small accommodation to the long-settled and fundamental religious identity of the Catholic Church—an organization that, ironically, has a long and consistent record in support of universal health care.

The bishops are not insisting that their religious views should dominate public policy. They *are*, however, insisting upon being dealt with separately, with respect shown for their particular commitments. They are presuming that religious freedom transcends mere do-what-you-want neutrality—that it entails a kind of deference paid to religion per se. And that is precisely the point at issue. What's so special about religion, that it should be granted such deferential attention? Many people deem religion's "special privileges" needless, embarrassing, or downright illegitimate. Can we offer them any arguments they'll find compelling, or at least persuade them to see things in a different light?

To the skeptics, let me offer five such arguments in what follows. These surely do not exhaust all the possibilities. But they begin to explain why discussion about religious freedom needs to move beyond the sterile logic of abstract neutrality.

FIRST, THERE IS an argument based on America's historical and constitutional roots: *Our founding tradition links religion, and the active encouragement of religious belief, to the success of the American experiment.* The Founders had diverse views about a variety of matters, very much including their own personal religious convictions, but they were in complete and emphatic agreement

about the inescapable importance of religion.

Examples are plentiful. John Adams insisted that "[m]an is constitutionally, essentially and unchangeably a religious animal. Neither philosophers or politicians can ever govern him any other way." And the universally respected George Washington was particularly eloquent in explaining that religion was essential to the maintenance of public morality, without which a republican government could not survive. The familiar words

of his Farewell Address in 1796—"Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports"—could have been endorsed by countless others, like Adams, Benjamin Rush, and John Jay.

This high regard for religion clearly extended to institutions as well as individual beliefs. "If I could have entertained the slightest apprehension," remarked Washington in 1789, "that the Constitution framed in the Convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it."

VERY WELL, you may respond, but that was then and this is now. Why should we feel bound by the Founders' beliefs or their 18th-century mentalities? None of the Founders could possibly have envisioned the diversity of America in the 21st century. Their vision assumed a degree of cultural uniformity beyond our power to restore, even if we wanted to.

True enough. But the very fact of that diversity itself leads to a second argument for deference to religion, an argument rooted in American pluralism: *The free flourishing of diverse religious identities provides a powerful source of moral order and social cohesion.*

There is a reason why histories of American immigration and histories of American religion so often end up covering the very same territory. From the mid-19th century on, every new wave of immigration to America brought peoples for whom a set of distinct religious beliefs and practices formed the core of their identity. Some of the worst examples of religious prejudice in our nation's history come out of the cultural clashes and anxieties of these years, but so too did the idea of pluralism as a central feature of American life. As Richard John Neuhaus and Peter Berger came to formulate it, "This nation is constituted as an exercise in pluralism, as the *unum* within which myriad *plures* are sustained."

We can cheer the persistence of regional, religious, ethnic, and other differences, so long as they are not patently unjust in character. A society flourishes best when the moral communities within which consciences are formed—churches, synagogues, mosques, and the like—remain healthy. In America, the national purpose rightly understood ought not to undermine such particular affinities or purposes, but to strengthen them.

Hence it is essential that religious freedom be understood not only as an individual liberty, but also as a *corporate* liberty, a liberty that applies to and inheres in *groups*, and defends the integrity and self-governance of such groups. How could it be otherwise? After all, religion, like language, is an inherently social thing, quintessentially an activity of groups rather than the property of isolated individuals. Religious freedom must be understood in this dual aspect, protecting not only the liberty



of individuals, but also the liberty of churches and other religious institutions and communities; protecting their freedom to define what they are and what they are not, to control the meaning and terms of their membership, to freely exercise their faith in the way they choose to raise their children and order their community life.

There are, of course, limits to this autonomy, as there must be to all liberties. Religious liberty is not an all-purpose get-out-of-jail card. Nor can its limits be defined once and for all by invoking some pristine abstract principle. But its essential place in the healthy life of our pluralistic society should guarantee it a high degree of respect. Government should not, therefore, burden religious free exercise without an overwhelmingly compelling justification. Congress and the federal courts have generally affirmed this principle.



A THIRD ARGUMENT for religion's special place is anthropological: *Human beings are naturally inclined toward religion.* We are driven to relate our understanding of the highest things to our lives lived in community with others. Whether our "theotropic" impulses derive from in-built endowment, evolutionary adaptation, or some other source, the secular order

ought not to inhibit their expression.

If believers sense a general willingness to acknowledge their legitimate role in public life, they will likely feel a stronger and deeper loyalty to the American experiment. But if they encounter instead a rigid insistence upon a rigorously secularist public square, the result could very well alienate religious subcultures, whose sectarian disaffection could become so profound as to threaten the very cohesion of the nation. Secularists who worry about religion taking an outsized role in public life would be better advised to give a little strategic ground on that issue, and acknowledge the spiritual dimension in our makeup, even if they think it an all-too-human shortcoming.

Acknowledging our natural religious tendencies has an added social benefit: it gives room for the development of a healthy civil religion. We have an incorrigible need to relate secular things to ultimate purposes. Civil religion serves this need, promoting political and social cohesion by linking the ongoing life of the nation to a community of memory, and to transcendent moral and spiritual order. Of course, there are better and worse ways of doing this. Civil religion can be extremely dangerous, a form

of playing with fire. It borrows from the energy of specific faiths, but always carries the danger of usurping and displacing them, and underwriting a pernicious national idolatry. Believers (and nonbelievers) understandably view it with suspicion, and it needs to be kept on a short leash.

But properly understood, the American civil religion also draws upon sources of moral authority that transcend the state. As such, it can hold the state accountable to a standard higher than itself. A civil religion can be, as Yale sociologist Philip Gorski recently argued, "a mediating tradition that allows room for both religious and political values." And the more we accord respect to the activities of specific religions in the public sphere, the less likely it is that an idolatrous civil religion will displace them.

A FOURTH ARGUMENT

might be called the "meliorist" argument:

Religion deserves an exalted place in American life because of the extensive good works religious institutions reliably perform. Consider the vast scope of charitable, medical, and educational activities still undertaken by religious groups

today, not least the Catholic Church. It operates nearly 7,500 primary and secondary schools, enrolling 2.5 million students. It runs 5,600 hospitals (composing nearly 13 percent of American hospitals and 15 percent of hospital beds), 400 health centers, and 1,500 specialized homes. All told, the Church's institutional network encompasses the largest private educational and health-care systems in the country. Catholic Charities USA is the seventh-largest charity in the nation (the second largest being the Salvation Army).

In addition, a growing body of social-science research correlates religious belief very persuasively with the fostering of generosity, law-abidingness, helpfulness to others, civic engagement, social trust, and many other essential traits. High-profile scholars as diverse as Byron Johnson, Arthur Brooks, Jonathan Haidt, and Robert Putnam have testified to these findings. Of course, there will always be hypocrites, charlatans, fakes, and abusers in religious organizations, as in all walks

of life. But it would appear that, far from religion being a poison, as the late Christopher Hitchens liked to argue, it has, at least in America, been an antidote. It seems both inaccurate and counterproductive to disparage or downplay its many benefits.



Even a world-class skeptic like Thomas Jefferson understood that erasing the name of God from the foundations of the American order could lead to fearful consequences.

LAST BUT NOT LEAST, there is the “metaphysical” argument: *Religion should have a high place in public life because religion is humanity’s single most important body of reflection regarding the ultimate meaning of the universe and the proper conduct of human life.* It is often said that religious

freedom is the “first freedom,” since it provides the grounding for all our other rights, and empowers us to seek and embrace the truth about our existence, and to live our lives in accordance with that understanding. This is, or should be, a universal freedom, because the great questions of human existence are not the exclusive province of professors and savants. They belong to us all. Seeking to answer them in fidelity to our hearts and consciences is one of the noblest of all human activities. Any good society, committed to the flourishing of its members, should recognize and encourage that search. To publicly recognize the valuable place of religion is to declare, emphatically, that society values this search, and values the spiritual and moral aspirations of its members. And it inscribes at the core of our public lives a profound sense of mystery, a humbling acknowledgment of those things we cannot know.

But there is even more to the metaphysical argument. Indeed, there is a growing recognition that religion serves as an indispensable bulwark for human dignity. In our postmodern world, immense bureaucratic governments and sprawling global corporations, answerable neither to democratic restraints nor any well-established code of behavior, threaten to devour both liberty and dignity. When these behemoths operate in tandem, as increasingly seems the case, they can dissolve the delicate fabric of personal freedoms and ennobling obligations of which honorable lives and humane societies are made. In an era dominated by such massive, impersonal, brutishly powerful forces, religion forms an increasingly vital counterweight. It is, more than ever, an essential resource for upholding human dignity and moral order, for speaking truth to power, for giving support to the concept of human rights, and for insisting upon the infinite value of the individual person. It lends a voice of moral urgency—whether celebrating, exhorting, or rebuking—to the otherwise cold logic of instrumental rationality. We would be foolish to discard or marginalize it.

Religion has often played this countervailing role, and has done so heroically. Evangelical religious conviction provided the animating force behind what was arguably the greatest reform movement in American history: the 19th-century movement to abolish slavery. The moral leadership of Pope John Paul II played a key role in bringing about the end of communist tyranny in Eastern Europe. We will need religion to play a similar role in the years to come. As the sociologist José Casanova eloquently argued in his 1994 book *Public*



Religions in the Modern World, the modern world runs the risk of being “devoured by the inflexible, inhuman logic of its own creations” unless it restores a “creative dialogue” with the very religious traditions it has eviscerated or abandoned. Religion can help save and preserve a precious space within which the dignity of the individual can still stand and the splendid mystery of our freedom can still flourish. But that dialogue will not be fruitful unless we sustain and protect the special public standing that religion has hitherto enjoyed.

CAN THE WEST SURVIVE WITHOUT RELIGION?

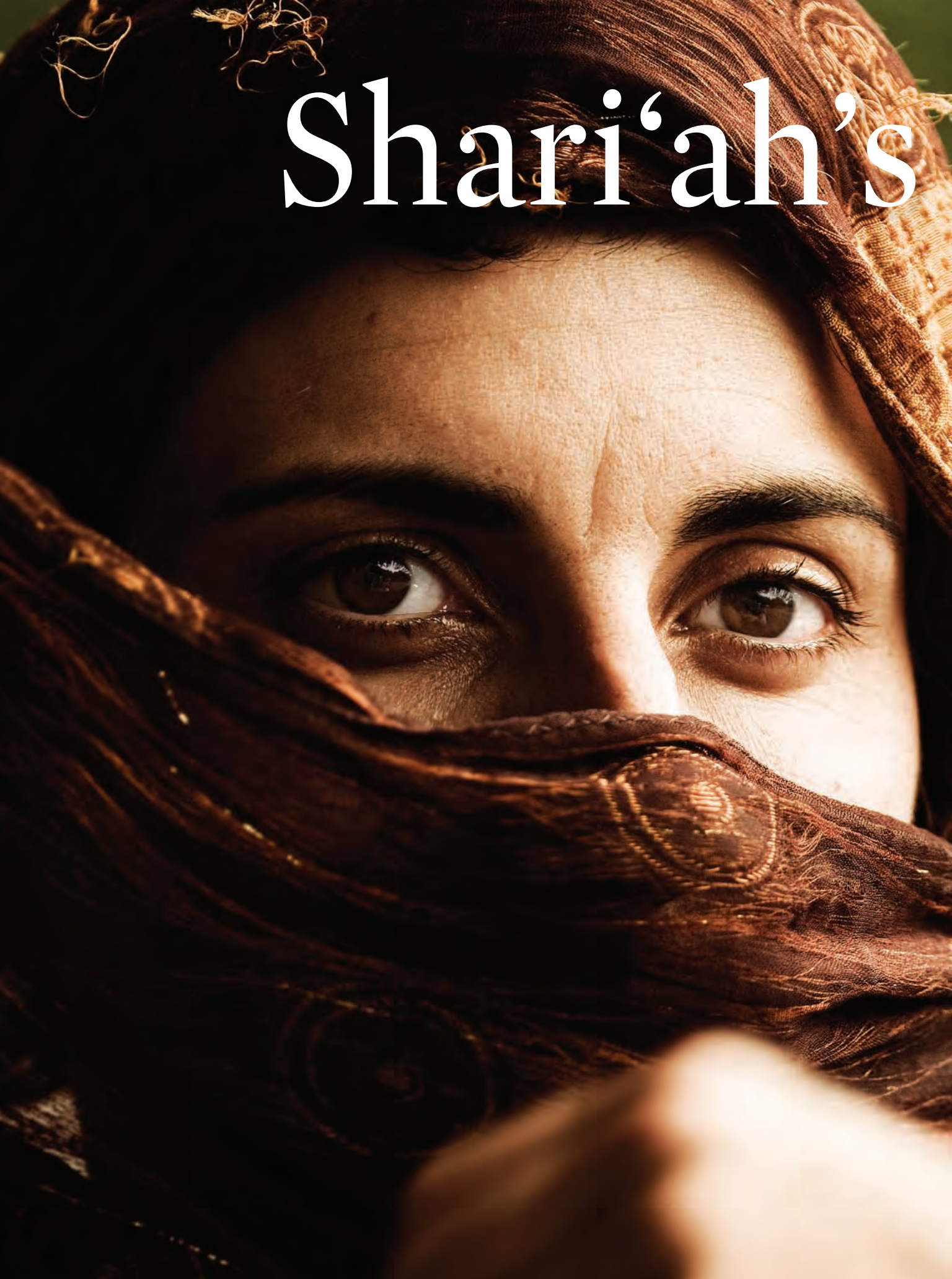
There is, however, an even deeper question. Can our freedom itself, and more generally the rights-based liberalism we have come to embrace in the modern West, survive without the Judeo-Christian religious assumptions that have hitherto accompanied and upheld it? Though himself an atheist, the Italian writer Marcello Pera has argued that it cannot—that it is impossible to uproot such ideas as human dignity from the Christian intellectual soil in which, historically, they were nourished. It’s a dangerous illusion, he says, to imagine that modern liberal values can be sustained apart from religious presuppositions about the nature and destiny of man. Ironically, the very possibility of a “secular” realm of politics—which we embrace in the West as both inherently good and a necessary precondition of religious freedom—may depend upon the presence of certain distinctively Christian beliefs, embodied in culture as much as in doctrine.

Thoughtful secularists ought to find this assertion at least plausible. Indeed, Pera’s concerns had been precisely anticipated by one of the most religiously heterodox figures of early American history, Thomas Jefferson. On one of the panels decorating the walls of the Jefferson Memorial in Washington, D.C., appear these searing words: “God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that his justice cannot sleep forever.”

Jefferson was speaking in this passage of the moral scourge of slavery, and asking, rhetorically, whether there could be any moral justification for failing to extend the blessings of liberty to all people. But there was a larger implicit point: Jefferson was saying that the very possibility of liberty itself, the liberty of every man and woman, depends upon our prior willingness to understand liberty as a gift of God rather than a dispensation of man. In this context, the name of God serves as far more than a mere rhetorical device. Even a world-class skeptic like Jefferson understood that erasing the name of God from the foundations of the American order could lead to fearful consequences. Which provides yet another reason why upholding the special status of religion is not merely reasonable and defensible, but of fundamental importance.

Wilfred McClay holds the SunTrust Bank Chair of Excellence in Humanities at the University of Tennessee at Chattanooga.

Shari'ah's



Uphill Climb

Does Muslim law have a place in the American landscape?

By John Witte Jr.

A CONSTITUTIONAL BATTLE over Muslim family law has begun. In November 2010, Oklahoma voters approved a state constitutional amendment banning the use of Muslim Shari'ah and other international laws in its state courts. This was a direct rejoinder to other

Western nations allowing Muslim citizens to enforce Muslim marriage contracts in state courts and to resolve family law issues before Shari'ah tribunals without state interference. Oklahoma's citizens wanted none of it, and they voted to ban the use of Shari'ah altogether. Twelve other states are discussing comparable measures.

In January 2012, however, a federal appeals court upheld a lower federal court injunction of Oklahoma's amendment. Singling out a specific religious law for special prohibition, the court of appeals concluded, violated the First Amendment Establishment Clause and unjustifiably injured Oklahoma's Muslim citizens. This leaves Oklahoma courts with a stark choice: allow Muslims to use Shari'ah to govern internal religious affairs and the private lives of voluntary members, or equally prohibit all religious groups from exercising comparable authority through organs of internal mediation, ecclesiastical discipline, and canon law.

Oklahoma can likely escape this choice by crafting a more neutrally-phrased constitutional amendment. But deft legal drafting will not end the matter. As American Muslims grow stronger and anti-Muslim sentiment in America goes deeper, constitutional and cultural battles over Muslim laws and tribunals will likely escalate.

Many Shari'ah advocates reject America's sexual revolution of the past half century, built on cultural and constitutional ideals of sexual privacy, equality, and autonomy. They reject the easy-in/easy-out

system of American family law that has brought ruin to so many women and children. They reject America's legal protections for nonmarital sex, sodomy, abortion, and same-sex marriage. Distrusting the modern liberal state's capacity to reform its laws of sexuality, marriage, and family life, Shari'ah advocates want out.

They have two main objectives: to give Muslims the right to opt out of the state's liberal family law into their own religious community's morally rigorous system; and to give Muslim religious officials the right to operate that system for voluntary members without undue state interference or review.

Some advocates want separate Muslim arbitration tribunals that operate alongside the state; others want independent Shari'ah courts akin to those of Native American tribes or those of modern-day India. Some are pressing for gradual, piecemeal accommodations of Muslim family law, fearing the dominance of one form of Shari'ah over another. Others want more rapid wholesale change in pursuit of what they call "family law pluralism." But the bottom line is the same: to allow Muslim communities eventually to become more of a law unto themselves in the governance of marriage and family life. For the past decade, law journals, blogs, and conferences have been full of sophisticated papers pressing this case. Readers can get a good sampling of these arguments in two superb new edited volumes: *Shari'a in the West* (Oxford University Press) and *Marriage and Divorce in a Multicultural Context* (Cambridge University Press).

The three most prominent arguments for the use of Shari'ah family norms and procedures in America (and the rest of the West) are based on religious freedom, political liberalism, and nondiscrimination. Though each argument seems plausible on the surface, they are all, to my mind, fundamentally flawed.

SHARI'AH AND RELIGIOUS FREEDOM

The first argument centers on religious freedom. Both Western

constitutional laws and international human rights norms give robust protection to the religious freedom of individuals and groups. Why deny peaceful Muslim citizens the freedom to opt out of state laws on sex, marriage, and family that run afoul of central faith commandments? Why deny them the freedom to order their domestic lives according to their own religious norms? Doesn't freedom of religion protect a sincere Muslim against court actions on unilateral divorce or child custody that directly contradict the rules of Shari'ah? Doesn't it empower a pious Muslim man to take four wives into his loving, permanent care, in imitation of the Prophet, especially since his secular counterpart can live with four women at once and then walk out scot-free?

This argument, however, falsely assumes that claims of conscience and religious free exercise must always trump. But this is hardly the case in modern democracies, even though religious freedom is cherished. Even the most sincere and zealous conscientious objectors must pay taxes, register properties, answer subpoenas, obey court orders, answer military conscriptions, and abide by many other general laws that they may not in good conscience wish to obey. If they persist in their claims of conscience, they must either leave the country or go to prison for contempt. Even the most devout religious believer enjoys no immunity from criminal laws against activities like polygamy, child marriage, female genital mutilation, or corporal discipline of wives. Religious freedom is not a license to engage in crime.

Muslims who are conscientiously opposed to liberal Western laws of sex, marriage, and family are certainly free to ignore them. They can live chaste private lives in accordance with Shari'ah and

decline to register their religious marriages with the state. But such choices also deprive families entirely of the protections, rights, and privileges available through the state's complex laws of marriage and family, marital property and inheritance, social welfare, insurance, and more. If minors are involved, the state will intervene to ensure their protection, support, and education, hearing nothing of free-exercise objections from parents or community leaders. Western Muslims enjoy the same religious freedom as everyone else, but some of the special accommodations sought by some Muslim advocates today are simply beyond the pale for most Western democracies.

Even further beyond the pale is the argument that corporate religious freedom gives religious officials the power to govern the sex, marriage, and family lives of their voluntary faithful. Most Western democracies readily allow religious officials to officiate at weddings, testify in divorce cases, assist in the adoption of a child, facilitate the rescue of a distressed family member, and the like. Some democracies also will uphold religious arbitration awards and mediation settlements over domestic issues. But that is a long way from delegating full legal power to religious bodies for governing the domestic affairs of their voluntary faithful. No democratic state can readily allow a competing sovereign to govern such a vital area of life. Family law is too interwoven with other public, private, procedural, and penal laws. And many other rights and duties turn on a person's marital and familial status. Surely a democratic citizen's status, entitlements, and rights cannot turn on the judgments of a religious authority operating under none of the state's due process and other procedural constraints.



THE BEST CHRISTIAN BOOKS OF 2012

PRESENTED BY
THE EVANGELICAL
CHRISTIAN PUBLISHERS
ASSOCIATION

INSPIRATION

THE LAW OF HAPPINESS
Dr. Henry Cloud
Howard Books

CHILDREN

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

NEW AUTHOR

LOVE AMID THE ASHES
Mesu Andrews
Revell/Baker Publishing Group

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

NEARING HOME
Billy Graham
Thomas Nelson

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](https://www.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 LIFE

Once a state starts relinquishing sovereignty in this fashion, skeptics argue, nothing can prevent the gradual development of a rival religious law over sex, marriage, and family life, particularly as Muslim communities grow larger and more politically powerful. That was why Oklahoma (following several Western nations) prohibited the use of Shari'ah altogether.

SHARI'AH AND CLASSICAL LIBERALISM

A second argument for Shari'ah appeals to the philosophical heart of American constitutional law: classical political liberalism. Under classic liberalism, marriage is a pre-political and pre-legal institution; it comes before the state and its positive laws. In his *Two Treatises of Government* (1690), John Locke called the marital contract "the first contract" and "the first society" of men and women to emerge from the state of nature. Only upon this preexisting foundation of stable marriage contracts was the broader social contract built, and thereafter contracts to form governments and other associations.

If marriage precedes the state, the argument goes, why should the state get exclusive jurisdiction over it? After all, it was 16th-century Protestants, not the 18th-century Enlightenment, who gave the state the power to govern marriage and family life. Before the Protestant Reformation—and in many Catholic lands well thereafter—the Catholic Church's canon law and church courts governed marriage,

As American Muslims grow stronger and anti-Muslim sentiment in America goes deeper, constitutional and cultural battles over Muslim laws and tribunals will likely escalate.

family, and sexuality. Moreover, even in Protestant England until 1857, the state delegated a number of marriage and family law questions to church courts. Nothing dictates that Western marriage and family law be administered by the state. And nothing in liberalism's contractarian logic requires married couples to choose the state, rather than families or religious communities, to govern their domestic lives—particularly when the state's liberal rules diverge so widely from their own beliefs and practices.

This argument, however, ignores another elementary teaching of classical liberalism: Only the state, and no private association, can hold the coercive power of the sword. In liberal democracies, the people grant the government this coercive power over individuals, but only in exchange for strict guarantees of due process of law, equal protection under the law, and respect for fundamental rights. A comprehensive system of marriage and family law—let alone the many related

legal systems of inheritance, trusts, family property, children's rights, education, social welfare, and more—cannot long operate without coercive power. It needs police, prosecutors, and prisons; subpoenas, fines, and contempt orders; material, physical, and corporal sanctions. Moral suasion and example, coupled with communal approbation and censure, can certainly do part of the work. But a properly functioning marriage and family law system requires all these coercive

**A new companion for
your Bible journey.**

On your walk in faith, why not take along a few friends?

Wise women, mentoring men – the *NIV Women's Devotional Bible* and *NIV Men's Devotional Bible* complements your daily reading of the Word with insightful writings from beloved Christian authors. Their fresh, practical perspective on God's Word will energize your faith everyday, all year long. Take the first step – visit zondervan.com or your local bookseller for more information.



instruments of government. And no religious authority can wield coercive power.

SHARI'AH AND RELIGIOUS EQUALITY

The third argument for Shari'ah appeals to norms of religious equality and nondiscrimination. After all, many Western Christians have religious tribunals to govern their internal affairs, including some family matters. State courts will respect their judgments, even if their cases are appealed to Rome, Canterbury, or Moscow. No one is talking of abolishing these Christian church courts or trimming their power. No one seems to think these Christian tribunals are illegitimate, even when some of them seem to discriminate against women in decisions about ordination and church leadership. Similarly, Jews are given wide authority to operate Jewish law courts to arbitrate marital, financial, and other disputes. Indeed, in New York State by statute, and in several European nations by custom, courts will not issue a civil divorce to an Orthodox Jewish couple unless the Jewish law court, the *beth din*, issues a religious divorce, even though Jewish law systematically discriminates against the wife's right to divorce. If Christians can have their canon laws and consistory courts, and Jews their Halacha and *beth din*, then why can't Muslims use Shari'ah and Islamic courts?

This argument takes more effort to parry. A useful starting point is the quip of former U.S. Supreme Court justice Oliver Wendell Holmes Jr.: "The life of the law has not been logic, but experience." Holmes's adage has bearing on this issue. The current accommodations made to the alternative legal systems of Christians, Jews, first

peoples, and others in the West were not born overnight. They came only after centuries of sometimes hard and cruel experience, with gradual adjustments and accommodations on both sides.

It is discomfiting but essential to remember that Jews were the perennial pariahs of the West for nearly two millennia, consigned at best to second-class status, and periodically subject to waves of brutality—whether imposed by Germanic purges, medieval pogroms, early modern massacres, or the 20th-century Holocaust. Living in perennial Diaspora since the destruction of Jerusalem in A.D. 70, Jews have experienced a wide variety of legal cultures. After the third century, the rabbis developed the important concept of *dina d'malkhuta dina* ("the law of the community is the law"). This meant that Jews accepted the law of the legitimate and peaceful secular ruler, unless it conflicted with core Jewish laws. Over time, they learned which secular laws and practices could be accommodated, and which had to be resisted even at the risk of life and limb. This technique led to ample innovation and diversity of Jewish law over time and across cultures, enabling the Jews to endure great persecution.

In turn, Western democracies—particularly in the aftermath of the Holocaust—have gradually come to accommodate core Jewish laws and practices. Today, Western Jews generally get Sabbath day accommodations, access to kosher food, freedom to wear yarmulkes in public places, and recourse to zoning, land use, and building characters for their synagogues, charities, and schools. But all this occurred only in the past two generations, and only after endless litigation and lobbying in state courts and legislatures. At times, even those gains

Navigate a field of ideas

Students at Messiah College learn from some of the nation's leading authors, scholars and Christian thought-leaders in the humanities and liberal arts.



Robin Collins, Ph.D.

Professor of philosophy

Recognized as a national research fellow by The Center for Christian Thought at Biola University for its 2012-2013 theme, "Neuroscience and the Soul"



John Fea, Ph.D.

Associate professor of American history

Selected as one of three national finalists for the George Washington Book Prize for "Was America Founded as a Christian Nation?" a book that received the ForeWord 2011 Gold Medal Book of the Year (religion)



David Pettegrew, Ph.D.

Associate professor of history

Received a Loeb Classical Library Foundation Fellowship (Harvard University) to research his classical work, "The Isthmus of Corinth: Crossroads of the Roman Mediterranean"

Visit us for an Open House on:

- Monday, Nov. 12, 2012 (Veterans Day)
- Monday, Feb. 18, 2013 (Presidents Day)
- Saturday, April 13, 2013

messiah.edu
admiss@messiah.edu
800.233.4220
Grantham, Pa.

see anew



crumble around the edges.

Moreover, Jewish law courts have gained the right to decide some of the domestic and financial affairs of Jews who voluntarily elect to arbitrate their disputes before them. Unlike their medieval and early modern predecessors, modern Jewish law courts leave many issues to the state. They do not claim authority over all of Jewish sex, marriage, and family life. Having abandoned physical coercion and sanctions, they claim no authority beyond persuasion to stop a disputant from walking out of court and out of the Jewish community altogether.

THREE LESSONS

This story of Jewish accommodation holds three lessons for Shari'ah advocates. First, it takes time and patience for a secular legal system to adjust to the realities and needs of new religious groups. The hard-won accommodations enjoyed by modern Jewish law and culture cannot be effortlessly transposed into the Muslim context. Muslims simply do not have the same history of persecution that the Jews have faced in the West. Nor do they have a long enough track record of litigation and lobbying. Concessions and accommodations will come, but only with time, persistence, and patience.

Second, it takes flexibility and innovation on the part of the religious community to win accommodations from secular laws and cultures. Not every religious belief can be claimed as central; not every religious practice can be worth dying for. Over time, and only grudgingly, Western democracies learned to accommodate the core religious beliefs and practices of Jewish communities. Muslim

communities need to emulate the Jews. Islamic laws and cultures have changed dramatically over time, and modern-day Islam now features immense variety. That provides ample opportunity and incentive for Muslim Diaspora communities to make necessary adjustments to Western life, and to sort out core from more discretionary religious practices.

Third, religious communities, in turn, have to accommodate—or at least tolerate—the core constitutional and cultural values of their secular host nations. No Western nation will readily grant concessions to a religious community that rejects liberty, equality, and fraternity, or human rights, democracy, and rule of law.

So far, a small, brave band of mostly Western-trained Muslim intellectuals and jurists have called for the full embrace of democracy and human rights in and on Muslim terms. These are highly promising arguments. It's worth remembering that only within the context of early modern revolutions against tyranny was the West driven to develop many of the core democratic and constitutional values that we still cherish. Something similar might eventually emerge from the current revolutions against tyranny in the Arab and broader Muslim world. Over time, Islam might well present a beneficial new way of thinking about human rights and democratic government, and a new way of relating law, religion, and the family. ⊕

John Witte Jr. is Jonas Robitscher Professor of Law, Alonzo L. McDonald Distinguished Professor, and director of the Center for the Study of Law and Religion at Emory University School of Law.

Managing ministry money isn't getting any easier.

How can you do it better? Thousands of ministries turn to Evangelical Christian Credit Union (ECCU) for banking resources like our free webinar recordings, including:

BUDGETING 101



ADVANCED BUDGETING



Cash Reserves

Why you need them. How to build them.



Proven Ways to Increase Giving to Your Ministry!



Investing in ministry.®

To learn more, visit www.eccu.org/resources/webinars.



The Key to a Purposeful Life

It's not imitating Christ,
but union with him that
makes the difference.

By Sarah Lebhar Hall

ON A RECENT SUNDAY NIGHT, I sat on the floor at church, with my 3-year-old climbing in and out of my lap. As an introduction to a teaching series on fear, we had broken into small groups to answer the question: “What things are people your age most afraid of?”

I spoke of the maternal fears I share with all my 30-something mom friends: injury, illness, death, sadness for our children. The response of the other two group members surprised me, if only for their candor. Both 20-somethings in full-time Christian ministry, they were afraid of “getting it wrong” in the next decade—of wasting the years, making wrong decisions, and having to backpedal and start over. One guy put it this way: “I don’t want to set myself up for a midlife crisis, where I say, ‘What have I done with my life so far?’”

It is a fear I know well, having spent my 20s feeling much the same way. The plethora of choices—vocational, relational, and geographical—and the silence of my culture about its expectations often left me feeling paralyzed. In the words of songwriter David Wilcox, “I was dead with deciding—afraid to choose. I was mourning the loss of the choices I’d lose.” Several publications at the time, including a book entitled *Quarterlife Crisis*, made it clear that I was not alone.

On the other side of that decade, I find myself among a crowd with a different fear—or perhaps the same fear with a different face. That same Sunday night, another friend, in his late 30s, talked about the

MICHAEL MULLAN

frightening realization that all his hopes and goals for life would not be met. This particular friend has 2-year-old twins, one of whom has serious medical problems; his sweet little life has required his parents' energies in ways they never expected. Whether because of the limitations of time or circumstance, many things we want to do in our lives, and with our lives for God's kingdom, are often beyond our grasp. *Life doesn't unfold the way we expect.*

While I hear 20-somethings asking, "What if my life doesn't go anywhere?" I hear my peers sighing, "My life isn't going where I thought it would go." Somewhere along the line, we feel, things have gone off track.

In just the past month, I have heard several Christians articulate surprise at the turns their lives have taken: "I never thought adultery would happen to me," "I never could have imagined myself as a widow," "I don't want to be the mother of a deceased daughter." Each deviation from our expectations of "normalcy" can leave us confused and recalibrating. How do we cope with the suspense of life in such an unpredictable world? *How do we deal with the fear that our lives will be disappointing—to us or to God?*

'JOINED TO THE LORD'

The good news from the Scriptures is this: No follower of Jesus is an isolated entity, living out a solitary, potentially tragic plot line. The life story of a disciple is inextricably linked with the life story of Jesus. Each of us is connected to Jesus as a branch is connected to the vine, a body part is connected to the head, or a wife is connected

to her husband (John 15; Eph. 4:15–16; Eph. 5:31–32). In fact, the truth gets even more shocking: As the Father is in Jesus, and he is in the Father, so are we "in" Christ, and he in us (John 17:20–26). In other words, in the same way that the Father and the Son are connected to one another, so we are connected with the Son by the work of his Spirit. We are "joined to the Lord" (1 Cor. 6:17, ESV).

The possibility is staggering: that I, a creature, might have my life linked—actually, organically, eternally linked—to the Son of God himself. Like a freight car coupled with an engine, where Jesus goes, I go. What happens to

him, happens to me. I follow him and share his life, his character, his suffering, his future, his inheritance, even his reign with the Father.

While this reality, known as the doctrine of "union with Christ," has received a lot of attention throughout Christian history, it is often ignored in the modern church. But it is incredibly good news for those of us who wrestle with the uncertainty and disappointment of life on earth. Because we are "in Christ," because his life is ours, our fundamental life story has already been written.

As one who has "put on" Christ in baptism (Gal. 3:27, ESV), my life has a predictable trajectory. I will live, like Jesus, through suffering and sacrifice, rejoicing and rejection, obedience and fellowship, service and sadness, death and resurrection. And my life will end, like his, in glory. This is how Jesus experienced our fallen world. This is how I will experience it too. My life "path" has already been mapped out by Jesus, who calls *himself* the "way" (John 14:6). This road goes through suffering and death to life and glory. The script is already written.

In fact, the New Testament often speaks about the details of my life in Christ in the past tense. It is a done deal. I (that is, my old self) was crucified with Christ (Rom. 6:3–6). God raised me up with him and seated me with him in heaven (Eph. 2:6; Col. 3:1). Because of these realities, I can be just as sure of what will happen in my future. The reality of Christ in me *is* my "hope of glory" (Col. 1:27). Because Jesus *is* my life, I know how my life will end. "When Christ, *who is your life*, appears, then you also will appear with him in glory" (Col. 3:4, emphasis added).

IF I AM UNITED WITH CHRIST . . .

All of this takes the pressure off my experience of life now. It does so in a few ways:

If I am united with Christ, my focus can be on staying connected to Jesus. I don't have to obsess about the particulars of the decisions before me. Do I take this job? Move to this city? Marry this person? Have another child? Yes, I will discern these things best in relationship with Jesus. And yes, God, as a loving Father, certainly cares about them. But these are not ultimately the defining questions of my life. Think about Jesus' image of the vine and the branches. Look at an individual branch. What matters most? Which direction it grows? Whether it twines to the left or the right? Of course not. What matters most to its health and well-being is simply *whether it is still connected to the vine*, and whether the vine is alive and thriving (which Jesus is). As far as life direction goes, the most important questions sound more like this: Am I feeding myself on Jesus? Am I hearing his words and putting them into practice? Am I loving him with all my heart? Am I living in his body, the church? These questions are usually easier to consider, and should be less angst-ridden.

If I am united with Christ, then my life will take on not only the direction of Jesus' life, but its quality. We spend a lot of time thinking about the "plot" of our lives. God is apparently much more interested in character development. The reality of my union with Jesus speaks to both. Because Jesus is living in me by his Spirit, my character gradually conforms to his character (Rom. 8:29; 2 Cor. 3:18; Gal. 4:19; Col. 3:10). In other words, holiness happens from the inside out. It's not about me, struggling away out here in my world, trying to be more like Jesus. Instead, it's Jesus, living in my heart (Eph. 3:17), making his home in me (John 14:23), who is remodeling his own house. This was, in fact, the primary point of Jesus' incarnation for our redemption. As Martin Luther put it, "The *Logos* [Jesus, the Word] puts on our form and pattern, our image and likeness, so that it may clothe us with its image, its pattern, and its likeness." It is freeing to take our eyes off the unknowable variables of our future, and focus instead on cooperating with the Spirit of God as he works to transform our hearts into the image of Jesus. That transformation is one thing we can be certain God has in store for our lives.

If I am united with Christ, I get to enjoy his victory. Now. I think of Sarah Hughes, figure skating her way to an unexpected gold medal in the 2002 Olympics. As a 16-year-old, coming into the final event in fourth place, she didn't have much to lose. While the top three contenders competed, we held our breath for each jump, each landing, each combination. Every movement had the power to guarantee either victory or defeat. But Hughes was fun to watch, because she was clearly having fun. "I didn't really go out and skate for a gold medal," she told an interviewer that evening, "I went out and had a great time." She skated as though it were a prize to simply *be* at the Olympics. She skated with an exuberant, reckless abandon. That freedom enabled her to give the best performance of her life.

Our life as disciples, united with Christ, should be a lot like that. Jesus has already won the medal for us. The prize is ours. We get to

proceed smoothly. When it is interrupted by pain, I feel surprised and angry. But if I am in Christ, I can expect suffering to be a normal part of my discipleship. It is not a detour from Plan A, but an expected component of life with Jesus. In fact, it is an opportunity to participate in Jesus' life, to share in *his* sufferings (for he suffers with us), and to have his resurrection made known in my body (2 Cor. 4:10–11). That can radically change my experience of suffering. Gordon writes,

Both suffering and death, while they are the common and inevitable heritage of the race, may in the believer's case be so linked into union with the cross and passion of his Lord, that they shall in a certain sense be transformed from inflictions into sacrifices.

Our suffering is not a pointless impediment to our productivity or fruitfulness. It is something we share with Jesus, for the good of our souls and of his kingdom.

If I am united with Christ, I am freed from my fears. My 5-year-old son is a space buff. Consequently, we have done a lot of reading with him about the U.S. space program. His favorite mission is Apollo 11, the first to land on the moon. My husband recently found himself wishing he could have been on that incredible mission. Then he realized how little he would have actually enjoyed it, because of the sheer terror of not knowing whether he'd get back to earth safely. He imagined it—being confined inside a tiny metal box, hundreds of thousands of miles away from his home planet, while any one of a million things could have gone wrong and killed him instantly—and concluded that his fear would have overshadowed

any real appreciation of the adventure. The story of Apollo 11 seems nothing but glorious now, but that is only because we know how it ended. I suspect that Buzz Aldrin, Michael Collins, and the late Neil Armstrong would have given anything to relive their mission with the knowledge that they would come home safely.

Jesus wants us to know the ending of our story. Otherwise, the terror of the unknown would distract us from living life to the fullest. Because we are united to Christ, when we look at him, we see the end of our story. We *do* get to come home safely. That changes our experience of this "mission" that is our lives. We can live them joyfully, as adventure stories and not tragedies in the making.

May we rest in the security of our union with Christ. We are tethered—to a strong character, to a settled plot—and will not disappear into deep space. Let us embrace our unpredictable seasons of life as those who are confident in the quality of the plot, committed to character development, and enjoying our relationship with the protagonist. Christ in us is "the hope of glory." And hope does not disappoint us (Rom. 5:5). ✦

Sarah Lebharr Hall is an adjunct professor of biblical studies at Gordon-Conwell Theological Seminary and Trinity School for Ministry.

Go to ChristianBibleStudies.com for "Fear-free Living," a Bible study based on this article.



I will live, like Jesus, through suffering and sacrifice, rejoicing and rejection, obedience and fellowship, service and sadness, death and resurrection. And my life will end, like his, in glory.

enjoy the event, to marvel at the privilege of being included in the games. As A. J. Gordon writes in his classic book *In Christ*, "He who is in Christ fights from victory in his very attempt to fight for victory."

If I am united with Christ, my life—even my pain—is sweetened by fellowship with the Trinity. Whenever my husband and I hug each other in the kitchen, my 3-year-old daughter is inevitably there within two seconds. She squeezes through our legs until she's right in between us, at which point she announces: "Family hug!" She sees our love for one another, and she wants *in*.

Because of our union with Jesus we can join the Trinity's family embrace: "On that day you will realize that I am in my Father, and you are in me, and I am in you. Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them. . . . My Father will love them, and we will come to them and make our home with them" (John 14:20–23).

The Christian life is not simply a matter of "pain now, gain later." We are given—right now—incredible fellowship with God. Eternal life is *knowing* him (John 17:3). We have been enveloped in God's family hug, and we live all of life within the warmth and security of that embrace.

If I am united with Christ, suffering is not a deviation or a dead end. For some reason, and I know this is insanity, I expect my life to



WHAT'S SO GREAT ABOUT 'THE COMMON GOOD'?

Why Christians need to revive the historically rich phrase. By Andy Crouch



I'M NOT SURE when I started hearing more about "the common good" from fellow Christians. But I'm pretty sure *Christianity Today* had something to do with it. This magazine spent 2005 exploring pastor Tim Keller's proposal that Christians be "a counterculture for the common good."

Now we're in the midst of *This Is Our City*: two years' worth of articles, documentary films, and events for leaders in cities around North America. Our team has realized that what we're really looking for are what we are calling "common-good decisions"—times when Christians make choices, some small and relatively easy (say, volunteering in a neighborhood school), others major and costly (say, moving into a tough school district), to seek the good of their neighborhoods.

The phrase also comes up in the perennial but newly vigorous conversation about the role Christians should play in American

culture. Gordon College president Michael Lindsay titled his 2011 inaugural address "Faithful Leadership for the Common Good." Gabe Lyons, who convenes diverse church and civic leaders every year at the Q conference, describes its mission as "ideas for the common good." (Full disclosure: Lindsay and Lyons are friends, and their organizations have been the recipients of my family's financial support and have paid me for speaking engagements.) The phrase appears three times in the National Association of Evangelicals' (NAE) 2001 "call to civic responsibility" titled "For the Health of the Nation," which *CT* editor in chief David Neff helped draft. After longtime vice president Richard Cizik left the NAE, he founded a new group called the New Evangelical Partnership for the Common Good.

But a slogan isn't the same thing as a vision. And the more I've thought about and vigorously promoted the phrase "the

common good," the less I'm sure we know what we mean by it.

THE COMMON WHAT?

All by itself, "the common good" is as vague as fine-sounding phrases tend to be. And being fine-sounding and vague, it easily becomes political pabulum to promote whatever policies the speaker wants to advance. Not surprisingly, it arises at times when politicians want to justify imposing costs on some part of society, as when Hillary Rodham Clinton told a group of donors in 2004, "We're going to take things away from you on behalf of the common good." To some ears, "the common good" echoes communism's demands that all lesser goods yield to the construction of a people's paradise. At the least, when we hear that some sacrifice will serve "the common good," it's reasonable to ask, "Sez who?"

It's also reasonable to ask how far Christians can pursue a common good alongside



MARK PETERMAN

people who believe in very different goods from us, or who question whether we can call anything “good” at all. It’s not just Christians who wonder about this: Secular thinkers have pushed back against the phrase on the grounds that no pluralistic society has the right to dictate a vision of the good for all its members. That was fine for European societies in the Dark Ages, they imply. But in the diverse and doubting 21st century, we have to settle for something thinner, something we can all agree on without stepping on one another’s metaphysical toes—allowing everyone “the pursuit of happiness” and calling it a day.

Christians, meanwhile, have reason to question visions of a world made right that omit the judgment, mercy, and grace of God. “The common good” has an awfully this-worldly ring to it. To believe we humans can achieve good on our own, even working together, without the radical intervention of God, is ultimately to deny the doctrines of

Creation, Cross, Resurrection, and Second Coming, just for starters. To exchange the dramatic biblical vision of history for “the common good” might seem like trading our birthright for a bowl of lukewarm oatmeal.

So, with all these weaknesses, why should Christians embrace the phrase?

Because it was these very follies that prompted Christians to recover the language of “the common good” in the first place.

AN OLD IDEA

To understand the revival of “the common good,” we need to understand the man who did more than anyone else to restore it to Christian currency. Vincenzo Gioacchino Raffaele Luigi Pecci became Pope Leo XIII at a time when the papacy was descending. For a thousand years, the pope had been both a spiritual leader and a temporal ruler, commanding the allegiance of kings and directing affairs of state. But in 1870, Italian armies

Phoenix Rising: Ian Danley (center) and Ricardo Zamudio (right) pursue their city’s common good through community ministry and activism.

conquered the “Papal States,” regions once ruled by the Church, leaving the pope to govern only a tiny enclave of Rome. If the pope was not a ruler among rulers, what was he? That was the question Leo confronted when he began his 25-year papacy in 1878.

“[Leo] saw himself as a teacher . . . who sought a dialogue with the emerging secular powers of Europe,” Bradley Lewis, associate professor of philosophy at the Catholic University of America, told me. “Engaging with the culture was a key theme of Leo’s pontificate. He wrote 85 encyclicals on all kinds of topics.” (John Paul II wrote 14 of these authoritative letters during a papacy of comparable length.)

In Leo’s circumstances, we recognize a parallel to the circumstances of North



Good Eats: For grocery owner Donnie Caffery, pursuing the common good means promoting nutritional eating.

JOHN HARRISON

While *Rerum Novarum* did not prevent the rise of communism in Eastern Europe, it did help Christians resist its totalizing worldview even through decades of repression. One of those Christians, a Polish priest named Karol Wojtyła, occupied Leo's chair and played a pivotal role in the demise of the system whose baleful consequences Leo had foreseen.

American Protestants over the past century—once dominant in cultural institutions but increasingly sidelined from direct control. But rather than retreating from defining the Christian voice in a secular world, Leo and his advisers rose to the challenge, above all by returning to the reasoned philosophy of Thomas Aquinas. Aquinas's work, informed by Aristotle and conversant with insurgent Islam, was the high-water mark of Catholic thought. And it was from Aquinas that Leo borrowed

scorched-earth progressivism of the socialists. Leo agreed that workers deserved a fair wage—indeed, he was one of the first thinkers to posit that wages should be sufficient to allow hard-working people to provide for their families. But he insisted that the socialist dream of a property-free world, liberated from traditional virtues and relationships, would be disastrous. In particular, Leo argued that private property was not just a matter of private interest; when individuals tended to their own

SMALL IS GOOD

The common good can help us avoid two modern temptations—one on the left and one on the right. “Leftists tend to be concerned about ‘humanity’ as a collective,” Notre Dame sociologist Christian Smith told me via e-mail. “If some heads have to roll to improve humanity's lot, so be it. A commitment to the common good opposes that entirely. Each and every person has dignity—the good society is one which allows the thriving of all persons, especially the weak and vulnerable.”

And yet, Smith pointed out, “the common good” challenges the libertarian stream of conservatism as well: “Individualists only want to see each individual live as they please, as long as they don't obstruct the ability of other individuals to do the same. They don't think anything is ‘common,’ except whatever minimal infrastructures are needed to create equal opportunity.”

Focusing on the common good has another positive effect, Smith noted: It can both draw Christians into engagement with the wider society and prevent that engagement from becoming “all about politics.” Essential to the common good, all the way back through Aquinas to Aristotle, has been the insight that the best forms of human flourishing happen in collectives that are smaller than, and whose origins are earlier than, the nation-state. Family above all, but also congregations, guilds, and clubs—these “private associations,” with all their particular loyalties, paradoxically turn out to be essential to public flourishing. If we commit ourselves to the common good, we must become more

If we are not offering our neighbors the ultimate common good—the knowledge and love of God—we are not taking the idea of the common good seriously.

the language of the common good for his most influential encyclical, *Rerum Novarum*.

Rerum novarum simply means “of new things,” and the new things Leo had in mind were quite literally revolutionary: the rise of socialism and other workers' movements that addressed the inequities of the new industrial world. Beyond seeking just wages, socialists scorned church and family and invested nearly messianic hope in a new government that would collectivize property and give power to the proletariat. A hundred years after the Russian Revolution, the flaws of the socialist vision (and the communism that followed it) are clear, but in Leo's time, the socialists seemed to have history on their side.

Rerum Novarum was a bold response to both the plight of workers and the

land and possessions faithfully, they made a crucial contribution to “the common good.”

Rerum Novarum launched the movement called Catholic social thought. Successive popes and other Christian thinkers picked up on Leo's themes, defining the common good as “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.” Two ideas are particularly significant in this definition. The common good is measured by *fulfillment* or flourishing—by human beings becoming all they are meant to be. And the common good is about *persons*, both groups and individuals—not just about “humanity” but about humans, and not just about individuals but about persons in relationship with one another in small groups.

JOHN HARRISON

public in our thinking and choices, and at the same time not too public. The common good is sustained most deeply where people know each other's names and faces—especially when it comes to the care of the vulnerable, who need more than policies to flourish.

Seeking the common good in its deepest sense means continually insisting that persons are of infinite worth—worth more than any system, any institution, or any cause. Societies are graded on a curve, with the fate of the most vulnerable given the most weight, because the fate of the most vulnerable tells us whether a society truly values persons as ends or just as means to an end.

And the common good continually reminds us that persons flourish in the small societies that best recognize them as persons—in family and the face-to-face associa-

tagline, “Ideas that create a better world.” But Gabe Lyons became dissatisfied with it. “I saw an ad for ‘furniture that creates a better world.’ I wanted something with much more Christian grounding, something that would give us a definition of what the ‘better world’ is.” For Lyons, “the common good” in its Christian definition is especially valuable for insisting on the dignity of every person. Lyons distinguishes the common good—“the most good for all people”—from narrower ideas like “the public interest,” which he paraphrases as “the most good for the most people.” The common good, Lyons says, is not another word for utilitarianism—doing whatever would make the greatest number of people happiest, even if some people have to suffer. Instead, it is a bulwark against utilitarian calculations that might conclude, for

We'd love to hear how **This Is Our City** has prompted your own common-good decisions. Let us know. Take the 15-minute survey at MoreCT.com/citysurvey.

First, the common good can give us common ground with our neighbors. We may not agree with them—indeed, Christians don't always agree with one another—about what exactly human flourishing looks like. But the common good is a conversation starter rather than a conversation ender. It can move us away from pitched battles over particular issues and help us reveal the fundamental questions that often lie unexplored behind them. In a time when many conversations between people with different convictions seem to end before they begin, we simply need more conversation starters.

But equally important, the common good allows us to stake out our Christian convictions about what is good for humans—and to dare our neighbors to clarify their own convictions. “In the simplest sense,” Bradley Lewis said, “the common good is God. It is God who satisfies what people need, individually and communally.” Adopting the language of the common good means owning this bedrock Christian belief and proclaiming it to our neighbors. If we are not offering our neighbors the ultimate common good—the knowledge and love of God—we are not taking the idea of the common good seriously.

Perhaps best of all, the common good is a matter of choices, not just ideas. And those choices are often local, not grand social schemes. My decisions about where to live and what to eat and buy, as well as what to grow and create, whom to befriend and where to volunteer, whom to employ and how much to pay, aren't just about my private fulfillment. They will also either contribute to others' flourishing or undermine it.

Indeed, all things that are truly good are common goods, meant to be shared and enjoyed together. And if the return of “the common good” reminds us of that truth and that hope, and shapes the way we live among our neighbors, it will have done a world of good. ✚

Andy Crouch, executive producer of *This Is Our City*, is the author of *Culture Making: Recovering Our Creative Calling* (InterVarsity Press) and a forthcoming book on power.



School Choice: When the local newspaper wondered aloud why no one in Don Coleman's community was running for Richmond school board, Coleman stepped up to the challenge.

tions of healthy workplaces, schools, teams, and of course churches. Though it is a big phrase, “the common good” reminds us that the right scale for human flourishing is small and specific, and that the larger institutions of culture make their greatest contribution to flourishing when they resist absorbing all smaller allegiances.

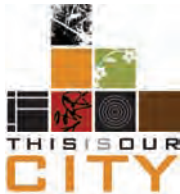
THE ULTIMATE GOOD

For a while, the Q conference used the

example, that “a better world would be one without disabled people.”

But Lyons also thinks “the common good” helps Christians better articulate their commitment to a pluralistic society. There was a time when Christians might have focused on “caring for those who believe like we believe,” says the Liberty University alumnus. “But the common good requires us to care for all people—loving our neighbor no matter what they believe.”

Seeking the common good, then, requires taking the phrase as seriously as its rich history demands. And this richer version of the common good could have beneficial effects.



THE CUTTING EDGE OF MARKETPLACE MINISTRIES

How businesses are doing more holistic ministry than ever. By Amy L. Sherman



WITH ALL THE TWISTS AND TURNS that led to his vocation, Chuck Proudfit might never have gotten there without the quest for more efficient toilet paper. He was fresh out of college working for Procter & Gamble at the time. The company had scooped up the gifted entrepreneur after he graduated from Harvard. Proudfit had already launched a laser-printing business when he was a sophomore, selling it to Harvard upon graduation. Now he was on the fast track in the Cincinnati headquarters of Procter & Gamble. And one of his first jobs was to oversee a project whose objective was to fit fewer sheets on a toilet paper roll.

And then, he says, he had “a meltdown.” *Surely*, he thought, *there was more to life*.

He pursued that “more” while he advanced in the business world over the next decade. That journey included running a large division of the Gallo wine empire on the West Coast, then returning to Ohio as a high-level manager for LensCrafters. All the while, he was reading voraciously about the major religions, searching for the truth.

He finally discovered it, he says, in Christ. Proudfit says he was eager to “apply my new faith to every area of my life, including

my work.” But when he looked to his church for guidance, he was stymied.

“The local church doesn’t deal much with everyday realities for the working people in the pews,” he laments. So, “more out of exasperation than inspiration,” Proudfit founded the Cincinnati-based marketplace ministry At Work on Purpose (AWOP).

That AWOP formed independently of the church is common, says Princeton University scholar David W. Miller. Author of *God at Work: The History and Promise of the Faith at Work Movement*, Miller notes that most marketplace ministries “have formed outside the authority, involvement, or impetus of the church.” What is uncommon is AWOP’s holistic approach to integrating faith and work among its 5,000-plus members in the Cincinnati metro area. It’s moving past a narrow focus on workplace evangelism to include ethics, social responsibility, and citywide engagement—a model that more marketplace ministries are embracing across the nation.

MORE THAN CUBICLE EVANGELISM

According to Miller, most marketplace ministries since the 1980s have focused on personal integration. And most model one of four ways of integrating faith and work, what he calls the four *Es*:

- *Evangelism*, training members in sharing their faith with



co-workers, launching Bible studies, or bringing in Christian chaplains for the company.

- *Ethics*, providing encouragement and accountability to businesspeople to help them maintain biblical standards of behavior. A few

go beyond this to addressing broader ethical issues at the “mezzo” or corporate level and the “macro” or societal level.

- *Enrichment*, including “healing, prayer, meditation, consciousness, transformation, and self-actualization.”

- *Experience*, in which groups tackle questions of vocation, calling, meaning, and purpose, and help members explore both the intrinsic and extrinsic value of work.

But one weakness of today’s faith and work movement, says Miller, is that not enough ministries provide a robust, comprehensive integration that incorporates all four *Es*.

AWOP is trying to. It is ahead of many marketplace ministries in its size and focus on everything from evangelism to advancing positive reforms in industrial sectors to mobilizing marketplace leaders for citywide transformation. According to researcher Jason Benedict, strategist at Regent University’s Center for Entrepreneurship in

Business with Many Missions: Will and Ez Housh, the father-son owners of a Cincinnati business, say *At Work on Purpose* “has reinforced our philosophy of stewardship . . . not just financial stewardship but also environmental stewardship.”

Virginia Beach, Virginia, AWOP “provides one of the nation’s most comprehensive approaches to marketplace ministry.” Portland, Little Rock, and Jacksonville have similar initiatives, Benedict reports, but these “don’t seem to be as large or as well-organized as Cincinnati.”

Launching in 2003, AWOP’s first mission was to help Christians throughout metro Cincinnati bridge the faith and work divide, offering Bible study and prayer groups for like-minded businesspeople.

But Proudfit wanted AWOP to bridge other divides as well. “This is a city filled with divisions,” he says. “We have the Catholic-Protestant divide and the African American–Caucasian divide.” He and his team have worked hard to recruit diverse participants. Currently AWOP’s membership is a “slice of Cincinnati at large,” drawing white, black, and Hispanic participants from evangelical, Catholic, and mainline backgrounds.

AWOP also hosts monthly executive roundtables, helping owners and upper-management leaders initiate positive change in their workplaces. AWOP member Terry Gear, owner of accounting firm Gear & Company, says AWOP has given him a comprehensive view of employee care. His business offers flextime and sponsors family events. “My son played high-school tennis for four years—and that’s during tax season. I never missed a match,” says Gear. “My employees are encouraged to do exactly the same thing, and rarely

do they miss their family events.” Twice in recent years, his company has been named the Cincinnati *Business Courier*’s “Best Place to Work” in the small firms category. AWOP also inspired Gear to host the UK-based Alpha course at his firm. Rarely is the popular “exploring Christianity” course conducted in a workplace.

Proudfit also hopes participants bring about positive reforms in their particular industry, not just their workplace. He points to AWOP members Will and Ez Housh as examples.

Will Housh is the CEO of Monroe Mechanical, a family-owned heating and air conditioning firm operating in Cincinnati for three generations. Housh says AWOP “has reinforced our philosophy of stewardship and encouraged us to go even further, not just financial stewardship but also environmental stewardship.” Will’s father, Ez, has provided leadership and company resources to birth the Greensource Design Center. The four-story, 1875 row house sits within walking distance of several downtown architectural and engineering firms. The team completely renovated the structure, retaining historic design elements while incorporating over 50 innovative “green” technologies. Greensource, says Will, now serves as a showcase for industry professionals wanting to learn how to build more sustainably: “It’s basically a living, breathing trade show.”

AWOP currently has members in each of Cincinnati’s 52 neighborhoods, which has allowed for new, practical outreach to the city’s poor and unemployed. For example, in 2009, AWOP partnered with Job Search Focus Group, a veteran Cincinnati nonprofit, to add 22 additional support groups for the unemployed.

AWOP member Bob Pautke was at the center of the effort. “When the 2008 recession hit,” Pautke says, “I found myself getting all these phone calls from churches saying, ‘We have members who are being laid off, downsized.’ Our vision was to establish enough networking and support groups so that every unemployed person could find one within a 15-minute drive from home.” AWOP also helped implement the Career Achievement Network, a website linking the unemployed with jobs.

Today AWOP’s leaders actively encourage geographically based teams to bring together marketplace leaders, who in turn develop their own ideas for bringing health to their communities. “To me,” Proudfit says, “this is right out of what the apostles did in Acts 4. They would find out what the needs were and distribute resources.”

To date, AWOP has been most active in Colerain, a low-income community on Cincinnati’s west side. Pastor Paula Bussard and her husband lead New Hope Ministries there. “Colerain Township was



one of the areas hardest hit by the recession,” Bussard reports. “We have the highest number of foreclosures.”

A few years ago, a local zoning official approached Bussard. “She told us that many homes had fallen out of compliance with local ordinances—grass being too high, front porches in disrepair,” says Bussard. “City inspectors were writing more and more citations, and homeowners were calling her office daily in hysterics, worried about being fined or jailed.” Bussard turned to AWOP, where she had friends from many different churches. She asked them to join her small congregation in serving Colerain neighbors by completing home repairs. Soon, business owners in the AWOP network were sending employees out on “community service days” to offer professional services, such as tax preparation, pro bono.

Growing Marketplace Ministry: Chuck Proudfit founded At Work on Purpose in 2003 to help Christians successfully “live out faith in a work world.” In less than a decade, the Cincinnati-based organization has grown to 5,000 members.

WELL-ROUNDED WORKERS

AWOP's holistic focus may represent the positive future of the marketplace ministry movement. Since 2008, Eric Welch of Cru (formerly Campus Crusade for Christ) has been helping to facilitate an informal network of 20 large marketplace ministries (those with a presence in at least 10 U.S. cities), including Fellowship of Companies for Christ International, C12, Convene, the Christian Business Men's Connection, Corporate Chaplains of America, and Pinnacle Forum, among others.

In the spirit of Miller's four *Es*, Welch has created a list of seven types of faith-work integration practiced by these ministries. These

'The new marketplace ministries... have a distinctly kingdom mindset. With the position of influence comes great responsibility, of being "a priest of your business."' ~ Ron Henry, president, Sterling Group

include evangelism, ethics, and calling, but go beyond to the recognition "that the work itself matters, and is part of God's mission in the world when done with God and for God." Network members are also focusing increasingly on how their ministries can help Christians contribute to the well-being of their companies and cities. "These groups are more well-rounded, more holistic, than many people realize," says Welch. "They affirm and encourage the gospel's impact on individuals, relationships, work, institutions, and communities. They have a strong desire to work with local churches."

One aim of the network is to nurture collaboration among the different organizations in the cities where they are located. And no city has more marketplace ministries than Orange County, California, says Ron Henry, who facilitates a coalition of 18 workplace ministries there. Over five years, he's gathered the ministries to support each other and transform their company cultures and the greater Orange County region, one of immense wealth and cultural influence through the entertainment and technology industries.

"The new marketplace ministries that God has been raising up have a distinctly kingdom mindset," says Henry, president of Sterling Group. "With the position of influence comes great responsibility, of being 'a priest of your business.' They understand that business is a vehicle to touch lives."

Lee Truax and the Christian Business Men's Connection (CBMC), a member of Welch's marketplace network, understand this. With member chapters in several states and countries, CBMC has been "very much hand to the plow" for most of its 83-year history, says Truax, gathering businessmen for discipleship and networking. More recently, though, CBMC chapters have stressed excellence, a theology of generosity, and collaboration with like-minded groups—not just business as a means to evangelism, but as a worthy end in itself.

"In some ways you don't have a right to say you're a follower of Jesus if you're a lousy businessman," says Truax, CEO of CBMC for three years. "Christian businessmen should be equal to the most excellent businessmen, doing work with high ethical standards. That should speak first" over overt evangelism in the marketplace.

Back in Cincinnati, Proudfit says that although AWOP has gotten some 5,000 people involved, they have barely scratched the surface. Cincinnati's unemployment rate is higher than Ohio's overall, and hits double digits in several distressed neighborhoods. Relations between the races have improved somewhat since the riots of 2001, but "progress is slow," according to a recent report from Better Together Cincinnati, a community organization established after the riots. "Social Areas of Cincinnati," a report by the University of Cincinnati, laments that the high-school dropout rate approaches 40 to 50 percent, with some 32 neighborhoods posting rates of over 50 percent. Proudfit sees "opportunities everywhere" for believers to direct their vocational talents for city transformation. "The resources are there. They just have to be redeployed."

BRINGING WORK BACK TO CHURCH

In the meantime, a new initiative is helping pastors better understand faith-work integration and encourage their church members' entrepreneurial gifts.

Since 2008, Stephen Grabill of the Acton Institute and Scott Rae of Biola University's Talbot School of Theology have helped lead a multiyear initiative that helps seminaries train pastors to understand and promote a holistic view of work and vocation. The Oikonomia Network is a "learning community" that "equips future pastors to cultivate biblical wisdom in how believers do their work and participate in the economy."

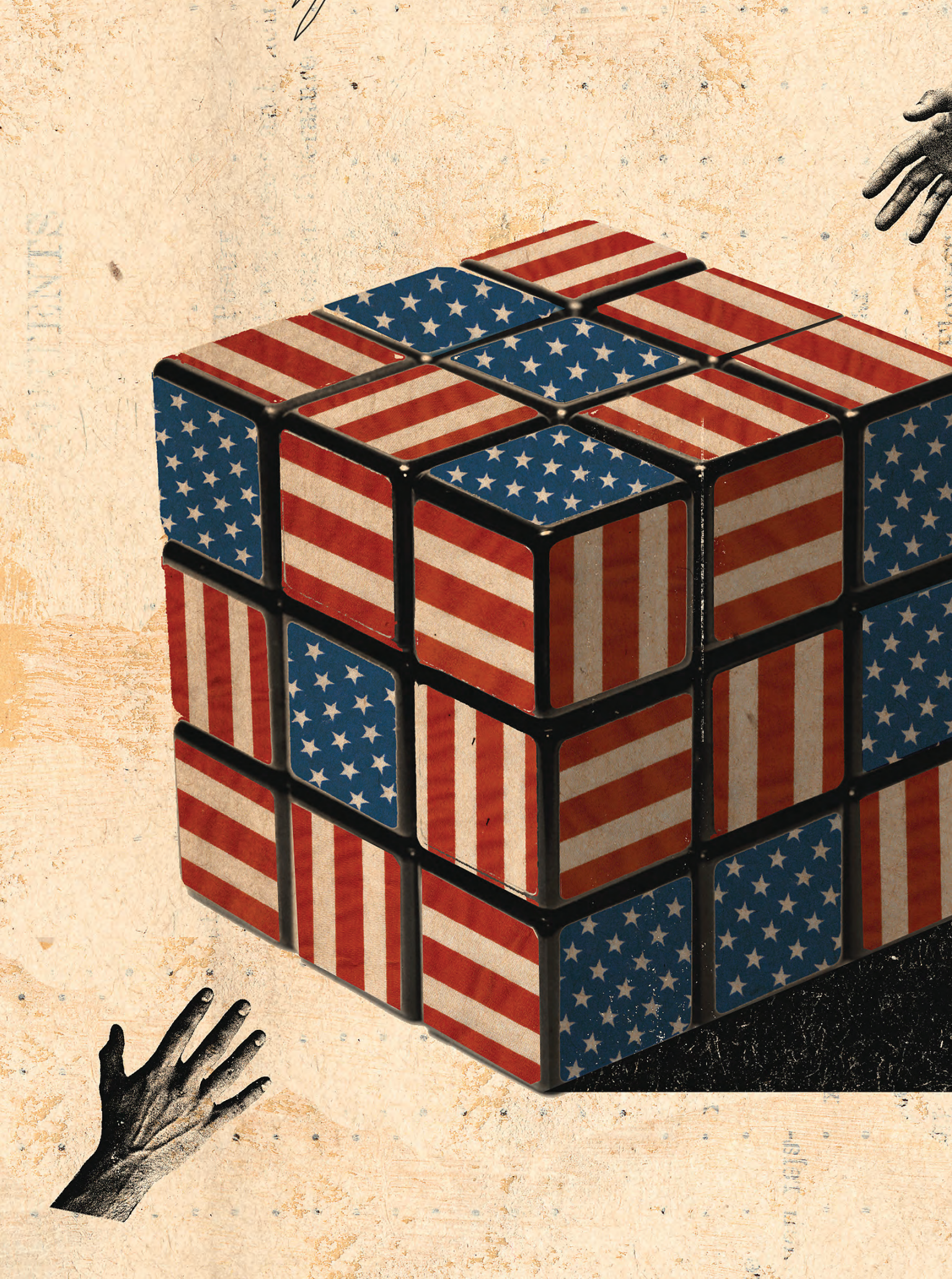
The network includes Grabill, Rae, and seminary professors and administrators from over two dozen evangelical institutions, including Talbot, Azusa Pacific, Nazarene Theological Seminary, Reformed Seminary, Southwestern Baptist Seminary, and Assemblies of God Theological Seminary, among others. Oikonomia introduces curricular reforms, trains seminary professors on work and economics, and encourages new initiatives to help seminarians and local pastors improve their teaching and preaching on vocation.

At Talbot, for example, students take a required course on the theology of vocation, and they are required to interview marketplace professionals at their workplaces. Rae says, "Our goal is to equip pastors to affirm work as an arena of service to God that isn't 'second-tier' and to begin developing a strong theology of work."

When clergy fail to affirm the value of marketplace vocations, Rae laments, laypeople end up "feeling like they are doing something 'less than' for God's kingdom in their workplaces, as compared to preachers and missionaries. We have unwittingly recreated a hierarchy of callings/vocations." Oikonomia Network, say Grabill, helps future pastors see the connections between faith, work, and economics, and how they are core to mature Christian discipleship.

"When the church and the seminaries are genuinely 'on mission'—the *missio Dei*—they help future pastors and faithful Christians grasp their role in God's economy of all things," he says. "These institutions train people to live out a robust integration that orients their life in the world, for the world."

Amy L. Sherman is senior fellow at the Sagamore Institute and author of *Kingdom Calling: Vocational Stewardship for the Common Good* (InterVarsity Press). She has written an abundance of stories on Christians pursuing the common good for This Is Our City. Read more at ThisIsOurCity.org.





This (Ambiguous) Political Life

What it means for the church
to be involved in politics.

By John G. Stackhouse Jr.

JESUS DESCRIBED THE WORLD as a mixed-up place—a place in which the Word of God can have quite different results depending on the soil on which it falls, a place in which wheat and weeds grow up in the same field so closely intertwined that the latter cannot (yet) be uprooted without damaging the former.

The economy of the world as it is requires that these two sets of inhabitants and, indeed, neighbors be allowed to become fully themselves, maturing until the time of harvest when all is uprooted, judged, and rewarded with blessing or curse. As Augustine warned, now is not the time for apocalyptic confrontation with the enemies of Christ, who might yet become his friends before the end of the age.

The world is already corrupted by the effects of the Fall. The enemy is inspiring human agents to divert the earth's resources to their useless endeavors and to entangle themselves with those who are being inspired by God to pursue shalom—in short, acting like “weeds.” Given this, what should we expect of the next election, of the government to follow, and of all life on earth until Jesus returns?

We should expect sin. We should expect some politicians to accept graft, and some officials to accept bribes. We should expect some executives to sell out their companies and shareholders and customers for personal gain. We should expect drunk driving and drug pushing and cartels and sexual assault and stock manipulation and terrorism.

Expecting sin does not mean accepting it, much less ignoring it. Expecting sin means being practical: It means *planning* for it. It means refusing to live as if we are in the New Jerusalem, and instead intentionally structuring our lives, individually and corporately, with the expectation of evil.

Beyond sin, we should expect waste. It should not shock us that governments, armies, and corporations waste money. It should not shock us that schools, hospitals, and charities waste people's time and talents and the earth's resources. For Genesis 3 tells us that work will be harder to do than it should be, that “thorns and thistles” are everywhere. Indeed, beyond sin and waste, we should expect stupidity and absurdity, vanity and promiscuity.

Within this landscape of evil, weeds can look like wheat and vice versa, so that the way forward is not immediately evident and results are hard to predict. The field does not only present us with

LINCOLN AGNEW

evil, but with ambiguity as well. Many Christians have not taken the reality of ambiguity seriously enough to expect it and plan for it. Both liberal and conservative Christians tend to see the world in stark polarities of good and evil. But the field is mixed, and ambiguity is a dark fact with which we must reckon.

THE ENEMY WITHIN

As we peer into the world's ambiguity, we must also peer inward to see our own ambivalence. Like the world out there, we ourselves are mixed, with motives great and small, good and evil. We in fact hate our enemies, we crave luxury, power, and fame, and we turn away from light and prefer darkness—at least a little bit all the time. The line distinguishing good and evil does not, as Aleksandr Solzhenitsyn warned us, run between countries or peoples or classes (or political parties), but through our own hearts.

We must reckon, then, not only with what is bad out there, but with what is bad in here: in our individual selves and in our most sacred institutions. “Reckoning” means *acting accordingly*, thus structuring and conducting our lives so as to restrain the evil within us and the evil without us as best we can, and to respond properly when those restraints give way.

Reckoning also means that we do not wait until our motives have resolved into perfect purity before we attempt to do God's work, since few of us consider ourselves “entirely sanctified.” Furthermore, such reckoning means that we *presume* impure motives in others. Doing so, we yet will decide sometimes to support them, cooperate with them, and praise them for their successes.

Particularly when it comes to power brokering, we ought to expect politicians and parties to engage in crass practices, in repellent compromises, and in strange alliances. We will always wish it were otherwise; we will demand legality at least and high principle at best, but we will not merely wring our hands and despair of politics until Jesus appears on the ballot. For if we wait until then, we will remain useless politically, except perhaps in the limited role of chiding everyone else for failing to be as good as he is.

We must simply expect our leaders—in state, commerce, the professions, and also the church—to be tempted by power, money, and fame. We then will construct the healthiest possible hierarchies, which will both help them resist temptation and protect the rest of us from their *expected* failures. We will expect school boards to be assailed by widely and wildly conflicting agendas; families to be riven by various interests; courts to be abused by various forms of social engineering; universities to reflect the views of the powerful; and corporations to seek financial success over community service.

One of the oddities of so much of American evangelicalism is its simultaneous commitment to American political institutions and to an ecclesiastical culture of populism. To reverse the order, American evangelicals typically lionize the entrepreneurial spiritual leader who leads an institution boldly by force of character, vision, and talent. These same Christians typically also revere the Declaration of Independence and the Constitution. Yet these documents articulate a vision of leadership that is profoundly at odds with the paradigm of the populist leader responsible only to his followers. For the Founding

Fathers—despite their general lack of Christian orthodoxy—shared a much stronger expectation of sin among the powerful and feared above all a concentration of power that would enable tyranny. They built the distinctive American political system of checks and balances with this fear in mind. Yet evangelical leaders typically head organizations with precious few such curbs on their authority. (Billy Graham is a notable exception and an example of the clear-eyed prudence I am recommending here.) Scandal after scandal has resulted, to the ever-renewable shock of evangelical constituents whose theology of sin is not put to work in a preventive way in their own organizations.

These negative expectations, however, need not prompt despair. Our theology contains a robust doctrine of sin, yes, but also robust doctrines of providence and redemption. God set up institutions to bless us, despite their corruption, and he continues to work through them. God aids those who press for greater shalom in those institutions.

God is not discouraged by the evil in us and our world. He is sad about it, angry at it, and grieved by it, but God is not discouraged. He works away at it, knowing that his labor is certain to produce fruit. And he has called us to do the same.

**Expecting sin
does not mean
accepting it,
much less
ignoring it.
Expecting sin
means
planning
for it.**

HOPE AND PRUDENCE

Christian realism requires hope. Jesus is Lord—now. We should expect good results. But until his kingdom comes fully in glory, we do not expect perfect results. The combination of evil, ambiguity, and our own ambivalence should keep us from utopianism. Jesus told us to expect persecutions and progressions, sins and successes, accidents and accomplishments, resistance and renewal.

With this realism guiding us, we will not always hold out for “all-or-nothing” policies—in government, on school boards, in our workplaces, and in our homes. Yes, sometimes one has to draw a line and say a simple yes or no. Some decisions—such as whether to confess the faith, preach the gospel, support fellow Christians in need, and care for the poor—are simply binary.

Yet even in these categories there is a need for prudence: *How* do we confess the faith and preach the gospel in *this* context? What means do we use to support fellow Christians in need or to care for the poor? Must we advertise what we do as loudly as possible? Jesus and the apostles sometimes “went public” and sometimes stayed private. Must we be as confrontational as possible? Sometimes Jesus and the apostles directly confronted their enemies and sometimes they didn't.

A good cause does not justify just any choice of means—although those who think of themselves as “prophetic” tend to feel this way. Instead, Christians ought to select means carefully, in order to do the most good possible—to maximize shalom. And that means we must learn to think *politically*, for politics is, indeed, “the art of the possible.”

Many Christians refuse to think in terms of “half a loaf is better than none,” “pick your battles,” and “live to fight another day.” They see such compromises as derogatory toward the holiness of God and faithless toward the power of the Spirit. Only total victory will do. And such Christians are right—but not about the penultimate stage in which we currently serve God. In this era, we live in a mixed field still growing, not yet ready for the harvest.

PASTORS AND POLITICS

Some Christians clearly are gifted and called to various kinds of campaigning. Others may not feel so gifted, but are thrust into advocacy through experience and therefore opportunity: Mothers Against Drunk Drivers, for example, or parents of victims who then champion criminal justice reform.

Just because a particular form of service is good, however, doesn't entail that everyone should be involved in it. Pastors particularly must have a clear sense of what they can and cannot do well.

Christian politicians and political scientists will usually have the most helpful advice about politics. Christian educators, social scientists, and parents will think most critically and creatively about schools. Christian medical professionals, chaplains, and patients will have the most to offer regarding health care.

Pastors serve such Christians well in two modes: teaching them fundamental principles of Christian engagement, such as the nature of Christian mission and vocation, and exhorting them to pursue their particular callings with courage and perseverance. It is the rare pastor who has genuine expertise, insight, and opportunity to enter realms such as politics, education, or health care, and to do or say something better than fellow Christians who work full-time in that realm.

Furthermore, when pastors speak out of their depth, they undermine their credibility and usefulness in their primary calling. Pastors hardly want to have congregants musing in the pews, "Well, since I know this particular subject pretty well and this pastor clearly doesn't know what he's talking about here, how can I trust him in spiritual matters about which I am not expert?"

To be sure, lots of people seem to want clergy to address political matters. Why? Because we want biblically grounded answers. We want truth and honesty and righteousness without mixture or compromise.

The crucial point is that such unambiguous clarity is precisely what is not on offer in most political situations. The calling of pastors is primarily to call the rest of us back to God and to walk in the way of Christ, to forswear evil and cling to good, to be born again and to march steadily forward toward the celestial city. But this binary mindset, which is completely appropriate in pastoral work, cannot be realistic and effective in politics. The quest of the pastor to think, speak, and act as purely as possible, and to call the rest of us to uncompromising holiness, is at odds with the politician's ability to see things in shades of gray and to broker temporary, partial solutions as the best now available, with hopes of working out something better next time. It is the rare good pastor who can function effectively as a good politician.

If pastors long, then, for Christian voices to be raised and Christian hands to be employed in this or that cultural challenge, they must be clear that their particular calling is not to charge in themselves but "to equip the saints for the work of ministry" (Eph. 4:12, NRSV).

CHURCH'S MANY MODES

Let us now expand our field of vision. Christians can act as individuals,

as families, as congregations, as denominations, as ecumenical fellowships, in Christian special purpose groups (such as World Vision or Focus on the Family), in interfaith coalitions, in secular political parties, and through other secular channels (e.g., neighborhood associations, charities, labor unions, or advocacy groups such as Amnesty International).

We need to consider what each individual and group can do well and what other individuals and groups can do better. On vexed issues, there is rarely a particular policy that is "just plain Christian," that flows directly out of the Bible and Christian tradition. Sometimes, to be sure, we do face such an issue: campaigns for the care of children or for the end of religious persecution can be such causes. Protecting the Jews was one such cause in Dietrich Bonhoeffer's time, such that he could call such an issue a *status confessionis*—a basic matter of faithfulness. But even in these cases, people of equal fidelity and competence sometimes can disagree about just what is to be done in a given circumstance—as Karl Barth disagreed with Bonhoeffer. Pastors, congregations, denominations, and ecumenical fellowships need to distinguish carefully between proclaiming principles to guide such decision-making and advocating particular decisions themselves, which may serve only to confuse the situation and even impede the work of more competent Christians.

It would be far better for pastors, congregations, denominations, and ecumenical fellowships to encourage each Christian to take his or her proper place in these other modes and to work with other Christians and with other citizens of goodwill as best he or she can—even as that will often mean that members of the same family or church or congregation will end up in different parties or otherwise advocate different policies. We therefore can be very glad for Christian special purpose groups that represent various outlooks, participate in various cultural sectors, and offer various solutions. These organizations represent Christian diversity: They let us focus our energies in particular and diverse ways, as no single congregation or denomination can do.

In the midst of all this pointed advocacy, then, our congregations, denominations, and ecumenical fellowships should represent the crucial reality of Christian *unity*, as they "maintain the bonds of peace" among us in our common life in Christ: sacraments, preaching, liturgy, mission, and mutual service.

When someone looks at a current controversy or area of need and asks, "Where is the church?" therefore, the answer is not to be couched solely in terms of the actions of clergy, congregations, and denominations, as if Christ deploys his church only in these modes. The answer instead should be: "Here, and here, and here: indeed, everywhere there is significant, useful action by Christians on behalf of shalom."

✚

John G. Stackhouse Jr. holds the Sangwoo Youtong Chee Chair of Theology and Culture at Regent College, Vancouver. This article is adapted from *Making the Best of It: Following Christ in the Real World* (Oxford University Press).



***On vexed issues,
there is rarely
a particular
policy that is
'just plain
Christian,' that
flows directly
out of the Bible
and Christian
tradition.***

John G. Stackhouse Jr. holds the Sangwoo Youtong Chee Chair of Theology and Culture at Regent College, Vancouver. This article is adapted from *Making the Best of It: Following Christ in the Real World* (Oxford University Press).

The Mystic

CHARLES STANLEY was rated the third most influential Protestant pastor in America, behind Billy Graham and Charles Swindoll, in a 2010 survey by LifeWay Research. That's ahead of Bill Hybels, Rick Warren, and Joel Osteen, among many other prominent pastors. Given that

theologically Stanley is a fundamentalist and dispensationalist—theological approaches that are considered passé today—that's an anomaly. Though he's been at the center of controversy (as president of the Southern Baptist Convention while fundamentalists and moderates contended for control; as a pastor who has experienced divorce in a morally conservative denomination), his gracious spirit has tended to win over even his enemies.

Stanley doesn't wear his formal theology on his sleeve, and instead spends the bulk of his ministry teaching people how the Bible deals with the practical concerns of their lives—family, work, pain, addictions, spirituality, and so forth. He does this as pastor of First Baptist in Atlanta (16,000 members) and through In Touch Ministries, which broadcasts his messages in more than 50 languages worldwide, over 500 radio stations, 300 television stations, and several satellite networks.

Mark Galli, CT's senior managing editor, spoke with the 80-year-old Stanley about his latest book (he's written more than 30), *The Ultimate Conversation: Talking with God Through Prayer* (Howard), which he considers his most important.

Early on in the book you talk about how one's relationship with one's parents can shape one's prayer life, both for good and for ill. How did that work out in your life?

My father died when I was nine months old. So it was just my mother and myself. As far back as I can remember, my mother would have me down by the bed at night with her, praying. I can still hear her voice calling my name to God and telling him that she wanted me to follow him in whatever he called me to do.

My mother did that when I was a kid and when I was in high school. And even when I'd come home from college, and come in late at night, my mother would come to the bedroom, and she'd kneel down by the bed, saying, "We're going to get on our knees and reverence God and talk to him."

She and I lived alone for a long time, watching God provide for us just week to week, food and clothes. When it came time for me to go to college and I had no money, I watched God provide a full

scholarship for me. I look back and realize that was the key to my life, what it is to learn to talk to God and to listen to him and to be obedient to him and watch him work.

Talk about the absence of your father. For some people that would make it difficult to pray to God as Father.

You're exactly right. That was very difficult. When people would ask me about my dad, I'd say, "My father died when I was nine months of age. So I never knew him." Period. There was no emotion. That was the end of it until later on in my life.

I'd been a pastor for quite a number of years, and something was going on that I couldn't figure out. There was an emptiness I couldn't define. It forced me to get on my face and cry out to God, "Lord, what are you trying to say to me? Because whatever it is, I'm not getting the message."

I called four friends and told them that I was trying to find the will of God about something. I didn't know what it was, didn't know how to go about it. Would they be willing to meet with me and just talk with me? So we made an appointment to meet.

I said, "What I'd like to do is this: I'd like to tell you everything I know about myself, and between the four of you and God, I will do whatever you will tell me to do." So we talked from about two o'clock till dinner, and then after dinner. I woke up in the middle of the night many times and wrote 17 longhand legal-sized sheets of things that I wanted to remember to tell them that had not crossed my mind the previous afternoon.

Next morning we talked on until about ten o'clock. Finally I said, "That's everything I know about me. I don't think I held out anything."

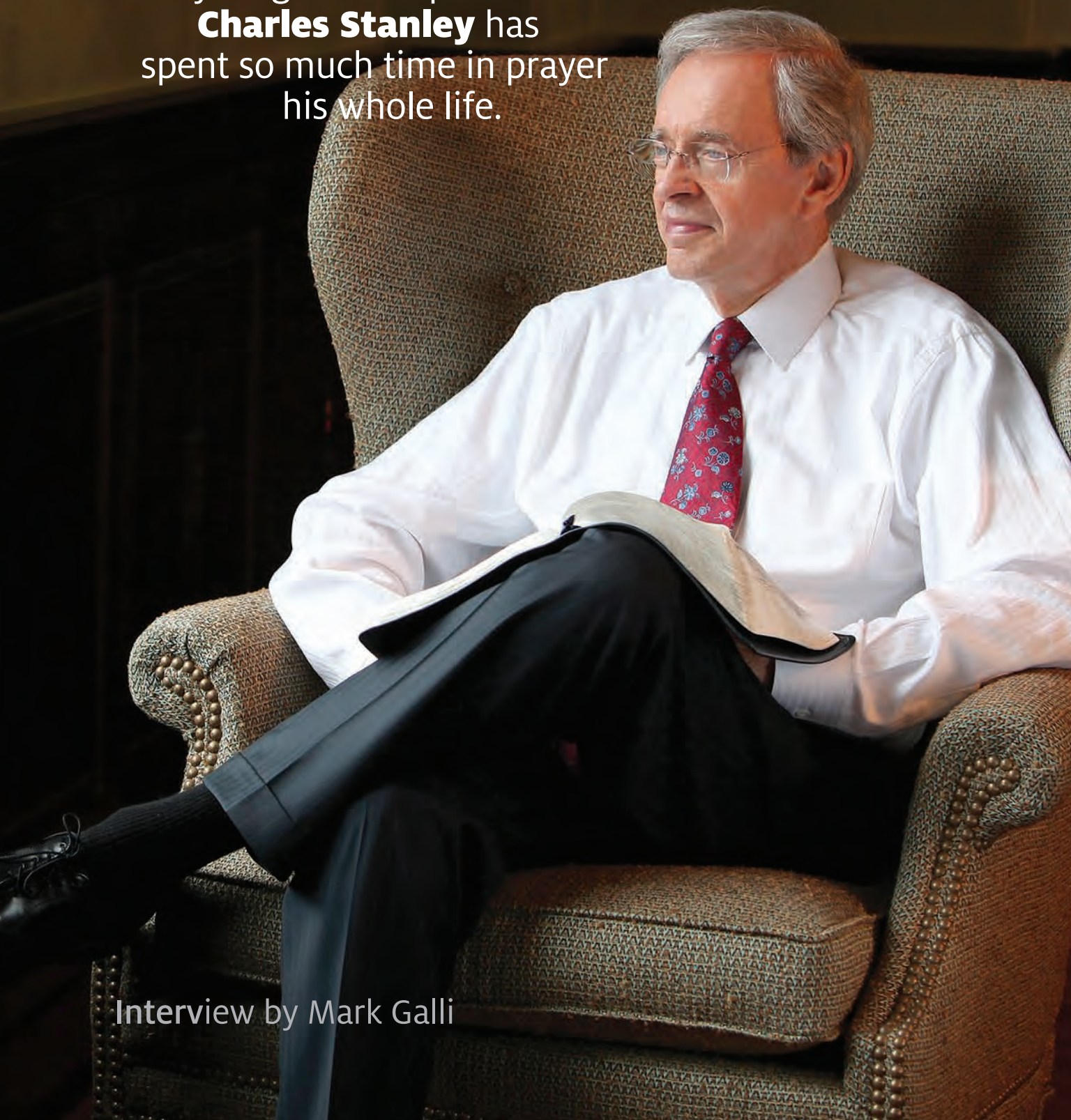
One of the men said, "Charles, put your head on the table and close your eyes." So I did. "Your father just picked you up in his arms and held you. What do you feel?" And I burst out crying, and I cried and cried and cried and cried. Then he asked me again, and I just kept crying.

Finally when I settled down I said, "I feel warm, loved, and accepted." For the first time in my life, I acknowledged and recognized that God really loved me, that I could have a personal relationship with him that went beyond salvation. It changed my life. It changed my ministry. It changed my perspective about everything, and it made me realize how very, very, very important a person's relationship to their father is.

Paul says marriage is a sign or symbol of the relationship of Christ and his church. One has to think that one's marriage could have a profound effect on one's prayer life. Could you talk a little

Baptist

Why megachurch pastor
Charles Stanley has
spent so much time in prayer
his whole life.



Interview by Mark Galli

bit about that?

Before my wife and I got married, I made sure that we got down at night wherever we were and prayed and asked God to bless our relationship and to guide us and to keep us pure and holy before him. After we were married, we knelt by the bed every single night that I was at home and prayed, because I believe it's like glue that keeps people together.

I would never have imagined that anything could have happened to my marriage. Ultimately, my wife walked away from the marriage. I don't blame her. I don't have any bad feelings. That's the kind of relationship she came out of—her dad, whom she revered, was married four times.

I would say prayer is absolutely essential, but there are emotional issues that happen in people's lives that they don't ask for. Sometimes they can deal with [them]; sometimes they have great difficulty. She was an excellent Bible teacher. She started our singles' group with three ladies and ended up with about 400 students. But sometimes things happen you don't understand. You can't figure it out. You just have to accept it and move on.

How has prayer worked itself out in your pastoral ministry?

I started out reminding the Lord how inadequate I felt and how inexperienced I was at first. And if I had to make a decision, I'd just say, "God, I'm going to do what you say, whatever that is. I don't feel very adequate at this." I've watched him move me from church to church. The wonderful thing about God is he knows what we need to persuade us.

But now you are the successful pastor of a megachurch. Has it been a temptation to put prayer aside and to get on with the business of the church?

Not really, because I think I felt so inadequate. My feelings of inadequacy have turned out to be a blessing. I thought, *God, I don't know how to do all this. And you have to give me the right people.* And then In Touch came along, which I never planned. I have the greatest staff at In Touch anybody could have in any ministry. And I can just see how God, in light of my lack of abilities and skills, has surrounded me with very godly people who know how to do excellently what I would not know how to do.

I remember one of the greatest lessons of my life came during those times when I was fighting a big battle, and people wanted to get rid of me. They couldn't tell me why. They just said all I preached about was how to get saved, the coming of Jesus, and how to be filled with the Holy Spirit. I just laughed and thought, *Well, God, I hope that's true!*

In the middle of that, one day the Lord said, "If you want to win this battle, remember this: See everything that comes at you as coming from me. What they say, what they do, no matter what you see, it's coming from me, not from them. Then you can sit there with forgiveness, and it won't be a distraction. You won't defend yourself. See it as all coming from me."

As a result, I could walk out there and preach with the greatest

sense of freedom and liberty and the power of the Holy Spirit, knowing that about three or four hundred of them were doing their best to get rid of me. So I can't take any credit.

As you come to the close of your own very successful ministry of many decades, what do you see when you look out at the contemporary church?

I'm excited about a lot of new life, but I'm concerned that there isn't dependence upon the Holy Spirit as much as upon music and other things. I've noticed the emphasis is more on leadership than on the Holy Spirit and the work of the Lord.

Theology gets lost in a lot of the fanfare. Who is this God whom we serve? We're to reverence him and love him. I grew up in a Pentecostal Holiness church, and reverence for God has always been a major issue with me. When I talk about praying, I usually talk about praying on your knees. You can pray anywhere, of course, but in my personal prayer life, I just sense that reverence for God, that I want to listen to him.

You often say in your books and preaching that God speaks to you, tells you things, and gives you messages. What is that like for you? Is it a thought? Is it a voice you hear?

For me, I get this strong sense of feeling that's so clear, so direct to me. Like this week, something happened and I thought, *Well, I could do thus and such*, and God said, "Don't do that." I don't hear a voice, but it's so crystal sharp and clear to me, I know not to disobey that.

I think that comes from early in life as you learn to listen. You make mistakes; after a while, you realize as you obey him, it turns out right, and whatever your reason was for not obeying him, it doesn't turn out right.

The way you talk about your relationship with God, the word *mystic* comes to mind. How would you feel if someone were to describe you this way?

I only say this because it's the only way I know to say it: My whole life has been wrapped in [asking], "Who is this God? How do I have an intimate relationship with him? How can I listen to him knowing that he's the one doing the speaking?" I want the Holy Spirit to interpret the truth to me.

In other words, I've not seen myself as a church builder, but we build lots of churches. I've seen God bless In Touch likewise. But for me it's always been God and me: "Lord, you show me what to do and whatever you say to do is what I'm going to do." I think that quiet intimacy with him, for me, is the key to the whole Christian life.

It's the most exciting thing to watch God work when I've asked him about something, to listen to him and watch him work. It's like this friendship, and it just grows and grows and grows and grows.

Sometimes I wake up before dawn, and I love sitting up in the middle of the bed with all the lights off, pitch-black dark, and talking to the Father, with no interruptions and nothing that reminds me that there's anything in life but me and him.

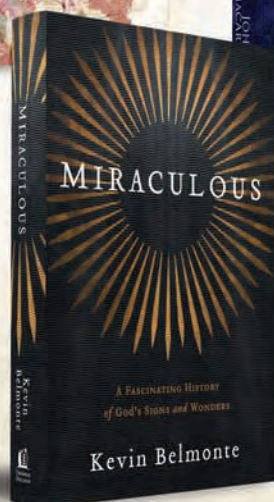
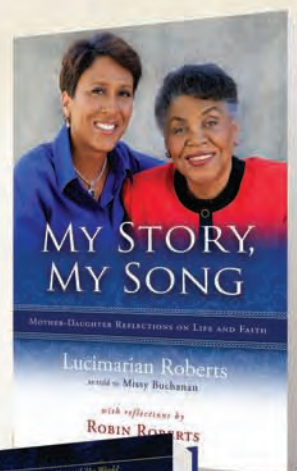
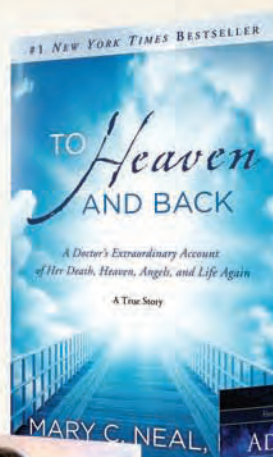
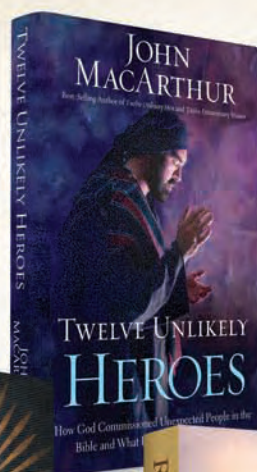
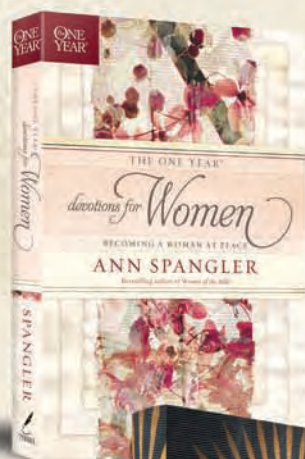
***'I look back and realize that
was the key to my life,
what it is to learn to talk to God
and to listen to him and to be
obedient to him
and watch him work.'***

~ Charles Stanley

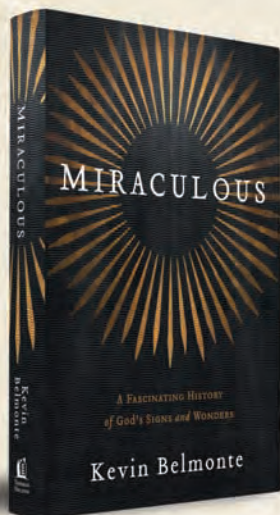
CHRISTMAS

GIFT BUYING GUIDE

2012



ChristmasGiftBuyingGuide.com

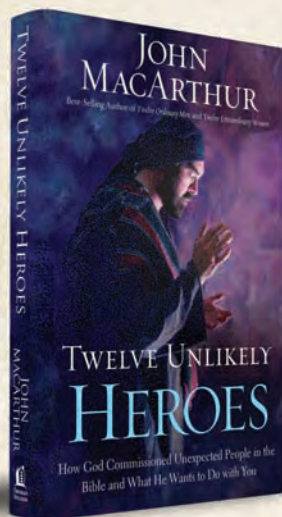


Miraculous

In these pages are scenes and lives touched by eternity, settings of almighty declaration, moments marked by deliverance, mercy, and visionary unfoldings of God's divine intent that have taken place from ancient times to the present. *Miraculous* by Kevin Belmonte provides learned insight into the profoundly important history of miracles.

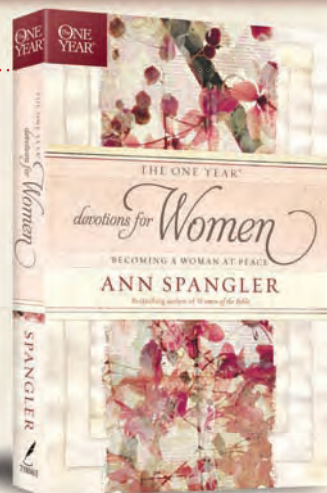
ChemArt Holiday Ornaments

With beauty and grace, this delicate angel shines her guiding light for all to follow. Perfect for a gift, or adorn your own tree with this sparkling piece. Finished in 24kt gold and 100% handmade in the U.S.A. View our complete holiday collection at ChemArt.com.



Twelve Unlikely Heroes

They faltered. They struggled. At times, they failed. Yet God worked through them in incredible ways to accomplish his purposes. In *Twelve Unlikely Heroes*, by John MacArthur, readers gain new insights into characters like Samson, Miriam, Jonah, and Esther to discover how God truly uses the unexpected. 12UnlikelyHeroes.com



The One Year® Devotions for Women

NEW from Ann Spangler, bestselling author of *Praying the Names of God*.

Daily readings from *The One Year® Devotions for Women* will open your heart to the peace that God wants you to experience every day. Learn more at WomenAtPeace.com.



A Voice in the Wind 20th Anniversary Edition

Give this classic novel to someone important this season. In Francine Rivers's 20th anniversary edition of *A Voice in the Wind* (Mark of the Lion #1), travel back to the first century, where a young slave girl clings to her faith against the forces of decadent Rome. FrancineRivers.com

To order visit: ChristmasGiftBuyingGuide.com



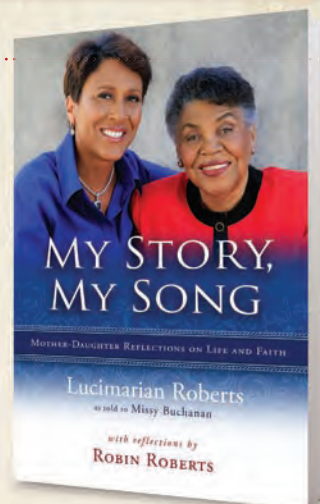
Just Grapes: Squeezed

Draper Valley Vineyard non-alcoholic juice is always 100% pure. It's our family's pledge. We tend our grapes and lovingly prepare every juice, squeezed and bottled as the grapes reach their peak. Choose from six varieties: Chardonnay, Cabernet Sauvignon, Early Muscat, Gewurtztraminer, Pinot Noir, and Reisling. To order, call (541) 597-4737 or visit our website, DraperValleyVineyard.com.



CEB Bibles for Everyone on Your List

From designer editions to large print and reference titles, the popular new Common English Bible translation is now available in a style for everyone on your list! Kids especially will love exploring the vast ocean of God's Word with the adventurous new *CEB Deep Blue Kids Bible*. Browse the many styles available at CommonEnglishBible.com.



My Story, My Song

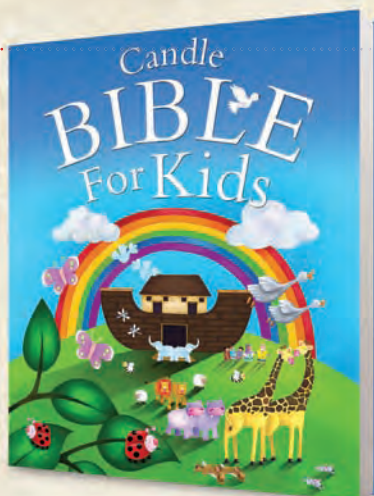
This heartwarming memoir is the story of Lucimarian Roberts, mother of *Good Morning America* co-anchor Robin Roberts. "Folks are drawn to Mom's humility, wisdom, and spirituality," Robin writes. *My Story, My Song* brings together pivotal moments of Lucimarian Roberts' intriguing life with personal reflections from her daughter Robin. Bookstore.upperroom.org or 800-972-0433



To Heaven and Back

In 1999, Dr. Mary Neal drowned in a kayak accident. While cascading down a waterfall, her kayak became pinned at the bottom. Despite the rescue efforts of her companions, Mary died. *To Heaven and Back* is Mary's remarkable story of what happened as she moved from life to death to eternal life, and back again. DrMaryNeal.com

To order visit: ChristmasGiftBuyingGuide.com



Candle Bible for Kids

Written in a clear, easy-to-read style by *Candle Bible for Toddlers* author Juliet David, the *Candle Bible for Kids* is designed for five- to seven-year-olds. The longer stories are accompanied by educational maps and vibrant illustrations that will be treasured by children and adults alike.



Nativity Santa

Tired of Christ being taken out of Christmas? Place this unique kneeling Santa into your nativity scene to show your family and friends what you believe is the true meaning of the Season. Available in 3 sizes - 3", 4", and 5.5".



Little Angels Bible Storybook

100 Bible stories for kids who love to discover new things about life, use their imagination, and have fun—all while learning about God's love! Based on the Little Angels DVDs from Roma Downey, this adorable storybook gives kids a solid faith foundation while encouraging them to grow in God's Word. LittleAngels.com and Tyndale.com.



Unconditional & Firebird

Unconditional: The Novel is based on the true story of Papa Joe Bradford, as seen in the inspiring new theatrical film *Unconditional*.

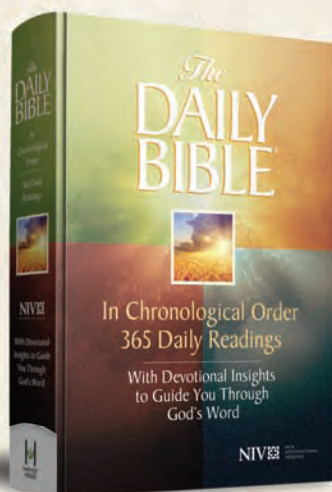
Firebird is a charming and colorful children's book inspired by the film; it follows the life of one of the film's main characters, Samantha Crawford.

To order visit: ChristmasGiftBuyingGuide.com



The Journey: Walking the Road to Bethlehem

Journey with Adam Hamilton on the page and on video as he travels from Nazareth to Bethlehem in this unique new look at the birth of Jesus Christ. Hamilton once again approaches a world-changing event with thoughtfulness and wisdom, just as he did with Jesus' crucifixion in *24 Hours That Changed the World*. Using historical information, archaeological data, video excursions in the Holy Land, and a personal look at some of the stories surrounding the birth, the most amazing moment in history becomes more real and heartfelt as readers walk along that same road. Learn more at JourneyThisChristmas.com.



The Daily Bible

The much-loved *Daily Bible* makes a perfect gift for anyone on your list! Passages are arranged chronologically so you can understand God's unfolding plan of creation, redemption, and restoration like never before. Studying the Bible is a fresh, inviting, and enriching experience. Plan a daily encounter with God's Word!

The Lion Guide to the Bible

Accessible, engaging, and authoritative, this handsome hardcover volume is from one of the most trusted names in Bible reference. Called "an excellent resource" by J. I. Packer, *The Lion Guide to the Bible* is full of new color illustrations, maps, and helpful charts that bring the story of God's dealings with his people vividly to life.



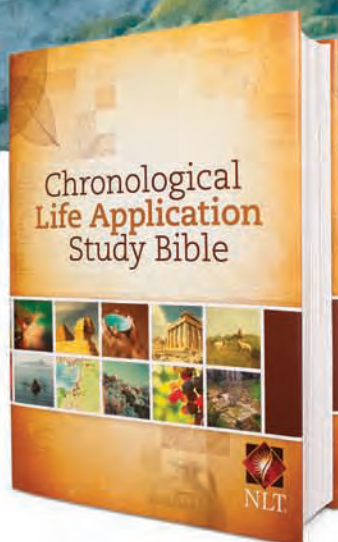
The Quiet Place

Bestselling author Nancy Leigh DeMoss adapts the core themes of her teaching into a format her fans can enjoy daily—366 portions of rich Bible study and practical applications.

MoodyPublishers.com

To order visit: ChristmasGiftBuyingGuide.com

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.

OPINIONS AND PERSPECTIVES ON ISSUES FACING THE CHURCH

Viewpoints



Those most opposed are far more likely to complain than the majority who agree with a more balanced approach to immigration policy.

Matthew Soerens
Wheaton, Illinois

Unlawful Love

"Meanwhile, Love the Sojourner" [September] did a superb job of highlighting the personal challenges faced by immigrants in Phoenix, the ministry dilemma posed by immigrants present unlawfully, the unique burden that Hispanic churches bear, and the courage of many evangelical leaders—both Latino and Caucasian—in standing with immigrants in ways consistent with biblical values of compassion and hospitality, despite pushback.

Given that you're likely getting some pushback of your own for running the article, I wanted to express how much I appreciated it. In working with evangelical churches on immigration issues—and based on discussions with legislators—I know that those most opposed to immigration are far more likely to complain than the majority of both white evangelicals and the American population as a whole who agree with a more balanced approach to immigration policy.

MATTHEW SOERENS
Wheaton, Illinois

Dismissed

In regards to "Orthodox Moves" [September], Metropolitan Jonah was not the

head of the Orthodox Church of America (OCA) long enough to have much of an impact. He was elected as the best candidate available at the time. But Met. Jonah had never been a hierarch and his actions in a unilateral mode with his own agenda did not work.

He was a former Episcopalian who had been well indoctrinated in Russian Orthodox practice while in Russia. As the head of a very small monastery, he matured in understanding an Orthodox monastic life, but as the head of a major Orthodox Church, he just wasn't ready. This action only proves that the OCA works in the manner in which *all* Orthodox churches should operate. That is, the Orthodox Church is conciliar. A head of an Orthodox church cannot act unilaterally imposing their authority on all.

DIO GENES
E-mail

Faith, Not Works

I cannot share the apparent position in "What's His Is Ours" [September] that salvation is "all of God and none of man." Surely we must consider Jesus' own gospel in comprehending salvation. Jesus said, "Repent and believe" (Mark

1:15). John the Baptist and Peter said the same thing.

Concerning faith, Jesus said to the woman who anointed his feet with perfume, "Your faith has saved you" (Luke 7:50). There does not appear to be anything "passive" in accomplishing salvation from Jesus' statements or encounters.

Does this challenge Paul? Frankly, when it comes to scriptural interpretation, I would rather attempt to construe Ephesians 2:8–9 consistently with what Jesus said repeatedly, rather than the other way around. And this can be done. What is by the grace of God is not that we have faith, but that it is faith that saves us instead of works. For works to save us, we could never sin (James 2:10). So God is willing to take our faith in place of perfect works—which would allow for boasting—by his grace.

THOMAS F. HARKINS JR.
Fort Worth, Texas

No Undue Influence

In the past decade, a number of organizations, foundations, churches, and individuals have aligned themselves with the World Evangelical Alliance (WEA), providing leadership and support. Contrary to the implication of "The Second Coming Christ Controversy" [September], our funding is so broadly based as to defy undue

TOP 3
What got the most comments in September's CT

40%
Meanwhile, Love the Sojourner
Katelyn Beaty and Skye Jethani

20%
The Village Green: Religion and Politics
Stephen Mansfield, Mollie Ziegler Hemingway, and Richard Mouw

17%
The Evangelical Jesus Prayer
CT Editorial

READERS' PICK
The most praised piece in September's CT



Meanwhile, Love the Sojourner
Katelyn Beaty and Skye Jethani

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

E-MAIL: cteditor@christianitytoday.com FAX: 630.260.0114
ADDRESS CHANGES, SUBSCRIPTIONS: ctfulfill@christianitytoday.com

influence of any person or group.

David Jang, founder of the Olivet University, is an honored member of the WEA's North American Council. As a body within WEA, the council was not unaware of the rumors alleged by the authors of the CT article. However, in making this appointment we trusted the wisdom and advice of our alliance in South Korea with respect to his character and theology.

From time to time, institutions find within their vision to support the calling of bodies such as the WEA. Some Olivet University graduates provide outstanding administrative and technical support. To besmirch them with a disingenuous assumption that they are under control by their former president or out of line with WEA's Statement of Faith is quite unfair.

GEOFF TUNNICLIFFE

Secretary General, World Evangelical Alliance
New York, New York

More Than a Prayer

Such a sentimental defense of the cherished Sinner's Prayer ["The Evangelical Jesus Prayer," September], appealing as it may be in simplicity and immediacy! But we shouldn't wonder that it often "fails to stick"—the Sinner's Prayer is normative neither of the New Testament conversion narratives nor of believers' practice throughout history. Ironical that in the same issue was an appeal to rediscover catechism ["Getting to Know Him"].

What about *sola fide*? Luther's noble appeal was a corrective to a corrupted gospel, but does it say all that needs to

be said? Grace is surely an incomparable and undeserved gift we accept by faith (Eph. 2:8–9), yet verse 5 points to one more critical factor: From dead in sin, to alive in Christ. And that is where we discover how critical it is to die to the old life and be raised to the new. Without baptism as expounded in Romans 6, "born again" is a featherweight phrase. In re-enacting his resurrection, we find our deepest connection to the Christ story, and clothe ourselves with Christ himself.

KEN HOUGEY

Concord, California

The Mormon Question

I am a long-time subscriber and really appreciate your magazine. But I must admit mild disappointment with September's The Village Green ["Is there anything wrong with voting for a Mormon for President?"]. The three views were all approaches to the same "no, it's not a problem" answer. I have been deeply contemplating this question, and am leaning toward not voting for Mitt Romney in large part because of his Mormon faith.

Furthermore, I think there are better "yes, it's a problem" answers than the featured writers hypothesized. I thought CT would help me think through this issue more than I already have and address some of my concerns. Some of it was helpful; I just wish I would have read about the other side as well.

DANIEL L. CHRISTENSEN

Salem, Oregon



compiled by Elissa Cooper

WORTH REPEATING

Things overheard at CT online.

"I do not look forward to 'farewell' tweets that I am sure are coming. Even if I agree with them."

Matt, predicting the response to evangelical progressive Brian McLaren performing his son's same-sex commitment ceremony.
CT Liveblog: "Brian McLaren Leads Commitment Ceremony at Son's Same-Sex Wedding," by Melissa Steffan

"This is Christianity at work—taking the gospel outside the four walls of the church to the streets and under the bridges."

Edwina Cowgill, praising comedian and TV personality Jeff Foxworthy.

"Jeff Foxworthy: 'You Know I'm an Idiot,'" interview by Mark Moring

"There are always two sides to any story; you can't rely on one."

Jason Lee, defending David Jang and his followers. A follow-up online article to the September article contains interviews with former Jang associates.

"The Second Coming Christ Controversy: More Leaders Speak Out," by Ted Olsen and Ken Smith

"Christ is Living Truth, not bound by any thought system."

Paul Schryba, on how political ideologies are not biblical. Dinesh D'Souza's documentary—criticized by some for its biased approach—on President Barack Obama's ideological heritage has been an unexpected hit at the box office.

CT Entertainment: "2016: Obama's America," by Brett McCracken

"Aloneness without Christ is loneliness indeed."

Mary Lou, discussing how being one's own best friend is realizing that Christ is the best friend we've sought all along.

Her.meneutics, "Why Friends Disappear When You Reach Midlife," by Michelle Van Loon

CULVER BLACK

Unfreezing the Middle East

Reconciliation must be at the heart of peacemaking.

The Middle East may explode at any time. Nearly every day brings mounting tensions that are felt from the border guard-house in the Holy Land to the White House in Washington." Israeli prime minister Benjamin Netanyahu might have spoken these words at the United Nations in September, when he warned the world about Iran's nuclear ambitions.

But that was not Netanyahu. Charles Ryrie, the late study Bible author, made this observation in *Christianity Today* in 1969. His comments have proven poignantly prescient.

In Syria, the Assad regime continues its brutal crackdown on democracy-seeking rebels. By some estimates, the death toll has exceeded 30,000 since the conflict began in March 2011. In Iran, 3,000 centrifuge machines are in continuous operation enriching uranium. Iran expects to add thousands of additional enrichment centrifuges, lending credence to Netanyahu's prediction that the Islamic state will have enough highly enriched uranium for a nuclear weapon by 2013. Throughout the region, Islamists have targeted Christians. In one recent episode in northern Sinai, nine families fled their homes after death threats and a violent attack.

There is a growing conviction that diplomacy, military intervention, regime change, free elections, foreign aid, trade accords, enhanced border security, and uncensored Internet access have not delivered lasting peace to this, the world's largest, longest-lasting hot zone.

Is there another way? Brian Cox, a California pastor and director of the Pacis Project in Faith Based Diplomacy, believes professional diplomats have all too often banished religion from the process of seeking peace. Cox said, "The basic paradigm is that religion is part of the problem."

But throughout the Middle East, there are effective, smaller ministries actively involved, not in negotiation per se, but in reconciliation.

There is Andrew White, the famed vicar of Baghdad's St. George's Church. His efforts have brought Sunni and Shia leaders into new conversation to resolve their differences non-violently. Another figure is Salim Munayer, director of Musalaha. Based in Jerusalem, this ministry of reconciliation takes Christians, Muslims, and Jews by camel on remote desert trips, where they encounter each other as persons, not stereotypes. There are other examples in Cairo, Beirut, and Iraqi Kurdistan.

These ministries fill a critical need at the grass-roots. But there are certain historic moments when an opportunity for forgiveness and reconciliation opens up on a grander scale. This is one of those times.

Last month, the new Libyan head of state, Mohammed el-Megarif, a Sunni Muslim, during his own UN address, said, "I stand before you today, before the entire world, to apologize for all the harm, all the crimes committed by that despot [Moammar Gadhafi] against so many innocents." We hope Megarif's apology will be more than rhetoric and will presage lasting reform, including full religious freedom.

Cox believes Christians worldwide should see that our biblical worldview has much in common with Islam when compared to the realpolitik at work in our State Department. Realpolitik, the pragmatic use of power by a state to protect its interests, is the leading diplomatic framework among professional diplomats.

Fortunately, at State there are also competent careerists who endorse the faith community's role. State-to-state diplomacy remains

vital. Cox said American policymakers would benefit from viewing religion as an asset for peacemaking. All too often, he said, policymakers sideline the faith community or bring them into the process very late.

The Pacis Project's faith-based reconciliation takes the gospel into the political realm. A central question: How do enemies problem solve together? He said, "Secular forms of reconciliation are unsuccessful

because transforming hostility into love is a supernatural thing. It's the grace of God working in people's lives whether they acknowledge Jesus or not. There's no secret sauce." Cox takes the long view that "God is unfreezing the Middle East."

For many American

Christians, this kind of thaw brings to mind prophecy about God's future purposes for Israel yet to be realized. In 1969, Ryrie also wrote, "The way out of the maze is to focus on people... a concern for people, more than for politics, or even prophecy."

This kind of focus on the needs of others globally is not necessarily in conflict with our government's need to defend itself from enemies, foreign and domestic. As people of faith we affirm that God's sovereignty is supreme, he is at work in peoples and nations, and the Holy Spirit can turn an otherwise hate-filled human heart toward forgiveness.

Since March 2011, 350,000 refugees of the Syrian conflict have fled into Jordan, Lebanon, Turkey, Iraq, and Armenia. In these nations, the local Christian church has played a critical role in providing care. This is more evidence of the work of the Spirit—something that the new Middle East desperately needs. ✚



Checkpoint: At the Bethlehem border, Israeli soldiers demand a boy's papers.

'Secular forms of reconciliation are unsuccessful because transforming hostility into love is a supernatural thing.' ~Brian Cox

**Future
Faith**

What is the biggest change evangelical seminaries need to make right now?

LIVE MISSIONALLY

Dan Kimball is on staff at Vintage Faith Church, professor at George Fox University, and author of several books, including *Adventures in Churchland: Finding Jesus in the Mess of Organized Religion*.

Theological seminaries are a vital resource to the global church. They will always be necessary. But these schools face a major challenge. For their future, there is a great need for the majority of faculty and decision-makers to accept more fully their crucial role as missionaries and trainers of missionaries.

Whether professors teach Greek, theology, or another topic, the question at hand for them is: How does teaching this class do more than teach students how best to study the Bible and preach about it?

If seminary professors could teach preaching and other skills more passionately, seminary students would more completely develop a passion for evangelism. The global church would also stand to benefit greatly. This kind of seminary graduate as a career pastor might help every faithful Christian have a heart that is broken for a neighbor or friend who doesn't know Jesus yet.

I am not at all suggesting that we lower the academic level of teaching or ignore scholarship. Keep that at a high level. But all seminary instruction is best viewed in light of and evaluated by how it fuels the hearts and minds of students to serve as missionaries in their world.

If seminary leaders place this mission at the forefront, it could become a guiding influence in their evaluation of everything taught and every decision made. The challenge for seminaries is to shift their identities from academic to missionary. This shift would over time cause seminaries to become missionary-training centers fully intertwined with the lives of local mission-minded churches.

I believe this will happen naturally when faculty are themselves living missional lives and are not isolated in an academic bubble. When seminary professors become more personally involved in the mission of evangelistic churches, there are many good outcomes for the church and its mission.

More seminaries have made enormous strides forward in changing their priorities. More seminaries and professors are passionate about people who do not know Jesus. The next step

is to make these professors and seminaries with a missional emphasis the norm rather than the exception in pastoral training.

If seminary leaders are not desperate to transform their schools into missionary-training centers for students who are themselves making new disciples, I wonder whether seminaries as we know them now will survive, because not enough Christians will want to be part of them. There is the reality of academic pressure and its legitimate concerns with, for example, tenure, scholarly inquiry, and peer review. But I don't think anyone would wish these academic aspects of seminary to overwhelm deep concern for non-Christians and involvement in the lives of non-Christians.

The evangelical seminary is surviving despite being buffeted by huge social change. Of course, it is worth repeating that change also creates opportunities. With a more missional ethos and culture, seminaries and their professors in greater numbers can show just how thrilling and contagious missional work can be.



AMP UP INNOVATION

Cheryl Sanders is professor of Christian ethics at Howard University and senior pastor of Third Street Church of God in Washington, D.C.

Evangelical seminaries can maximize the impact of theological education on the future of evangelical congregations by making education more practical, diverse, and accessible. There is a great need for innovation in education as a whole and, fortunately, more theological schools are moving in that direction with new programs. Ideally, an evangelical seminary graduate will have learned how to engage in the practice of ministry illumined by a careful study of Christian thought, practices, and biblical interpretation. A seminary is an institution of higher theological learning, a place where students enroll to become equipped to work professionally in ministry.

But much of what seminaries teach is not always comprehensible to the average churchgoer. Some students of mine have become so excited about something they learned in the classroom that they immediately share it in a sermon or Bible study at their church, then experience great disappointment that the people didn't "get it."

The trick, of course, is for professors to challenge their students to think about what these truths mean in specific and changing ministry contexts.

Diversity is another needy area at seminaries, and new learning technology can help. Few of today's seminaries (or churches for that matter) exemplify the ethnically diverse leadership of the church in Antioch, who commissioned Saul and Barnabas to take the good news of Jesus Christ to the Gentiles (Acts 13).

In keeping with the desirability of attracting a more diverse group of students, evangelical seminaries need to increase the accessibility of their educational programs. In the Church of God in Anderson, Indiana, our theological schools have made great inroads in developing online certificate and degree programs.

New hybrid degree programs are another part of the answer. At Howard University School of Divinity, we recently initiated a dual degree program that allows students with an interest in learning how to be administrators of faith-based institutions to earn both a Master of Divinity and a Master of Business Administration in four years. We are adding to our curriculum a growing number of hybrid courses that combine online and classroom approaches to learning and recently launched a project to study and promote promising practices in African American congregations.

These schools are not alone in innovation: Nearly 25 percent of schools connected with the Association of Theological Schools are

revising their curricula this fall. Evangelical seminaries can seize the moment by developing accessible, affordable options. By emphasizing diversity and making curricula more flexible and available to a broader range of students, seminaries will be well situated to deal with the diverse churches of America's future.

THINK LIKE ST. PATRICK

Winfield Bevins is founding pastor of Church of the Outer Banks and author of *Creed: Connect to the Basic Essentials of Historic Christian Faith*.

I believe in seminary education. I have two seminary degrees and both have helped me understand the original languages of the Bible, church history, and systematic theology. Who doesn't love to use words like *eschatology*, *hermeneutics*, and *pneumatology*?

These words represent important things. But what good is it if you know everything about theology and the Bible yet don't know about the one thing the resurrected Jesus called us to do: make disciples? I have seen a lot of people come out of seminary without learning how to disciple another person, much less how to start a church. And when nearly 80 percent of seminary graduates leave the ministry within five years of graduation, something surely needs to change in seminary education.

Seminaries could learn a few lessons from the past by looking to the ancient Celtic monastic communities that trained missionaries to reach the radically unchurched throughout the British Isles and beyond. Seminaries need more professors like Saint Patrick, the Irish bishop who worked for the conversion of thousands, ordained hundreds of clergy, and planted nearly 700 churches and monasteries throughout Ireland.

The missionary legacy of Saint Patrick continued long after his death. In the sixth and seventh centuries, monastic training centers like Iona and Lindisfarne trained monks to be scholars and missionaries. These monastic communities were not solely places for cloistered monks but discipleship training hubs that sent out hundreds of missionaries who helped convert the people of the British Isles.

A future model for seminaries would include a balanced faculty, comprising theologians, biblical scholars, and resident church planters who are actively partnering with key churches and ministry networks. Students would take courses in theology and biblical languages from scholars as well as courses in church planting, in which they would be required to help plant a church.

Currently, most seminary students are required to do an internship at an existing church. In this other model, students would be required to do their ministry internship at a new church plant, choosing from a variety of church plants in different cities around the nation.

Imagine what it would look like if seminary students with institutional support were required to go out together and plant churches in the most unreached parts of our nation. What if they were coached, mentored, and given a vision to make disciples, reach lost people, and plant churches? Maybe then our seminaries would produce more church planters to reach the radically unchurched of our nation for Christ.



AMANDA DUFFY



God Did It

But I don't know exactly how the world was created.

Recently, my 14-year-old son announced he was leaning toward attending a Christian university, which sounded good to me. But I was troubled by his reason: "I don't want to sit in some biology class in a secular school and be told I descended from apes."

I was surprised. Although I was a keen young-earth creationist as a teenager, my understanding has evolved (pun unavoidable) to the point where the notion of gradual creation over eons isn't a threat to my faith. "Have you considered the possibility that God may have used evolutionary processes in his creation of the world?" I asked.

"No! Mom! I believe the Bible!"

"Me too," I assured him. "But I think it's possible that Genesis 1 and 2 are more about the *who* of creation than the *how*."

Later that night, I read him something Billy Graham wrote in 1964:

I don't think that there's any conflict at all between science today and the Scriptures. I think . . . we've tried to make the Scriptures say things they weren't meant to say. . . . The Bible is not a book of science. The Bible is a book of Redemption, and of course I accept the Creation story. . . . I believe that God created man, and whether it came by an evolutionary process . . . makes no difference as to what man is and man's relationship to God.

"Maybe you're not a total heretic," said my son.

After we both exhaled some relieved laughter, I whispered, "I believe God created the world and holds it together. Just how he did that is up for debate, but whatever conclusions you come to about the earth's origins, God did it. Okay?"

I've since been able to explain that it wasn't science that changed my position on creation. I know there's consensus in the scientific

community regarding the age of the earth and the importance of genetic variation, but I also know there are many areas of contention. Besides, if I believed that the Bible truly asked me to reject the scientific consensus, it would be the end of the debate.

But it's actually been biblical scholarship that has convinced me that Genesis does not prescribe any particular scientific view.

A significant number of Hebrew scholars who affirm the authority of Scripture argue that the biblical creation accounts simply are not concerned with the science of cre-

ation at all, having been written long before the dawn of enlightenment empiricism.

These scholars affirm two important principles. First, although the Bible is written *for* us (and for all people in all times), it was not written *to* us. Thus, we must understand what any particular passage meant to its original audience before we can know what it means for us. Second, the Bible is not a book; it's a library containing books of many different dates and genres. That's why it's not inconsistent to read Genesis 1 and 2 as an (inspired) ancient Near Eastern cosmology that poetically declares Yahweh to be the Creator, while reading the Gospels as (inspired) first-century, biographical-historical eyewitness accounts of events.

In 2009, Answers in Genesis published *Already Gone*, in which they link a reported exodus of young people from the church to a variety of factors, including and especially doubts those kids have about the literal accuracy of Genesis. They conclude that it's

critical to affirm the "authority of Scripture" by teaching children that six-day creationism is the only faithful understanding.

Of course, there's a different way to interpret that data. If we've misread Genesis when we've taken it as a scientific account, and if it turns out God *has* used millions of years and evolutionary processes to make this world, then we've asked our children to believe

something untrue as part of accepting the gospel. Couldn't that lead them to leave the church, when the cognitive dissonance between the empirical data and what we're

asking them to believe becomes too great?

Granted, allowing the possibility of evolutionary creation is fraught with difficulty. It requires a hermeneutic more nuanced than reading every genre of the Bible as a postenlightenment textbook. It demands a careful delineation between the theory of evolution (which describes a process) and a philosophy of naturalism (which assumes that the process is all there is). And it brings up all sorts of new issues of theodicy.

But there's no point in hiding these difficulties from our children. The world—and our understanding of God's ways within it—has always been full of mystery and challenge. Our task is to raise up believers willing to affirm the authority of the Bible in all its fascinating and culturally situated complexity. We need kids who are unafraid to ask the sorts of tough and exciting theological, philosophical, and scientific questions you can only ask when you know that, however this world came to be, God did it. 



It wasn't science that changed my position on creation, but biblical scholarship that convinced me that Genesis does not prescribe any particular scientific view.



TO TAKE ADVANTAGE OF OUR SPECIAL DISCOUNT OFFER ONLINE OR BY PHONE,
PLEASE USE PROMOTION CODE **375742CT**. OFFER EXPIRES DECEMBER 23, 2012.

Compare prices and you'll see—Christianbook.com delivers the best value.
Our huge selection of Christian books, Bibles, music and gifts is always up to 50% or more
off the retail price. Simply because we are committed to the Christian community.
We are champions of your values. We are you.



TERMS AND CONDITIONS: Free offer is limited to standard shipping within the continental U.S. This offer can be used only once per customer.
This coupon is not redeemable for cash and cannot be used on orders already placed, including backorders. Coupon cannot be combined with any other offer.



Sacrilege Is Real

A society that forgets that is in trouble.

In February, Pussy Riot, an all-female Russian punk band, entered Christ the Savior Cathedral, the largest Orthodox church in Moscow. They disrupted the service and staged a mock “punk prayer.” “Virgin Mary, Mother of God, put Putin away,” they sang, adding, “Virgin Mary, Mother of God, become a feminist, become a feminist, become a feminist.” They were arrested, tried, and found guilty of “hooliganism motivated by religious hatred.” In August, they were sentenced to two years in prison.

Not since Aleksandr Solzhenitsyn was sent to Siberia has the West paid so much attention to anything on the Russian cultural scene. Pussy Riot has been extolled as champions of conscience and free expression in the tradition of Joan of Arc and Martin Luther. Support for the band has ranged from secular media elites and aging artists like Madonna and Paul McCartney to the U.S. State Department. Why did this punk prank become a catalyst for international protest?

First, those who believe in democratic reform within the former Soviet Union find little to cheer in the increasingly brutal government of Vladimir Putin. Second, the cozy ties between Putin’s state and the Russian Orthodox Church hamstringing the church. With all due respect for the Eastern tradition for church-state relations, the Russian Orthodox Church will not become a real voice in civil society until it disentangles itself from state power. Finally, there is the legitimacy of dissent itself. Yet something else is at stake that ought to concern followers of Jesus, something violated by Pussy Riot’s antics and almost ignored by their cheerleaders in the West: the sanctity of sacred space.

Orthodox writer Frederica Mathewes-Green explains why so many Orthodox Christians saw the punk band’s stunt as sacrilege and not just protest. For many low-church evangelicals, worship in an auditorium or

barn is just as good, maybe better, than in a cathedral. Jesus’ statement that “where two or three are gathered together in my name, there am I in the midst of them” (KJV) makes every place of worship the Holy of Holies.

But the Orthodox see the iconostasis and the altar, before which the punk band performed, as a consecrated place of divine



Pussy Riot supporters plead for mercy.

encounter. The band didn’t just show disrespect for Jesus and his mother, which ought to concern Christians everywhere. Their performance was also an act of religious aggression against believers who had come to pray in a place of sanctuary. As Article 18 of the Universal Declaration of Human Rights puts it, “Everyone has the right . . . to manifest his religion or belief in teaching, practice, worship, and observance.”

Pussy Riot’s disruption was even more unconscionable because of the particular church in which it took place. Christ the Savior Cathedral holds a storied place in Russian history. Built to celebrate Napoleon’s retreat from Moscow in 1812, the cathedral was finally dedicated in 1883. During Joseph Stalin’s bloody suppression of the Orthodox Church, the cathedral and its beautiful icons were deliberately destroyed. The Communist worldview had no place for images of Jesus,

his mother, and the saints. When plans to erect a giant statue of Vladimir Lenin at the site failed, the lot was abandoned, and later, during the Khrushchev era, became a swimming pool. In the 1990s, however, the people of Moscow raised funds to rebuild the cathedral, which was consecrated in 2000.

In part, this explains the deep devotion felt for this sacred place and the gravity of the offense. The concept of sanctuary embedded in Western law means that sacred space should be protected space. In 1978, the Illinois Supreme Court allowed neo-Nazis to march openly through the streets of Skokie, Illinois, but it did not grant permission for them to shout anti-Semitic slurs in the local synagogue. Nor should anti-Muslim fanatics be permitted to derogate the Qu’ran within a mosque. Jesus drove the moneychangers out of the temple but he did not cast aspersions on his mother nor defame his heavenly Father.

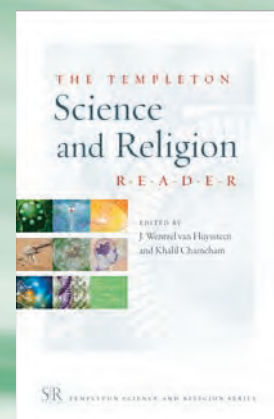
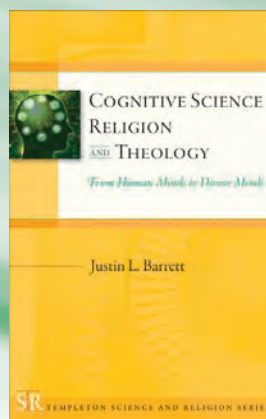
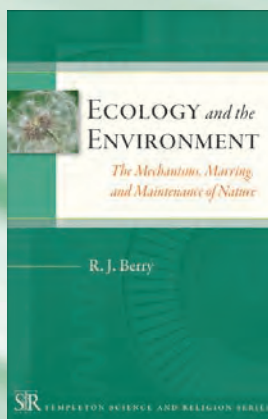
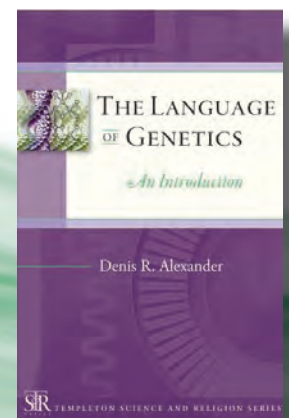
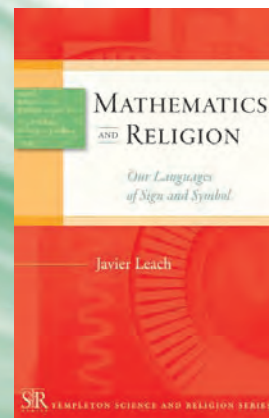
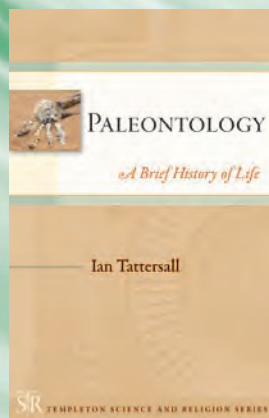
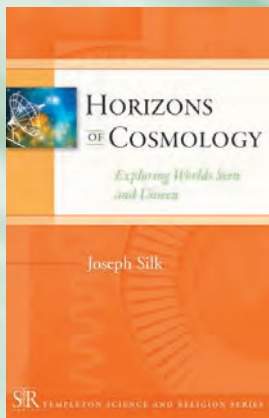
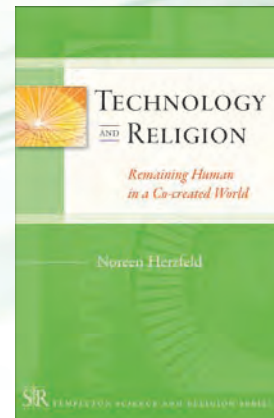
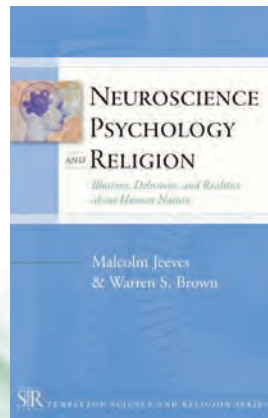
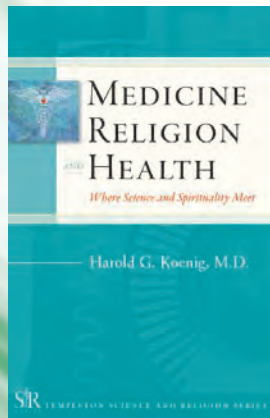
Nearly everyone agrees with Russian prime minister Dmitry Medvedev that Pussy Riot’s punishment does not fit their crime. Surely there is a place for leniency in this story. But what the punkers did, and where and how they did it, should not be celebrated—or overlooked. Mathewes-Green has suggested that community service might be appropriate for the offenders. Perhaps they should collect the stories of Orthodox believers who survived the labor and prison camps of the Soviet era, or perhaps they should be required to sit contemplatively for 10 hours before the icon of the sorrowful, weeping mother of Jesus. If sacrilege no longer has any meaning in a culture, neither will sanctuary. And soon the sacred square will become as “naked” as the public square, and that will be to the detriment of both.

The concept of sanctuary embedded in Western law means that sacred space should be protected space.



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



THEY DON'T HAVE TO **LEAVE** THEIR FAITH **AT HOME**

As a parent, you may believe that in public education the “separation of church and state” prohibits your child from freely living out the Christian values you’ve worked so hard to instill. But your child has more freedom to express their faith on campus than you, or *they*, realize.

Get the facts...download your **FREE** copy of our *Student Rights Handbook*.

AllianceDefendingFreedom.org/education



BOOKS, MOVIES, MUSIC, AND THE ARTS

CT Review



Removing Our Blinders

How to see through different cultural lenses to better understand the Bible. By Christopher Hall

The cover of *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible*

(InterVarsity) ★★★★★ is striking.

Authors E. Randolph Richards (dean of the School of Christian Ministry at Palm Beach Atlantic University) and Brandon J. O'Brien (an editor at large for *Leadership Journal*) have us look at a white, male face, gazing outward from behind a printed page, eyes covered by blue-tinted glasses. The message is clear, as is the overarching message of the book: North American evangelicals “read” the Bible—and

the world—through Western eyes. This insight is now commonplace in discussions about biblical interpretation in popular and academic circles, as Richards and O'Brien readily admit.

Indeed, all human beings come to the Bible with cultural “habits,” deeply ingrained patterns of interpreting the world that inevitably shape—and sometimes warp—our interpretation and understanding of Scripture.

Richards and O'Brien want to help Western readers recognize more fully how the eyeglasses

through which we view and interpret everything in our environment—Western culture—often influence our understanding of specific biblical texts and themes. To read Scripture well, we must read ourselves and our culture well. Picture an iceberg looming in the distance as a metaphor for our worldview, a key illustration Richards and O'Brien employ throughout their book. How much of an iceberg do we actually see? Well, as the captain of the *Titanic* sadly experienced, very little. The tip pokes up through the water, announcing its presence to all with eyes to see, but the iceberg's immensity lurks undetected in the depths. Similarly, our perceptions of our own culture's patterns and pressures—“what we wear, eat, say and consciously believe”—is only the tip of the iceberg. “The majority” of our cultural patterns lurk “below the surface, out of plain sight, beyond our conscious awareness.”

ME-CENTERED APPROACH

Richards and O'Brien help us to understand the cultural dynamics Western Christians experience and manifest as they read the Bible. Clearly, our experiences shape our reading of the Bible; we are all wearing tinted glasses, lenses that help us to see some things very clearly but distort our vision elsewhere. Think, for instance, of the parable of the Prodigal Son. When 100 North American students were asked to read the parable and retell it, only six mentioned the famine the prodigal experiences away from home. In a word, American readers tend to

be “famine-forgetters,” perhaps because most Americans simply have not experienced terrible famine. Compare the response of 50 Russian readers to the very same parable: 42 out of 50 mentioned the famine. Why? The cultural history of famine in World War II has deeply embedded itself in the Russian consciousness, and



this cultural lens influences what Russian Christians see in a biblical text.

Or consider an additional example: How often have you sat in a Bible study, looked at a passage with other group members, and then had the leader of the group ask, “What does the passage mean to you?” A minute or two passes in silence; slowly individuals begin to respond: “To me this passage is saying” this, or “to me this passage means” that.

Of course, to ask what a passage means is praiseworthy. But to make the individual Christian the starting point for interpretation and the center of a text’s meaning—the Western pattern—is problematic. Richards and O’Brien point to at least two immediate dangers.

First, if I make myself the center in my search for meaning in the Bible, I will naturally mine the Scripture for passages that I sense are immediately relevant to my life, and ignore swaths of texts where I don’t discern immediate applicability. “This,” the authors say, “leaves us basing our Christian life on less than the full counsel of God.”

Second, and perhaps more seriously, a me-centered approach to the Bible confuses

Clearly, our experiences shape our reading of the Bible; we are all wearing tinted glasses, lenses that help us to see some things very clearly but distort our vision elsewhere.

application with meaning. Simply put, I am not the focus of the Bible’s meaning; Christ is. Yes, as God’s image-bearers, we play an important role in the Bible’s story. Christ has come to save us, and much of the Bible’s story explains the wonder of how he has done just that. But if the first question I ask of a biblical text is how I can apply that text to my life, I leapfrog over meaning to applicability. I place myself at the center of the universe, a tendency especially prevalent among American Christians.

Richards and O’Brien believe this self-centered perspective leads us “to believe that we (meaning I) have a privileged status in God’s salvation history. I may not be sure what God’s plans are, but I am confident that at the center will be me. We read a verse and say this verse is about me or my country or my

time in history.” Thankfully, non-Western Christians can help us see that the Bible is not simply about me; it’s about Jesus, and it’s about us.

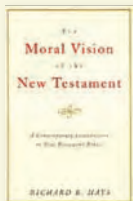
AVOIDING ICEBERGS

Misreading Scripture with Western Eyes does not argue that non-Western interpretations are necessarily superior to Western ones. Asian readers are just as apt to misread the Bible as North Americans, as are Africans, Europeans, South Americans, and Australians. Sin’s distorting effect skews the vision of all cultures. All human beings view the Bible through cracked, blurred lenses that blind us to biblical meanings, challenges, and beauty that God longs for us to understand and embrace.

Since we inevitably come to the Bible

MY TOP 5 BOOKS ON HOMOSEXUALITY

By Wesley Hill, author of *Washed and Waiting* (Zondervan, 2010)



THE MORAL VISION OF THE NEW TESTAMENT

A Contemporary Introduction to New Testament Ethics

RICHARD B. HAYS (HARPERONE)
With compassion, sensitivity, and scholarly depth, Hays makes the strongest exegetical case I’m aware of that the weight of the biblical witness is against same-sex sexual partnerships.



CREATION AND COVENANT

The Significance of Sexual Difference in the Moral Theology of Marriage

CHRISTOPHER CHENAULT ROBERTS (T&T CLARK)

“God made us as male and female,” says Roberts, and “living in ways which testify to that is what shall ultimately make us free.” If I could recommend only one book for exploring Christianity’s sexual ethics, it would be this one.

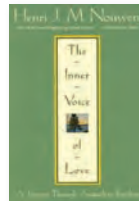


SEXUAL AUTHENTICITY

An Intimate Reflection on Homosexuality and Catholicism

MELINDA SELMYS (OUR SUNDAY VISITOR)

Selmys tells the story of breaking off a seven-year lesbian relationship and becoming Catholic. It was beauty—or, as she puts it, “Beauty”—that drew her to Christ. “It is for this,” she writes, “that I gave up homosexuality.”



THE INNER VOICE OF LOVE

A Journey Through Anguish to Freedom

HENRI J. M. NOUWEN (IMAGE)

Say you’re celibate. Say you fall deeply in love with your dearest friend—only to watch that friend walk away. It’s a familiar story to many celibate gay Christians. Nouwen writes about the aftermath, about how you journey on with God.



THE FRIEND

ALAN BRAY

(UNIVERSITY OF CHICAGO PRESS)

Bray is a historian, and this is his chronicle of non-erotic, same-sex friendships in England from about the year 1000 on through the 19th century. Here are inspiration and instruction for us who want to cultivate chaste same-sex friendships today.

loaded with cultural presuppositions about the nature of reality—some very helpful, some not so helpful—is reading the Bible well a pipedream? Not at all. The remedy for the dangers posed by cultural blinders, the radar we can employ to detect hidden icebergs in our worldview, is the church itself. As we acknowledge humbly our need for the mentoring and guidance of all members of Christ's body—the church past and present—our understanding of the Scripture will expand like a balloon, filled with the breath of the Holy Spirit. The exegetical and theological insights of different members of Christ's church—sprinkled throughout the world's cultures and histories like so many stars—provide the illumination we need to read and understand the Scripture.

Our eyesight brightens and clarifies as we listen to one another—to past believers who have journeyed with Christ before us, and to present-day believers who initially seem so different from us. As we embrace the wisdom of the Holy Spirit in the church's journey through time and humbly receive the Spirit's enlivening of Christ's body around the world, our ability to read the Bible well significantly increases. Richards and O'Brien rightly encourage us, then, to read the Bible as a “global community.” By doing so, we can “open the chamber and allow new voices in.” And by consciously expanding the circle of our conversation partners, we strengthen each other where we tend to be weak, shortsighted, stunted, or blind.

Christ continues to speak to all Christians and all cultures through the Bible—a text that always points to Jesus himself. We can't stop being North American or Asian, African or South American; our cultural identity and language, though warped by sin, is a gift from God. What we can do, though, is increase our awareness of the cultural and historical settings in which God has graciously and providentially placed us. And we can better appreciate—through immersion in the global Christian family and through books like *Misreading Scripture*—how these settings help and hinder our understanding of the Bible. ☩

Christopher Hall is chancellor of Eastern University, dean of Palmer Theological Seminary, and the author of several books.

The Need for Creeds

It's more than merely helpful to set down the church's core convictions in words. By Fred Sanders

Your church has a need for a creed. In *The Creedal Imperative* (Crossway) ★★★★★, Westminster Theological Seminary's Carl R. Trueman presses the case that “creeds and confessions are vital to the present and future well-being of the church.”

It's not just that a creed (a public, established statement of a church's most important beliefs) is a useful tool for teaching doctrine, holding leaders accountable, defining the boundaries of church membership or cooperation among churches, and telling the world what a church stands for. Creeds do all that. But this book is not about the handy helpfulness of creeds; it's about the *creedal imperative*. A church that obeys the Bible should follow the injunction of the apostle Paul's pastoral epistles to Timothy, and resolve to guard “a form of sound words transmitted by eldership . . . ensuring good management of the household of God.”

Trueman builds up this biblical case for creeds, layers over it the historical case from both the patristic church and confessional Protestantism, and puts the burden of proof on what he calls the “‘No Creed but the Bible!’ brigade.” Given this biblical and historical trajectory of churches using creeds, “the question is not so much ‘Should we use them?’ as ‘Why would we not use them?’”

Trueman acknowledges that there is a case to be made against creedalism, but he thinks that case is spurious because it is entirely cultural: The spirit of our age ignores history, distrusts institutions, values emotions more than words, and hankers after novelty. For moderns, the loftiest goal is to be authentic, to speak spontaneously from the heart, giving voice to unique insights from our own points of view. For this mindset, the idea of reciting a set of ancient words in public agreement with a group is, if the word be allowed, *anathema*.

As a result, anti-creedal evangelicalism is, ironically, “not countercultural, but culturally enslaved.” Trueman is passionate and eloquent

about how creeds enable churches to dig in their heels and stand with the great tradition, pushing against the modern temperament.

One of Trueman's most deft arguments is that every Christian and every church already has a creed in the sense that they all “think the Bible means something and that its teaching can be summarized” in different words.

He continues, “The only difference is whether one writes the confession down, so that others may scrutinize it and judge whether its teaching is consistent with Scripture, or whether one refuses to do so, in which case one's beliefs are essentially identified with the teaching of Scripture and placed above such scrutiny.”

It is the anti-creedalists, in other words, who trump the Bible with an unassailable (because unstated) tradition.

Ironies like this are delicious to the already persuaded, but they are unlikely to change minds. Trueman almost always avoids what he calls the “rather distasteful, not to mention sinful, tendency among many confessional writers to look down with scorn and derision on those who are not confessional.” But he does lecture from a rather high seat, and at times he makes it clear that all God's ways tend toward a good Presbyterian church.

But what about evangelicals not already convinced by confessionalism? Perhaps, for them, the most helpful parts of *The Creedal Imperative* will be the section on the biblical foundations of creedalism and the delightful chapter on “confession as praise.” Trueman's fine book may actually give them a glimpse of the high helpfulness, if not the necessity, of creeds. ☩

Fred Sanders is associate professor of theology at Biola University's Torrey Honors Institute, and the author of *The Deep Things of God: How the Trinity Changes Everything* (Crossway).



Love Never Ends

from **THE COLLECTED SERMONS OF DIETRICH BONHOEFFER**

EDITED BY ISABEL BEST (FORTRESS PRESS, 240 PAGES)

There will be just one thing in the end, and that is the love that was in our thoughts, worries, wishes, and hopes. Everything else ends and passes away—everything we did not think, and long for, out of love. All thoughts, all knowledge, all talk that has not love comes to an end—*only love never ends*.

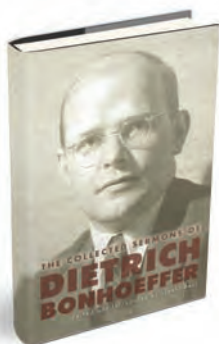
Now if we are aware that something will come to an end, then it is probably not even worth starting. Life is too short and too serious for us to have time to waste, to spend on things that will only come to an end. Now and then we realize this for ourselves with shattering clarity. On New Year's or on our birthday, when we look back at what we have done during the past year or in the period of our lives just past, we are sometimes horrified to see that we have done nothing of lasting value. All our worries and efforts, all the things we have thought and said, have long since died away to nothing. Nothing is left—except perhaps an act of love, a loving thought, a hope for someone else, which may have occurred almost by chance, perhaps without our even being aware of it.

Where this is leading is clear: everything, all our knowledge, insight, thinking, and talking should in the end move toward and turn into love. For only what we think because of love, and in love, will remain, will never end.

Why must everything else come to an end, and why does only love never end? Because only in love does a person let go of himself or herself and give up his or her will, for the other person's benefit. Because love alone comes not from my own self but from another self, from God's self. Because it is through love alone that God acts through us—whereas in everything else it is we ourselves who are at work; it is our thoughts, our speaking, our knowledge—but it is God's love. And what is ours comes to an end, all of it—but what is of God remains. Because love is God's very self and God's will; that is why it never ends, it never doubts, it stays its course. . . . It goes out to enemies as well as to friends, and it never abandons anyone, even when it is abandoned by everyone. Love follows after its beloved

through guilt and disgrace and loneliness, all of which are no part of it; it is simply there and never ends. And it blesses every place it enters. Everywhere it goes, it finds imperfection and bears witness to perfection.

From *The Collected Sermons of Dietrich Bonhoeffer*, edited by Isabel Best. © 2012 Fortress Press, admin. Augsburg Fortress. Reproduced by permission of the publisher. All rights reserved.



THE DIVINE VOICE

Christian Proclamation and the Theology of Sound

STEPHEN H. WEBB (WIPF & STOCK)



What's the most grievously overlooked work of theology from the last decade? One candidate is this book by Stephen H. Webb (one of my 2004 end-of-the-year favorites). Since then, the field now

known as "Sound Studies" has exploded, but first-rate theological entries are still in short supply. Three loud cheers to Wipf & Stock for putting *The Divine Voice* back into circulation. "Sound is invisible and thus it can penetrate walls and barge unannounced through closed doors. It is this invisibility that makes sound so convenient for thinking about our relationship to God."

SO BRILLIANTLY CLEVER

Parker, Hulme @ the Murder That Shocked the World

PETER GRAHAM (AWA PRESS)



In 1954, two girls in New Zealand (aged 15 and 16) murdered one girl's mother, beating her to death. Peter Jackson's 1994 film *Heavenly Creatures* provoked journalists to try and track down the perpetrators

40 years after the event. One of the two, having served her sentence, had left New Zealand and taken a new identity as Anne Perry, becoming an internationally successful writer of historical crime fiction. Peter Graham, a lawyer, has written a compulsively readable and morally probing account of the case and its aftermath.

AMERICAN SCIENCE FICTION

Nine Classic Novels of the 1950s

EDITED BY GARY K. WOLFE (LIBRARY OF AMERICA)



This handsome two-volume set (a Christmas gift idea?) includes work by Alfred Bester, James Blish, Leigh Brackett, Algis Budrys, Robert A. Heinlein, Fritz Leiber, Richard Matheson, and Theodore Sturgeon. While

providing many hours of good reading for old-timers and newcomers alike, these novels cast a cold light on received opinion about "the Fifties."

True Shepherds

World War II chaplains watched over their flocks in the midst of great danger. Interview by Lisa Velthouse

Lyle W. Dorsett's many books tell the stories of heroes of the Christian faith—men like D. L. Moody, Billy Sunday, and A. W. Tozer. In his latest book, **Serving God and Country: U.S. Military Chaplains in World War II** (Berkeley), the Billy Graham Professor of Evangelism at Beeson Divinity School tells the stories of men who, if less famous, were no less heroic. Author and military wife Lisa Velthouse spoke with Dorsett about the Protestant ministers, Catholic priests, and Jewish rabbis who braved the battlefield to care for souls.

What sparked your interest in World War II chaplains?

I'm a historian by training, and I've always had an interest in World War II—it absolutely fascinates me. In my early adulthood I was an agnostic living in a secular academic world, and then in midlife I became a convert to the Christian faith. Gradually my interest in the faith began to coincide with my interest in World War II, and I started wanting to know more about chaplains. We don't know much about them.

Over the years, I began to interview chaplains. I also interviewed a lot of soldiers, sailors, and Marines who had served in World War II. Much of my material comes from them.

Why is it important to look back on this period in history?

World War II chaplains made sacrifices in great numbers—next to the Army Air Corps, more chaplains were killed in World War II per capita than any other military group. That blew my mind when I found it. That shocked me.

Shortly after the war, General [Alexander] Vandegrift, who had become Commandant of the Marine Corps, praised the

chaplains' work. He was a brilliant commander, a no-nonsense fighting man, and he did not romanticize or overly generalize about anything. I'm quoting him: "The ministrations you have carried to our fighting men have been an epic of spiritual heroism. Never at any time, to my knowledge, have our men lacked for religious care and guidance. You have gone wherever they have gone. To millions of American boys, you have been 'A friend that sticketh closer than a brother.' In this war, they turned to you constantly. You were more than conductors of devotional services. You were helpers, advisers, listeners and comforters."

INTERVIEW

Did anything in your research surprise you?

Certainly the courage of so many chaplains. It's not that I think they would've been less courageous than other people. I just was astounded by the unusual dedication and heroism, to be with these men in the areas of greatest danger. As I would read memoirs or hear testimonies of men who fought, I realized these chaplains became true shepherds like Jesus. Not just some teaching leader, but a true shepherd who saw these men as their flock and wanted to be with them.

There's a story of a Catholic priest at the Battle of the Bulge who was charging right into the Ardennes, into the forest. I interviewed a man who was a young officer at the time, coming off the front briefly to have a leg wound bandaged. He saw this priest

crouched but running full speed towards the heavy fighting. And the officer said, "Chappie, what in the world do you think you're doing? People up there are dying by the scores!" The chaplain said, "That's precisely why I need to be there." And he just kept going. Catholic, Protestant, and Jewish chaplains, there was no difference. It

was an amazing group of men.

I was also surprised at how much chaplains did to encourage families at home, to say, *Hey, we're caring about the spiritual life of your son or your husband.* And a lot of these chaplains went to great lengths. They'd have postcards printed up with blanks to fill in. Among my uncle's belongings was a postcard that went to my aunt, saying, "Your husband, Jack Dorsett, has been a faithful attendee at our chapel services." Or a Catholic priest might say, "Your son is faithfully receiving Communion." On the other hand, I found a letter that one chaplain wrote to a woman, saying, "Your husband has no excuse not to come to Mass. He never does, and, you know, you ought to do what you can to encourage him. This is a disgrace."

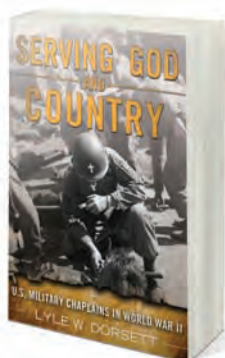
How did chaplains contribute to the breakdown of racial and religious barriers?

The American armed forces were not desegregated until after World War II, but prior to that, there was de facto desegregation in certain areas. For instance, already in early 1942, the Army had both black and white chaplain candidates in chaplain school together. In combat, you had white chaplains serving black troops and black chaplains ministering to white troops. They were all in the middle of a life-and-death struggle, and the walls of prejudice began to go down.

I read accounts of, say, a Jewish chaplain who, until Chaplain Corps, had never had social contact with a Catholic priest or a Protestant minister! And vice versa. A Catholic priest would write in his memoir, *Having to share a room with a Jewish man and a Protestant man broke down barriers that we never would've broken down.*

Why do you encourage readers to consider becoming chaplains?

I teach in a divinity school, and I have a lot of friends who are active-duty military. And the more I talk to those friends, the more I learn how few chaplains there are, or how few are truly orthodox, biblically-grounded evangelical Christians. I keep hearing people say, "We can't find a chaplain!" This is a national need, and it's every bit as important as having another good artillery commander or another good rifleman.



Mad Scientist Meets God

Fringe shows what might happen when the Lord's in the lab. By Todd Hertz

God is science. If you're a man of science, then [science] is the only faith we need."

Since a character uttered those words three seasons ago on *Fringe* ★★★★★, now in its final season on Fox (Fridays, 9/8c), the crime show has crafted an engrossing and personal rebuttal of that declaration.

Last season's finale—which one critic called the show's "ultimate statement on scientific hubris"—made it clear that *Fringe*'s main arc was always about the motivations and consequences of playing God. As the series ends, it will be remembered as perhaps the most captivating and nuanced exploration of science and faith ever shown on television.

Co-creator J. J. Abrams (*Alias*, *Lost*) conceived *Fringe* as a marriage between mythology-heavy but ratings-light serials (the kind you have to watch every week to keep up) and Nielsen-juggernaut crime procedurals (the kind you can jump in at any time and still "get" it). *Fringe* had decent ratings the first year, but as the show moved from cleanly-resolved crime-of-the-week episodes into deeper, serialized mythology, the ratings began to slip. Fox kept *Fringe* on the air thanks



John Noble as Walter Bishop.

to critical praise, a cult following, and hopes of reaching the traditional threshold of 100 episodes for syndication—thus earning back some of its lost money. (The finale will be episode number 100.)

The show follows a federal task force called the Fringe Division, which investigates crimes committed by "mad scientists" who cross moral lines by abusing peripheral sciences like nanotechnology, parallel universes, and psychokinesis. FBI agent Olivia Dunham (Anna Torv) leads the team, and is assisted by eccentric scientific genius Walter Bishop (John Noble) and his jack-of-all-trades son, Peter (Joshua Jackson).

Unlike a typical crime show, *Fringe*'s bad guys aren't generally itching to get rich or take

over the world. Instead, the villains are a parade of broken people trying to control things that humans normally can't—in essence, trying to play God. A clear message: the use (or misuse) of any gift or ability begins in the heart, with all of its motives and emotions—pure or otherwise.

At the center of it all is Bishop, a reformed mad scientist with a conscience—and a poignant foil to each week's baddie. Humbled, broken, and seeking forgiveness for a long-ago trespass, Bishop now uses his mind for good. But 20 years ago, he was arrogant, convinced that anything the human race could achieve *should* be achieved. He believed his intellect made him a god; morals had nothing to do with science. When wrecked by terrible tragedy, Bishop used his knowledge of parallel universes to commit a heart-wrenchingly awful act—and it changed him. "Before [that], I had never believed in God," he later revealed. "But it occurred to me . . . that my actions had betrayed him."

Eventually, Bishop swings from hating God for letting bad things happen to desiring his forgiveness, pledging to never violate his will again. Today's Bishop, then, is defined by a self-imposed penance—and a startling twist on Jesus' metaphor of plucking out your eye if it causes you to sin.

Bishop's journey came full circle last season when a former lab mate—out of personal pain and spite for God—brought to fruition unthinkable ideas spewed by the old Bishop. "I grew cancer," said the former colleague. "And [if] God made us in his image—if we are capable of being gods—then it is our destiny to do so."

The man wasn't merely playing God; he believed he was God. Such is the man that Bishop—who once believed that science was "the only faith we need"—*might* have become. But, as *Fringe* shows, Bishop learns the fallacy of such thinking, discovering the necessity of faith—in loved ones, in self, and in a creator.

Todd Hertz reviews media for *Christianity Today.com* and *ThinkChristian.net*.

LIANE HENTSCHER / FOX

Episcopalians and the Gay Debate

What begins as a biographical profile of Gene Robinson, widely considered the first openly gay bishop in Christendom, gradually morphs into a broader examination of a denomination in conflict as representatives of the Episcopal Church prepare to vote on the consecration of gays and lesbians as well as whether or not to bless same-sex unions in states where they are legal.

An admittedly biased film, *Love Free or Die* ★★★★★, airing October 29 on PBS, does a better job than many hot-button documentaries at resisting the urge to demonize those who disagree with its subject's or director's point of view. A range of positions on either side of the debate is presented, and when the vote is concluded there is somber prayer and reflection rather than triumphal cheering.

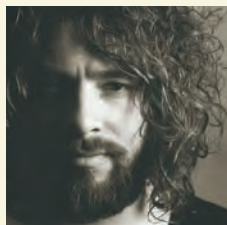
The film's most indelible scene is not one of Robinson but of a female delegate brought to tears by her inability to reconcile what her heart and her head tell her is the right thing to do.

Kenneth R. Morefield, a CT film critic, is an associate professor of English at Campbell University.



TWO MINUTES WITH...

Gabriel Wilson



When Gabriel Wilson's paternal grandfather, a man he'd never known, died two years ago, the singer-songwriter went to the funeral and discovered a family

legacy he knew nothing about. The late Cornelius McGuire had been a musician and pastor. One of his sons, Dony McGuire, had married Reba Rambo, daughter of Buck and Dottie Rambo—and the four of them had gone on to become gospel legends. It sent Wilson on a personal and artistic journey of discovery, delving into the relationship with his estranged father (his parents divorced when Wilson was two years old). The result is *The McGuire Side*, a story-filled album exploring that family history. Robert Ham talked to Wilson about the project.

What was this journey like?

It was difficult yet it happened very naturally. Going to my grandfather's funeral, and witnessing his legacy being talked about, I saw parts of myself in these people—the music and creativity and passion for ministry. I'm a McGuire. I just started processing [that] through journaling and songwriting.

Have your parents heard the album?

I played it for my father, and told him the story behind each song. I cried with him a lot. He said it brought up a lot of memories and feelings, but it brought us even closer. With my mom, I didn't want to write anything that would pull at things that have been forgiven and forgotten. I wanted to honor everyone. At the end of the day, both of them were pretty excited about it.

You were in mainstream rock before moving to Christian music. What was that transition like?

It was difficult initially because I was scared to give myself to the music ministry. My ego had to die. Indie rock is about creating art for art's sake. Doing ministry with music is a balance of making great art but also serving people. It was a really good life lesson to learn because I was a selfish young man.



Gravity and Candor

Mallonee's 50th an alt-country gem. By Ron Augustine



Amber Waves ★★★★★ (Cowboy Angel Music) is Bill Mallonee's 50th album (including his time with Vigilantes of Love), but despite the milestone release, he isn't making a big deal out of it—typical for the grizzled veteran. Here, Mallonee continues to do what he does best. The lyrics are unpretentious and light on metaphors. His voice enunciates every syllable confidently. It's the sort of music an alt-country artist nearing 60 should make. Mallonee doesn't need to reinvent the wheel that has kept him spinning down the right path for so many years.

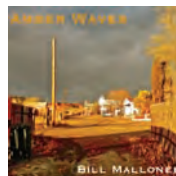
Mallonee has always avoided clichés, exploring life's questions via idiosyncratic songwriting. On album closer “Into God Knows What,” he faces his own mortality: “I read the book, and I heard the angels sing / Heard a few sermons, on the road from A to B . . . / Let me go down easy when the box gets shut / Let me go down easy into God knows what.” Mallonee's ambiguity—“into God knows what”—is curious. Is he saying he doesn't know? Or that since God knows, he rests in that assurance? Given the context—other lyrics mention “stealing the sting out of the

grave” and that what comes next is “a cure for what ills”—and given that he croons softly and hopefully over a gentle guitar, it seems more a song of hope than one of dread.

The folk rock revival of the '00s has likely seen its peak with the success of artists like Mumford & Sons and the Avett Brothers, but Mallonee's folksy distinctives were always outside of that bubble. He is less a part of pop tradition, and more a troubadour of visceral songwriting in the vein of Nick Drake, Daniel Johnston, or Tom Waits.

On *Amber Waves*, Mallonee's relationship with God is presented with gravity and simple candor. Overspiritualizing doesn't seem possible for him, as his most biblically resonant song's chorus rumbles,

“They say the Savior had nowhere to lay his head, and pretty soon neither shall we / One thing about faith you can be sure: It all comes soaked in gasoline.” For addressing complex religious beliefs through simple songs, Mallonee continues to deserve high praise for pulling it off yet again—incredibly, for the 50th time. ✚



Ron Augustine is a Moody Bible alum, disc jockey, and music journalist from Chicago.

BOOKS

►AMPLIFYING OUR WITNESS

Giving Voice to Adolescents with Developmental Disabilities

BENJAMIN T. CONNER (EERDMANS)

★★★★★ One of every five children has been diagnosed with some kind of developmental disability, reports youth minister Benjamin Conner. In *Amplifying Our Witness*, Conner expounds on the challenges and joys of gospel fellowship with young men and women uniquely burdened and, perhaps, uniquely gifted. Drawing upon scholarly resources and his own experiences ministering to developmentally disabled adolescents in Williamsburg, Virginia, Conner calls upon the church to “create spaces” where mutually redemptive relationships can flourish. —Matt Reynolds

►THE CHURCH IN AN AGE OF CRISIS

25 New Realities Facing Christianity

JAMES EMERY WHITE (BAKER)

★★★★★ Jesus promised that the gates of hell will not prevail against his church. That doesn't mean we won't occasionally be in for a bumpy ride. James Emery White, a pastor in

suburban Charlotte, North Carolina, offers a “whirlwind tour” of 25 “realities” convulsing modern society and causing turbulence for God's people. White keeps us sober and on guard as we await the day when, in the words of a fine hymn, “the great church victorious shall be the church at rest.” —Matt Reynolds

►MEDITATION AND COMMUNION WITH GOD

Contemplating Scripture in an Age of Distraction

JOHN JEFFERSON DAVIS (IVP ACADEMIC)

★★★★★ You're reading this sentence, and you'll probably read the handful to come. But you're also wondering, perhaps right this instant, whether to peek once more at that buzzing phone or crowded inbox. You're distracted. It would do you well, argues Gordon-Conwell seminary professor John Jefferson Davis, to learn (or relearn) the discipline of sustained meditation on God's Word. In *Meditation and Communion with God*, Davis ably surveys cultural, theological, and neuroscientific developments that make this moment propitious for reviving an oft-neglected practice. —Matt Reynolds

MUSIC

ANDREW PETERSON

►LIGHT FOR THE LOST BOY

(CENTRICITY)

★★★★★ Andrew Peterson's penchant for epic themes continues on his ninth studio album. But what's new here is a brilliant edge, delivered by his willingness to grapple with difficult questions and by bigger production and wider instrumentation. The well-placed, moody growling of electric guitar gives teeth to Peterson's groans of creation, and his lyrics walk the tightrope of the human condition, at once echoing the crushing weight of mortality and the fierce hope of eternity. *Lost Boy* places the mantle of Rich Mullins squarely on Peterson's shoulders. Its sonic still lifes and sweeping landscapes capture transcendent freeze-frames between the love of earth and the longing for heaven. —Jeremy V. Jones

SEAN ROWE

►THE SALESMAN AND THE SHARK

(ANTI RECORDS)

★★★★★ Though not a participant in what he calls “organized dogmatic tradition,” Sean Rowe nonetheless finds holy ground in the created world. Rather than preaching naturalism, though, his sophomore album uses the backdrop of nature to illustrate universal stories of love, grief, the passage of time, and questions of purpose. His style varies from stark arrangements marked only by guitar and piano tinkering to lush orchestrations. Although his soundscapes are lovely, it's that moody, gorgeous baritone that marks Rowe's music as unforgettable. —Kristin Garrett

KELLY JOE PHELPS

►BROTHER SINNER & THE WHALE

(BLACK HEN MUSIC)

★★★★★ With an extensive background in jazz and blues, and years of experience with slide guitar, Kelly Joe Phelps abandons his lap steel for bottleneck on *Brother Sinner @ the Whale*. It is, in essence, a blues guitar album, and he demonstrates such fingerpickin' mastery over the instrument that it seems an extension of himself. But more than that, Phelps finds Jesus in the blues, singing those familiar themes of day-to-day restlessness, hard times, and sorrow with “hope in the Lord to provide” and the comfort of community (“may we find in our togetherness honest joy”). —Kristin Garrett

SUMMER 2013

■ Sabbath Practices—*Mary S. Hulst*
June 17–21, 2013

■ *Communitas*:
A Visiting Scholar Program
Available for four weeks between
June 17 and July 19, 2013

■ *Los Protestantes*: Latino Protestantism
in the United States
Juan Francisco Martínez
June 24–28, 2013

■ Eastern Orthodoxy for the West
*William Abraham and
Paul L. Gavrilyuk*
July 8–19, 2013

■ Imaginative Reading for
Creative Preaching
Cornelius Plantinga, Jr.
July 8–19, 2013

Contact Seminars @ Calvin

E-mail: seminars@calvin.edu
Phone: (616) 526-8558
Fax: (616) 526-6682

For application
information:
www.calvin.edu/scs
Application deadline:
Feb. 8, 2013

Calvin College
Grand Rapids, Michigan

Seminars

CALVIN

Shop Wisely. Pay Purposefully.

The Cards that Give to Missions

- **No Annual Fee**
- **0%** introductory APR[†] on purchases for 12 months
- **0%** introductory APR[†] on balance transfers for 12 months
- **Earns Rewards** for travel, merchandise, gift cards, and more!
- **Over \$3 million given to date!**



Apply for your card today!

800.347.CCCU (2228), ext. 4275

myCCCU.com/cards/ct



- [†]APR = Annual Percentage Rate. Rates effective 09/12/12 and subject to change.
 - 0% Introductory APR on purchases for 12 months, thereafter variable APR of 10.90% to 16.90% based on your creditworthiness.
 - 0% Introductory APR for 12 months when balances are transferred during the first 60 days of account open date, thereafter variable APR of 10.90% to 16.90% based on your creditworthiness. Balance Transfer Fee is 2% of the amount transferred with a \$5.00 minimum.
 - New Credit Card Member only accounts have a one time \$5.00 membership fee added to your credit card.
- Visit mycccu.com/cards for credit card application and terms.

Scan this QR code to
visit Credit Cards
on our web site.



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



**2nd
Prize
Kindle
Fire!**



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

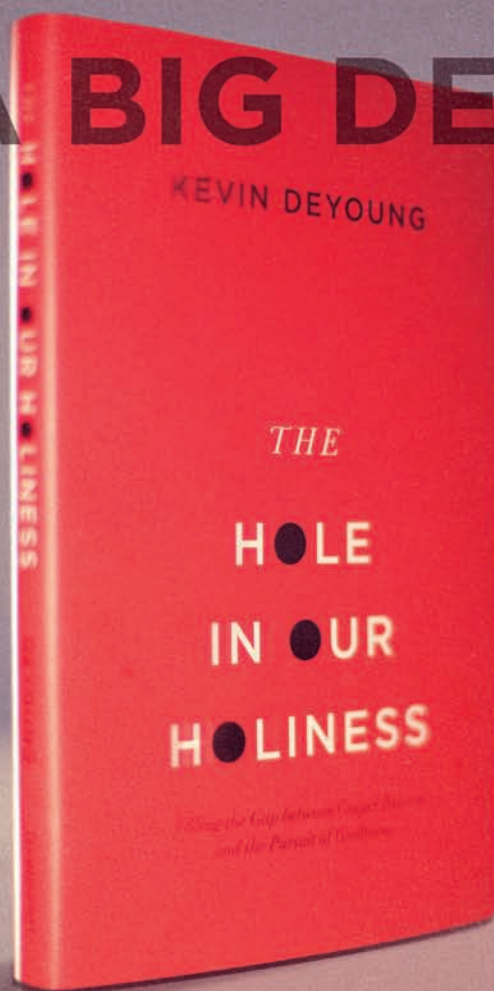
Learn more or get started by visiting:
DenverSeminary.edu/incontext


DENVER SEMINARY



FROM THE BEST-SELLING AUTHOR OF *JUST DO SOMETHING*

HOLINESS IS A BIG DEAL.



But what does that really mean?

Why should we care?

And how can we change?

This is a book for those of us who are ready to take holiness seriously, ready to be more like Jesus, ready to respond to grace, and ready to enjoy the process of transformation.

crossway.org/holeinourholiness



SPECIAL ADVERTISING SECTION

REACHING A GENERATION OF “EXILES”

Colleges respond to Millennials who are
disappointed, disillusioned, and
drifting from the church



Higher education is confronting the faith struggles and disconnect of today's young Christians. pg. 84

Reaching students through authenticity and peer leadership. pg. 104



ADDRESSING THE DRIFT

How higher education is confronting the faith struggles and disconnect of today's young Christians.

T

he challenges facing Christian higher education continue to grow, and now a new challenge that's impacting the church has the potential to cause long-term implications for colleges and universities as well. So said cultural researcher David Kinnaman, president of the evangelical research firm Barna Group, when he spoke at the 2012 Chief Academic Officers Conference (sponsored by the Council for Christian Colleges and Universities [CCCCU]).

During his presentation, Kinnaman drew from his most recent book, *You Lost Me: Why Young Christians Are Leaving Church . . . and Rethinking Faith*, to address the disconnect that's happening between the younger generation and their faith. Young people, whom he refers to as "exiles," are leaving the church at a rate that some would consider alarming. He cites a 43 percent drop in Christian church attendance between the teen and early adult years (roughly ages 18 to 29). And he attributes the primary reason for their dropping away from the church to the Christian community's failure to equip this particular age group (often referred to as "Millennials") to live "in but not of" the world and to follow Christ in the midst of profound cultural changes.

Ronald Mahurin, CCCU's vice president of professional development and research, says, "The discussion surrounding Kinnaman's primary thesis—that the

so-called exiles are leaving the church and not returning because they simply do not feel that the church has equipped them intellectually (and perhaps spiritually) for the challenges they face in the world—strikes a strong chord with faculty and campus leaders in Christian higher education."

Ed Ericson, vice president for academic affairs at John Brown University (JBU) in Siloam Springs, Arkansas, assesses the challenge: "I've long felt that our CCCU students are completely immersed both in their church culture and also in their secular culture. They typically see no contradictions or tension between these two aspects of their reality, even if we think they should. And if we don't provide them with intellectual frameworks to reconcile these two realities, then they will improvise their own makeshift frameworks. If instead we contend that there are insurmountable contradictions and tensions between these two realities, then the resulting forced choice will cause us to lose many of these students, especially some of our best and brightest."

Says Gene Fant, executive vice president for academic administration and a professor of English at Union University in Jackson, Tennessee, "Kinnaman is dead-on in his description of young people who are torn by their dual—and often conflicting—desires to be bold for the faith and to be accepted by their

contemporaries." Fant adds, "I am often asked what is different about this generation of students, and I typically respond that they are totally committed to saving the world as long as it doesn't require any type of discomfort."

A New Phenomenon?

Some contend that the dynamic Kinnaman describes is, for the most part, neither altogether new nor surprising. Says Graham Walker, president of Patrick Henry College (PHC) in Purcellville, Virginia, "Christians are in fact and always have been 'exiles' in the world. This should come as a surprise only to a Christian who erroneously expects to be perfectly comfortable in this life living at peace with a world that Scripture clearly tells us is at enmity with God."

Walker continues, "Kinnaman describes a desire to maintain a Christian identity while accepting the substance of popular culture's ways of thinking. This is impossible, and the attempt to do so is undermining American Christianity. There is supposed to be contrariety between Christians and the world."

Walker notes that, historically, Christians have been shapers of culture who "boldly preserved past traditions and created new forms of art and thought." He laments, "Sadly, I fear that many Christians—both younger and older—are being molded by the technology and media that they eagerly and uncritically



INDIANA WESLEYAN UNIVERSITY PROVIDES
OPPORTUNITIES FOR INTELLECTUAL CHALLENGE,
SPIRITUAL GROWTH AND LEADERSHIP DEVELOPMENT

WORLD CHANGERS

Indiana Wesleyan University, an energized Christian comprehensive university, is committed to liberal arts and professional education offered through:

- College of Arts and Sciences
- College of Adult and Professional Studies
- School of Nursing
- Graduate School
- Wesley Seminary

Our residential campus in Marion, Indiana, is home to more than 3,200 students committed to faith, fellowship, the pursuit of knowledge and being a part of our extraordinary campus environment.

Through programs offered online and at education centers in three states, more than 12,000 adult learners turn busy schedules into fulfilling lives. Programs include business, education and nursing.

We believe that with God's help, ordinary people can become extraordinary world-changers.

INDIANA
WESLEYAN
UNIVERSITY

indwes.edu
866-468-6498

Change your life. Change the world.

consume. Postmodernist, anti-intellectual capitulation to pop culture unfortunately characterizes wide swaths of the Christian community."

Some, however, maintain there is something different about what is happening today. Once such person is Kina Mallard, provost and vice president for academic affairs at Carson-Newman College in Jefferson City, Tennessee. She says, "While it is true that Christians throughout time have had to figure out their faith in their culture, young people today live in a much more complex society. Their faith is continually challenged by the rapid social, technological, and global changes that have occurred and are occurring during their lifetime. Never before have young people had access to such a diversity of ideas and values as they have today. Mass media, social media, technology, diversity in schools and churches, and exposure through international travel provide young Christians with choices and challenges."

Says JBU's Ericson, "Over the 30

years that I have been associated with Christian higher education, these questions have been debated and discussed with great frequency. But, to me, it feels like the intensity of the concerns has ratcheted to a new level in the last 5 years or so. Whether it's the challenge of the New Atheists, the discoveries from genomic research, or the 24/7 intrusion of social media and mobile technology, we seem to be 'living in Babylon' in ways that I haven't really experienced in my lifetime."

Union University's Fant empathizes with today's college student. "In my time as a student, I had the same passion and the same desire to be accepted." He adds, "But the culture I was in was not as hostile toward matters of faith as this culture is—particularly in the world of secular education."

Fant recalls one of his mentors pointing him to history and to the readings of thinkers such as G. K. Chesterton and C. S. Lewis: "This helped me to understand that what I was feeling was nothing new.

... I kept looking at snapshots of my culture, and my readings helped me to see history as a movie that was expansive." Fant adds, "I think this is part of the role of Christian mentors and educators: helping young people see beyond their own horizons by the light of the gospel and the Holy Spirit."

Regardless of whether this tension between church and culture is mostly a new or an age-old phenomenon, Carolyn Dirksen, vice president for academic affairs at Lee University in Cleveland, Tennessee, cautions against sounding the alarm bell too soon. Says Dirksen, "While I do agree that students are less connected to their denominations and to their individual church congregations, I would not agree that they are less connected to faith." She explains, "The students I see have a deep understanding of Christ's commitment to the poor and marginal, to peace and reconciliation, and to authenticity. They are disillusioned with denominations and church congregations to the extent that they do



We're Looking For
Someone Exactly Like
You.



A Midwest "Best Regional College"
-U.S. News & World Report



Online Programs Nationally Ranked in Top 10
-thebestcolleges.org

Interested in a nationally ranked, Christian college education?

Then YOU should be looking for us, too.

Located just west of Minneapolis, Crown College is one of the ten most affordable, private Christian colleges in the Midwest according to the CCCU. Crown prepares students to serve and influence the world by being Christ-centered, academically excellent and globally connected. Degree programs available on campus or online.



Learn more about Crown College today!

On-campus programs
www.crown.edu/info

Online & Graduate programs
www.crown.edu/online



CROWN COLLEGE

Called to Serve. Prepared to Lead.

8700 College View Drive, St. Bonifacius, MN 55375 • 800.68.CROWN • www.crown.edu



OLIVET
NAZARENE
UNIVERSITY

www.olivet.edu

*we believe.
you belong here.*



Nearly 100 percent of our students receive some type of financial assistance, totaling more than \$35 million annually.

Scan this code or go to: www.olivet.edu/admissions/undergraduate, to find out your potential award.



not see them making these issues their central priorities.”

Dirksen adds that the students she sees “may not attend church regularly or identify with denominations,” but they “still want to find ways to serve God and to make the world a better place.” She notes that at Lee University more students than ever are now involved in discipleship groups, adding, “We have a very active group of students pressing for more prayer on campus, and students travel considerable distances to attend meaningful worship events.”

Addressing the Tough Issues

It’s not surprising that young Christians who are steeped in secular culture will, when they’re within an academic environment, express views that might be at odds with traditional Christian teaching and understanding. This is a reality that, by and large, Christian colleges and universities are attempting to address proactively. Says CCCU’s Mahurin, “Campus leaders—be they presidents,

board members, senior cabinet officers, faculty, and even staff—understand that the challenges and opportunities to be faithful witnesses to the culture require that we take head-on the difficult questions that our students will bring with them to campus.”

For many schools, questions related to evolution or homosexuality are either at or near the top of the list of difficult questions. Says Lee University’s Dirksen, “We attempt to engage students in dialogue where they are and explore other perspectives with them. We often feature chapel services on these controversial issues and ensure that our faculty, staff, and student leaders are prepared to engage in these conversations.” Noting that one of the school’s key educational emphases is critical thinking—and citing Lee University’s mission to prepare students for responsible living in a complex world—Dirksen states, “Our approach is to equip our students to think through current and evolving issues instead of mindlessly conforming to the culture.”

Addressing this challenge entails, in part, prodding students to think critically and to apply these skills as they critique the culture that has shaped them. Says Union University’s Fant, “We try to strengthen critical thinking skills that move students beyond visceral and often emotional frameworks for their opinions.” He adds, “Starting any statement with ‘In my opinion’ is almost always a pathway to error at best, and arrogance at worst.”

Fant continues, “I once had a student who wrote an essay that began with ‘Shakespeare was, in my opinion, a very good writer.’ I had to help her understand that she needed to do more than pronounce greatness; she needed to build a case for it and prove it with documentation and not mere assertion.”

On questions related to the evolution debate, JBU’s Ericson credits the school’s biology faculty for appropriately balancing such goals as allowing diversity of thought in the classroom, teaching

continued on page 92

Now Offering Bachelor of Arts Degrees

Music **English**
History **Liberal Arts**

With over 50 academic programs, NCAA DIII Athletics, and a strong commitment to the Arts, Cairn offers a dynamic university experience centered on Christ and His Word.



Learn more at www.cairn.edu



Palm Beach Atlantic University
Share the Spirit
West Palm Beach, Florida

At Palm Beach Atlantic University, our nationally-respected academic programs, opportunities for undergraduate research, and unparalleled setting on the water result in a college experience unlike any other.



- Programs and majors consistently **recognized for their quality**
- A faculty of **world-renowned scholars and experts**
- Opportunities for significant **undergraduate research projects**



- Hands-on internships **in West Palm Beach and beyond**
- A network of **successful alumni and solid career planning** to help you succeed

*Here, our shared spirit of purpose
shines across campus each day.
And we're ready to share it, with you.*



PALM BEACH ATLANTIC
U N I V E R S I T Y

Learn more at www.pba.edu

PREPARED FOR WORK + LIFE



“Leadership is learned through real life experiences and from people who are willing to think and act in new ways. In Kenya we were introduced to some great leaders—visionaries who have very few resources yet who are making a big impact.”

Mike Troupos, '12,
from his “Leadership in Kenya” course

In smart classrooms on campus and in dusty churches around the world, Calvin is shaping students to join God's work everywhere. And guided by the intellect and faith of outstanding professors, Calvin students come well-equipped with the knowledge, skills and character to walk confidently into every profession and place.

www.calvin.edu

CALVIN
College





“WHILE EVERYONE IS
UNIQUE, YOU ARE
A PART OF SOMETHING
BIGGER HERE.”

~ KATE NAGATANI '13

“I’ve lived all over the world and believe that the true purpose of education is to feed and educate the whole person. At Grove City College, I found the emphasis on the humanities I wanted and the Christian environment I needed. I enjoy living, working and learning as part of a community that makes me feel like I am part of something bigger than myself.

Grove City College has also helped me examine, reflect and appreciate what I’ve learned from past generations, the values that have been transferred to me, the sense of honor and respect — and how that has helped me become the person I am today.”



GROVE CITY
COLLEGE

Because faith and freedom matter



See what other students have to say. choose.gcc.edu/reflect | 724-458-2100

students “not to be scared of science and the pursuit of truth,” and “embracing the diversity of where we gain our knowledge—however you wish to label it—sacred/secular or special versus natural revelation.”

As for homosexuality, Ericson states that JBU recently began addressing the topic as a “theological dialogue,” as opposed to a “monologue posture.” He observes that up until now, the older generation (i.e., most of those in leadership at the university) didn’t see much of a need for a real dialogue. Thus, younger people who are struggling “experientially” had no choice but to view the older generation’s posture as “anti-gay.” This lack of communication, Ericson adds, might allow young people—who are “enabled by a prevailing culture of tolerance, plurality and postmodernity”—to “unintentionally adopt a shift in their theology without assessing the change through reason.”

Says Ericson, “In both [evolution and homosexuality], I think the critical focus needs to be on understanding that as our culture has moved into a postmodern world, those of us in Christian leadership are going to have to embrace the fact that we have to answer [students’] questions that may . . . seem like rebelliousness, [and we must do so] in a nondefensive manner. It is going to take hard work on our part because these are positions that our generation did not have to ‘defend.’”

Says Carson-Newman’s Mallard, “One of the strengths of a Christian college environment is that controversial topics that may conflict with traditional Christian perspectives can be discussed openly.” She adds, “Faculty and staff at Carson-Newman strive to model civil conversations by respecting individual experiences and opinions and addressing inevitable confusion and frustration in a grace-filled environment that can rest on the truths found in God’s Word.”

For his part, PHC’s Walker cautions against conforming to the culture: “If the culture views evangelicals as ‘out of touch’ on important moral and intellectual issues, then the real problem is not that Christ, who is the Truth, is somehow disconnected from factuality.

The problem is that the culture has come unmoored from any objective way of rendering judgment on these very issues.”

Addressing the charge that Christians are anti-intellectual, Walker states, “Those who take their bearings from popular and academic culture can point their fingers and deride, but they cannot find a solid place to stand. It is *this* problem that deserves to be called ‘anti-intellectualism.’” He adds, “It is odd that those who deny the capacity of reason to grasp truth can turn around and accuse others of ‘anti-intellectualism.’”

Prescriptions for the Future

“The gulf between the views of our alumni and what our students are dealing with today,” says JBU’s Ericson, “seems greater than at any time in recent memory. I do believe this is one of the great challenges that Christian higher education will be confronting over the next few decades, only rivaled by, perhaps—and certainly connected to—the challenge of financial sustainability for our sorts of institutions.”

Says Union University’s Fant, “I sense that we are at a watershed moment in Christian education, where institutions will either ‘get hot or go home.’ What I mean is that the time for being mealy-mouthed is over [and that’s mainly] because the larger culture will force us to stake claims and draw definitive lines of delineation.”

Fant continues, “When someone indicates that the essence of a Christian education is ‘excellence’ or ‘service’ or even ‘small class sizes with personal attention,’ I have to ask what is distinctively Christian about such an essence? Can’t someone from another faith tradition do those things? What are distinctively Christian are the gospel, the Scriptures, and the church. If curricula, student life, and even athletics aren’t fully integrated with these things, then it is not, *per se*, a Christian institution.”

JBU’s Ericson says he came away from Kinnaman’s presentation “more convinced than ever that if our institutions don’t innovate in some significant ways, then many of us will slowly wither and die. Whether it’s declining denominational identity, substantial

demographic transitions, or increasing competition from new approaches to higher education, Kinnaman rightly noted that ‘the times they are a-changin’.”

Ericson adds, “In addition to doing a better job of meeting students where they’re at intellectually and spiritually, we need to do a better job of meeting them where they’re at stylistically and structurally. Adult education programs, online endeavors, and engaged learning models are all attempts to reach today’s students in ways they can accept and hear.”

Lee University’s Dirksen emphasizes that Christian education “must teach students *how* to think instead of focusing so much on *what* to think.” Says Dirksen, “Obviously we want our students to embrace basic tenets of the faith. However, it is imperative to teach students how to employ biblical principles to analyze issues and solve problems. They must be ready to grapple with new significant social issues as they emerge. We must prepare them for a tomorrow that we don’t know.”

PHC’s Walker is optimistic: “Thankfully, there is a vibrant and promising minority of young people in America today who desire to lead—not follow—the culture, and to do so in a thoughtful, biblical way in service to Christ.” He continues, “These students clearly sense the antithesis between contemporary culture and the kingdom of God. They are willing to live as exiles, as Christians have done for millennia, because they are ultimately citizens of heaven. The reason they reject the assumptions of contemporary culture is not that they are anti-intellectual, intolerant, or bigoted. Rather, their rigorous intellectual endeavors reinforce their faith.”

The CCCU’s Mahurin maintains that the “You Lost Me” generation might not be so lost after all. He says, “If one reads the works of Christian Smith, Timothy Clydesdale, and others, the hope for this generation may come as they emerge later in their adult lives to come to a point of peace and conviction about who they are in Christ.” Mahurin adds, “Yet the question remains for both the Christian church and the Christian

A "BEST NATIONAL" LIBERAL ARTS COLLEGE

– *US News & World Report*



18  83
HOUGHTON
COLLEGE

www.houghton.edu | 800.777.2556

WE ARE SERIOUS ABOUT THEOLOGY

Trip Lee
*B.A. Biblical and
Theological Studies*



Boyce College exists to prepare students for a life of faithful ministry by providing them with a Christ-centered education.

Boyce has numerous degree programs, ranging from pastoral leadership and apologetics to elementary education and humanities. Boyce designs all of its degree programs for students who are serious about serving the church and engaging the culture with the gospel.



BOYCE
COLLEGE

Learn more at
[boycecollege.com/
futurestudents](http://boycecollege.com/futurestudents)

MOODY THEOLOGICAL SEMINARY

Pursue Your Passion



Prepare to make a difference for Christ at Moody Theological Seminary, where you can grow in biblical expertise and ministry leadership. No matter where God is calling you to serve—in a church, ministry, mission field, the public sector, at home, or someplace else—Moody will ignite your passion to pursue His call on your life. With two campuses and dozens of online courses, earning a Moody degree has never been more accessible.

Eight Degrees • Campuses in Chicago, IL and Plymouth, MI • Online Courses Available
www.moody.edu/ct • 800-588-8344

college or university: How will we remain faithful to our respective calling and at the same time reach out to a generation of young people who may hold very different views on matters of culture, science, human sexuality, technology, and more?"

Carson-Newman's Mallard cites the crucial question posed by Kinnaman: "Can the Christian [college] summon the courage to prepare a new generation of professionals to be excellent in their calling and craft, yet humble and faithful where God has asked them to serve?" Mallard responds, "My answer is 'Yes, we can. Yes, we must.' This goal—excellence in calling and craft, faithfulness in service—is the Christian college's reason for being."

Mallard continues, "To be faithful to our calling as Christian college administrators and faculty, we would do well to follow the advice from the last chapter of [Kinnaman's] *You Lost Me*, including the advice to listen openly and compassionately; refuse a religious veneer

and share with students transparently; increase our expectations and encourage students to take their education seriously; and give students the tools to interpret culture, reason clearly, and make distinctions that matter."

Mallard concludes, "If we have faith in the next generation, we may discover that their 'church' resembles the early

church described in Acts 2—rather than the large building where members meet twice a week—and their faith is stronger and deeper than any generation before them."

Freelance writer and editor **Randall L. Frame** works in the marketing department at Eastern University.

WANT TO KNOW MORE?

Here are phone numbers to request information about schools advertising in this issue of *Christianity Today*. You can also request information on any of these schools at www.ChristianCollegeGuide.net.

Asbury University (KY)	800-888-1818
Azusa Pacific University (CA)	626-969-3434
Boyce College (KY)	800-626-5525
Cairn University (PA)	877-786-2728
Calvin College (MI)	800-688-0122
Crown College (MN)	800-68-CROWN (682-7696)
Denver Seminary (CO)	800-922-3040
Geneva College (PA)	800-847-8255
Gordon College (MA)	866-464-6736
Gordon-Conwell Theological Seminary (MA)	800-428-7329

Grove City College (PA)	724-458-2100
Houghton College (NY)	800-777-2556
Indiana Wesleyan University (IN)	800-234-5327
Judson University (IL)	847-628-2500
Liberty University (VA)	800-543-5317
Messiah College (PA)	800-233-4220
Moody Bible Institute (IL)	800-DL-MOODY (356-6639)
Olivet Nazarene University (IL)	800-648-1463
Palm Beach Atlantic Univ. (FL)	888-GO-TO-PBA (468-6722)
Patrick Henry College (VA)	888-338-1776
Pepperdine University (CA)	310-506-4392
Seattle Pacific University (WA)	800-366-3344
Stetson University (FL)	800-688-0101
Trinity Christian College (IL)	866-TRIN-4-ME (874-6463)
Union University (TN)	800-33-UNION (338-6466)
Wheaton College/Liberal Arts (IL)	800-888-0141



If you're trying to figure out what to do next with your life, consider this. **We believe God has big plans for you.** And that includes becoming everything He meant you to be.

We can help.

We're Geneva College.

A challenging Christian college that prepares you to challenge the world. And succeed.

We have the majors and graduate programs you need to compete. A rigorous academic environment grounded on the truth of the Bible that helps you keep the faith—no matter what life throws at you.

Discover a whole new take on your life. Together, we can meet the challenge.







ACCEPT THE CHALLENGE™

geneva.edu • 800-847-8255

Seattle Pacific University



Be small.

Small can be really big

"My faith has given me the courage to take risks. Inventing a new way of doing soda — a healthier, lighter beverage — started small, right in my own kitchen."

Sharelle Klaus '92, founder of DRY Soda, Seattle, Washington



What's your story?

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

spu.edu/smallchangebigimpact

**SMALL
CHANGE**
big impact 



PATRICK HENRY COLLEGE

The Samuel Adams Scholarship for Journalism at Patrick Henry College

Patrick Henry College
is offering valuable
scholarships for skilled
journalism students.

Application deadline is
January 1, 2013.

Visit
www.phc.edu/scholarship
for more details.

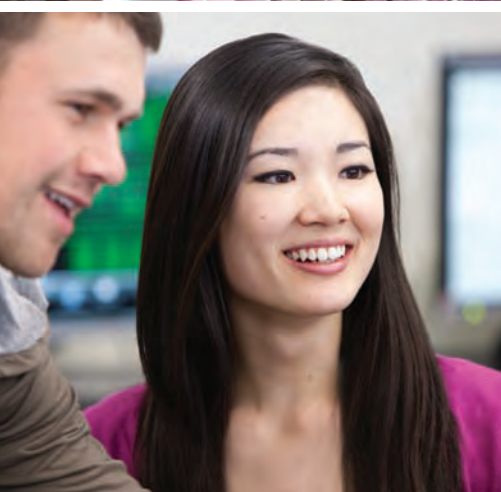
**PATRICK
HENRY
COLLEGE**

... fearless learning for
Christ and His Truth.

Purcellville, Virginia
www.phc.edu • 888.338.1776

FOR CHRIST & FOR LIBERTY

Patrick Henry College is certified by the State Council of Higher Education for Virginia and accredited by the Transnational Association of Christian Colleges and Schools.



AS YOU ARE

We are a community of hope and purpose, full of thinkers and explorers who want to radically follow Christ. We come together as people both playful and sincere—people with space to be themselves—as we love, and serve, and learn. By integrating rigorous academics with steadfast faith we become more of who God wants us to be, as we experience Christ's kingdom and all it has to offer.

LEARN MORE AT WWW.WHEATON.EDU



Wheaton College®

For Christ and His Kingdom

START HERE.
IMPACT
THE WORLD.

Asbury University media students
have worked as paid broadcasters
at 10 Olympic Games since 1984.



ASBURY UNIVERSITY

Academic Excellence & Spiritual Vitality

Whether you choose Media Communications or any of our other 50+ majors, Asbury University is committed to equipping you for a lifetime of learning, leadership and service.

We will encourage you to immerse yourself in a new culture, tackle those hard academic and faith questions and stretch your boundaries as you discover God's call for your life. At Asbury, academic excellence and spiritual vitality is not just our motto, it is our promise.



Visit us online!
Scan this QR code.

Undergraduate • Graduate • Degree Completion • Online Degrees
One Macklem Drive • Wilmore, KY 40390 • asbury.edu • (800) 888-1818

LIBERTY

UNIVERSITY

Training Champions for Christ since 1971

From the beginning, the vision was to create a university that provided *academic excellence*, world-class facilities, NCAA Division I Athletics, and exciting student activities all within a *distinctively Christian environment*. With nearly 100,000 students studying residually and online, *Liberty is equipping the next generation to impact the world.*

www.Liberty.edu/ CHAMPIONS | (855) 466-9220



/LibertyUniversity



@LibertyU



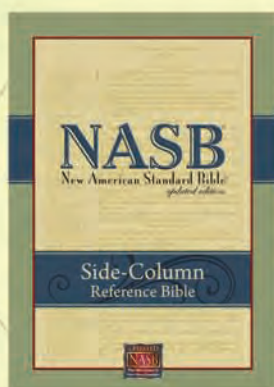
Liberty Today App

Pictured: Liberty Flames Football players pray over their game before warming up.

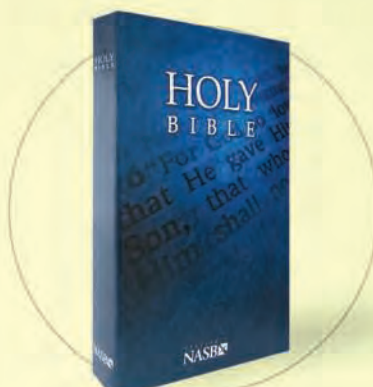
NASB Try it now!

New American Standard Bible

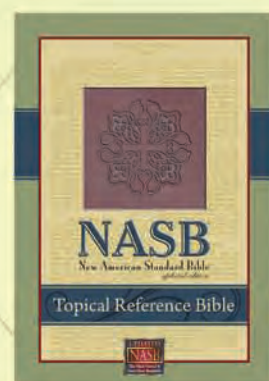
A literal & readable translation you can trust and embrace



Side-Column Reference



Outreach



Topical



Literal



True



Embraced



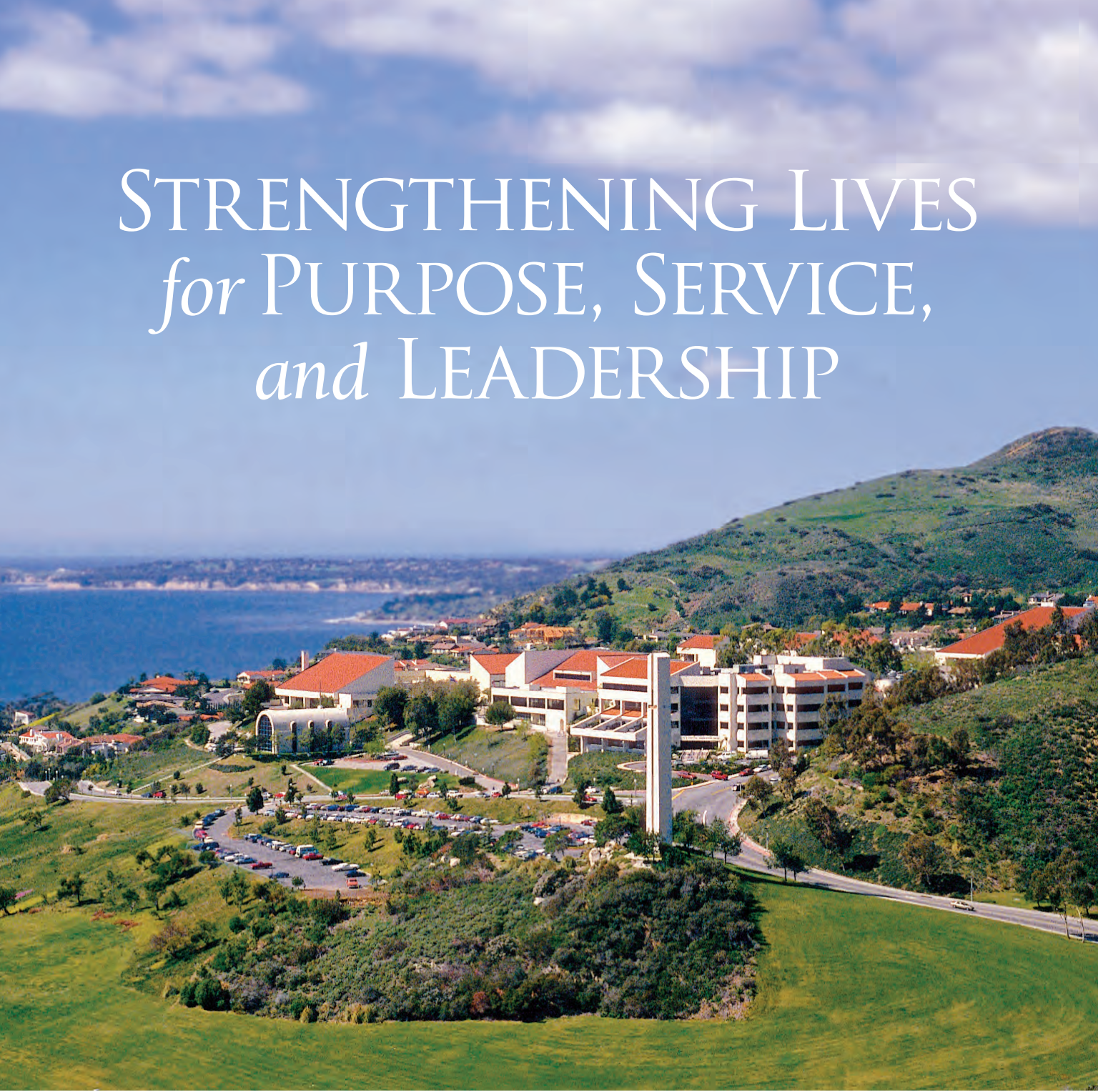
CASE DISCOUNTS



www.NASBible.com

Scan with your mobile device for more information.

Foundation
Publications

An aerial photograph of the Pepperdine University campus, showing several large, modern buildings with red-tiled roofs and a prominent white tower. The campus is situated on a green hillside overlooking the ocean. The sky is blue with some clouds.

STRENGTHENING LIVES *for* PURPOSE, SERVICE, *and* LEADERSHIP

Pepperdine University is a Christian university committed to the highest standards of academic excellence and Christian values, where students are strengthened for lives of purpose, service, and leadership.

**PEPPERDINE
UNIVERSITY**

www.pepperdine.edu

Malibu | West Los Angeles | Westlake Village | Irvine | Encino | Silicon Valley | Washington, D.C.
Heidelberg | London | Florence | Buenos Aires | Lausanne | Shanghai



KEEPING IT REAL

Christian institutions are reaching today's students through authenticity and peer leadership.

K

ina Mallard, provost and vice president for academic affairs at Carson-Newman College, was

among those who attended the 2012 Chief Academic Officers Conference and heard the Barna Group's David Kinnaman speak on the topic of connecting with the younger generation of "exiles." Says Mallard, "Dr. Kinnaman motivated me to see addressing the needs and concerns of these 'exiles' as an institutional responsibility. Understanding that young Christians' struggle is less with their faith and more with their experience of church has caused me to reflect on ways our college can encourage their faith-experiences."

To be precise, "exiles" aren't people who've given up on Christianity. At least not yet. Rather, they're struggling to reconcile the secular culture with the traditional teachings and theological postures of the church.

Mallard says it would behoove leaders at Christian colleges and universities to "accept the fact that these young people are not as interested in attending

the local church on Sunday as they are in spending their Sunday mornings working with inner-city youth or the homeless."

Ronald Mahurin, vice president for professional development and research at the Council for Christian Colleges and Universities (CCCCU), assures that Christian institutions are fully aware of the challenges presented by contemporary culture and are "seeking to prepare young people to meet those challenges." Says Mahurin, "Many CCCU campuses have expanded learning opportunities beyond the formal curriculum to include lecture series, residence hall activities, artist series, and even campus worship that help students connect their own questions to deeper theological and biblical truth."

Carolyn Dirksen, vice president for academic affairs at Lee University, observes, "This generation, like all those I have seen before them, has some distrust of anyone [older than] 30, so we have worked hard at finding and training students to serve as leaders in every area of campus life." At Lee, this translates

into a heavy emphasis on peer leadership. Says Dirksen, "We have chaplains and floor leaders that manage our very strong discipleship program in the residence halls. We also have an alternative chapel once a week that is planned by students around themes and issues of interest to them."

Mike Hayes, vice president for student development at Lee, notes that last year the University's student development staff used Kinnaman's book *You Lost Me* as a group-development experience to help guide the school's approach to faith development, particularly in residence halls and small-group discipleship ministry.

Says Carson-Newman's Mallard, "Our chapel office has moved to student-led chapels, and programs are planned and approved by a chapel committee with student representatives. Involvement and attendance have increased because the services fit the interests of the students."

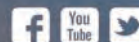
Mallard adds that chapel and convocation speakers at Carson-Newman "are less likely to be traditional preachers,

 **TRINITY**
CHRISTIAN COLLEGE

www.trnty.edu/visit

Schedule a visit to our campus in Palos Heights, Illinois, just 30 minutes from downtown Chicago. 1.866.TRIN.4.ME

BE
CHALLENGED
TO LEAD



WHY TRINITY? >>
WATCH THE VIDEO.

www.trnty.edu/admissions



and more likely to be representatives of organizations representing social justice initiatives, students sharing about their mission and service experiences, and experts grappling with controversial social issues."

Gene Fant, executive vice president for academic administration and a professor of English at Union University, observes that the rise of technology and increased access to information have made student recruitment and academic programming "much less traditional." Says Fant, "The old mail-out brochures with no access to the Internet meant that institutions could market one way and live out their actual commitments in another direction. I have a suspicion that this is what allowed much of the institutional drift away from orthodoxy in former generations."

Fant continues, "As students and their families have moved more aggressively to seek out information through electronic means, such as social media, it has created a much more attenuated institution." He adds, "I think this has

been a good development in most cases, as it spurs honesty and consistency of purpose most of the time."

According to Ed Ericson, vice president for academic affairs at John Brown University (JBU), there have been dozens of conversations and initiatives at the University in response to the challenges suggested by Kinnaman. For example, the school has developed a more rigorous screening process for hiring. A faculty status committee now interviews all candidates for institutional and mission fit. And "spiritual mentoring" has become a standard component of formal evaluation reviews.

Also, in the student development area, JBU has spent a lot of time and effort revamping its Community Covenant. Says Ericson, "If we accept that in a postmodern world communities become a much more vibrant modality of passing along truth—and if we understand that this generation is more open to a relational/discipleship model of development—then the role of each faculty/staff member of a Christian

college in shaping its students increases exponentially" and "empowering, enabling, and challenging the campus community to take their 'educating' seriously becomes critical."

The emphasis at Patrick Henry College (PHC), according to president Graham Walker, is on equipping students "to know the world clearly and to see it, as much as possible, the way God sees it—which is the way it really is." Walker adds, "In the face of today's 'postmodern' relativism," PHC faculty "insist on accountability to facts, defending reason because of faith. They are not afraid of facts because ultimately the facts are always on God's side. The fear of the Lord excludes the fear of true knowledge."

Each Christian college or university is responding in its own way to the challenge of reaching a generation of Christian exiles. Time will tell if their efforts to bring back this generation—or at least maintain a meaningful relationship with it—bear fruit.

—RF

28th ANNUAL FLORIDA WINTER PASTORS' SCHOOL

CELEBRATING OVER 25 YEARS OF EXCELLENCE IN PASTORAL LEARNING & FELLOWSHIP

JANUARY 29 - FEBRUARY 1, 2013

John Buchanan - *"Is there a future for pastoral ministry in a Post-Modern, Post-Denominational, Post-Christian Society? Being Relevant, Engaging and Alive"*

Rev. John M. Buchanan, recently retired pastor of Fourth Presbyterian Church in Chicago, is the Editor/Publisher of the Christian Century. He served as moderator of the 208th General Assembly of the Presbyterian Church, U.S.A., and as a member of its General Assembly Council. He is the author of *A New Church for a New World*, *Being Church*, *Becoming Community*, and *Sermons for the City*.

Clyde Edgerton - *"Experience, Observation and Imagination in Stories"*

Dr. Clyde Edgerton is the author of ten novels, a memoir, and numerous short stories, and essays. He has been a Guggenheim Fellow, and five of his novels have been New York Times Notable Books. Three of his novels have been made into movies: *Raney*, *Walking Across Egypt*, and *Killer Diller*. He is a member of the Fellowship of Southern Writers and teaches creative writing at UNC Wilmington.

Beverly Gaventa - *"Paul and Springsteen as Apostles of Apocalypse"*

Dr. Beverly Roberts Gaventa is the Helen H. P. Manson Professor of New Testament Literature and Exegesis at Princeton Theological Seminary and Extraordinary Professor of New Testament at Stellenbosch University. Her works include: *Our Mother Saint Paul*, *The Acts of the Apostles*, *Mary: Glimpses of the Mother of Jesus*, and *From Darkness to Light: Aspects of Conversion in the New Testament*.

Martin Marty - *"Distinctively Pastoral Approaches to Cultural Change"*

Dr. Martin Marty is the Fairfax M. Cone Distinguished Service Professor Emeritus at the University of Chicago Divinity School. He writes the "M.E.M.O" column for the biweekly Christian Century, on whose staff he has served since 1956. He has also been the editor of the fortnightly Context since 1969.

For more information or to register, contact:

Stetson University, Department of Continuing Education at (386) 822-7500 or

Visit <http://www.stetson.edu/conted/pastors.php>

STETSON UNIVERSITY

www.Leadership
Journal.net
/FreeTrial

Don't Do Ministry Alone

Leadership Journal
helps you enhance
your ministry and
engage your culture.

**FREE
TRIAL!**



SHAPE YOUR
LIFE TO SHAPE
THE WORLD

Judson is Ranked in the Top Tier, Midwest Best Colleges,
U.S. News and World Report Best Colleges Survey

THE world AWAITS

**AS A FOUR-YEAR CHRISTIAN LIBERAL ARTS AND
SCIENCES UNIVERSITY**
Judson University prepares students to shape their world, living out
their gifts, talents and passions for God's glory.

- **ACADEMIC EXCELLENCE.** Choose from more than 50 majors,
minors and concentrations, plus 10 pre-professional programs.
- **REAL WORLD LEARNING.** 90% of recent graduates get
real-world experience while still in school, through practicums,
internships, as well as student teaching.
- **AN IDEAL SETTING.** The Judson campus, provides a close-knit
community, while Chicago is only 40 minutes away.

visit us for
PREVIEW DAY!
November 11-12, 2012
January 20-21, 2013
February 17-18, 2013
April 12, 2013

CALL. 847.628.2510 **WEB.** VisitJudson.com/cti | Elgin, IL 60123

**JUDSON
UNIVERSITY**



Active. Caring. Affordable.

You can enjoy an active retirement in the only
55+, Christian, continuing care community in
Northeast Florida. With a strong heritage of
service to others, you'll benefit from a circle of
friends that truly care about each other.

Call or go online today to learn more.

Penney Retirement Community
800-638-3138 ♦ VisitPRC.org

It was a Saturday morning and
my husband had gone out to ride
his bike. Then the phone rang . . .

I heard the words
“*life-flighted*” and
“*trauma center*”.

I’ve never felt so helpless!

Jim’s conditon was critical.
Subdural this, broken that . . .
Embolisms, induced coma . . .

The medical bills were staggering. Medi-Share was my rock. Members everywhere
were praying. And God gave us a miracle! It’s been a year. Jim’s back on his bike.
And all our expenses have been shared. Praise God for Medi-Share! —Nancy



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

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

- 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



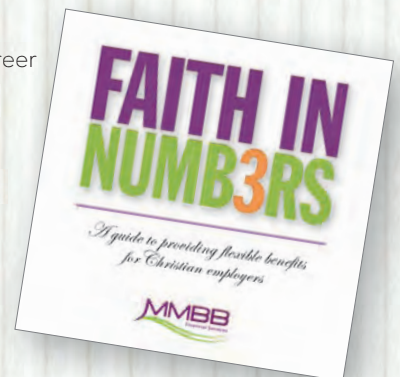
OFFER YOUR EMPLOYEES REAL RETIREMENT BENEFITS

(not just **PENNIES FROM HEAVEN.** *)*

Wouldn't it be nice to give those who are so faithful, hard-working and loyal the kind of retirement benefits they really deserve?

Now you can. In fact, when you add social security benefits to the equation, career members can enjoy their golden years with as much as 86%* of their pre-retirement income. Others can retire quite handsomely, too.

And no one will have to worry about where their next nickel is coming from. 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.

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]

HEAD OF SCHOOL

Portsmouth Christian Academy, a non-denominational Christian school with over 600 students pre-K–12 in Dover, NH, is seeking a head of school for the 2013–14 school year. Qualified candidates will come from successful leadership positions in the fields of education administration, business, or government. For more information, visit our website at www.pcaschool.org and select "Head of School Search" under the "Contact" tab.

YALE DIVINITY SCHOOL POSITION IN NEW TESTAMENT

Yale Divinity School seeks to make a tenure track appointment in the field of New Testament, to begin July 1, 2013. In an ecumenical environment Yale Divinity School prepares students for ordained ministry in diverse Christian churches and for a wide range of professional involvements, including higher education, law, medicine, the arts, management, and public service. A Ph.D. or its equivalent and strong potential as a teacher are required. The successful candidate should have expertise in early Christian literature, both canonical and extra-canonical, and be able to interpret these texts in their historical and cultural contexts, with appreciation of their theological significance.

A letter of application with curriculum vitae, three letters of reference, and a brief writing sample should be submitted to Dean Gregory E. Sterling; Yale Divinity School; 409 Prospect Street; New Haven, CT 06511-2167. Review of applications will begin on October 15, 2012.

Yale University is an affirmative action/equal opportunity employer. Yale values diversity in its faculty, staff, and students and especially encourages applications from women and underrepresented minorities.

CHILDREN'S MINISTER

The Woodlands United Methodist Church is seeking a director of children's ministry or children's minister to administer and develop programming for children ages three through 6th grade. Ideal candidate has a B.S. or B.A. degree in related field and experience with the age group. Theological training preferred. Strong Christian faith and excellent public speaking and communications skills are required. For a full job description visit thewoodlandsumc.org/jobs.

The Woodlands UMC, located in suburban Houston, TX, is one of the largest congregations of the United Methodist Church with almost 10,000 members and regular attendance of 4,700. Children's Sunday school approaches 2,000 and 6th grade confirmation is over 200.

[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.

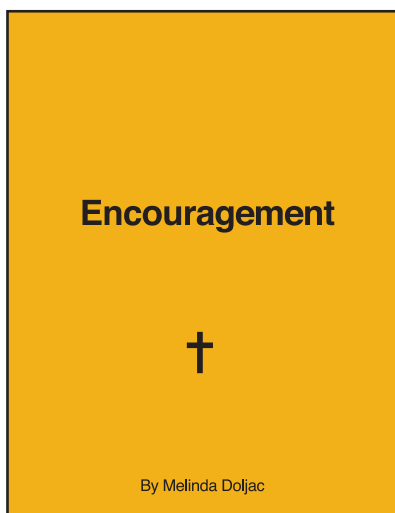
PASTORAL VACANCY

Tokyo Union Church (multi-cultural, interdenominational, English-speaking) is seeking a senior pastor to head its pastoral team. Early applications close November 30, final applications close January 15, 2013. Expressions of interest should be addressed to inquiries@tokyounion.org. Detailed information is available from the church website, www.tokyounion.org.

[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.



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]

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.seedsoftheword.com.

FREE EMAIL COPY OF ONE-ACT CHRISTIAN PLAY

Is There a Hell? stumacmillan@aol.com.

NEW RELEASE!

Hanged in Shame, Standing in Glory: Life Lessons from the Thief on the Cross. Available in paperback and e-book formats at www.thiefonthecrosslessons.com.

WWW.WIPFANDSTOCK.COM

Your source for great Christian books!

[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.

[Services]

WE TURN SERMONS INTO BESTSELLERS
www.LifeBridgeBooks.com. 704-408-8892.

WWW.CONNIEBEECHER.COM

Your source for professional Christian graphic design and illustration.

CALLED TO PREACH?

www.IndependentBaptistAlliance.com; 352-621-4981.
We can help with ordination and other topics.

[Education]

TEACHERS URGENTLY NEEDED IN CAMBODIA!

ELIC has an urgent need for teachers of English in Cambodia. 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 Mongolia, China, Vietnam, and Laos. 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]

MOMS HELPING MOMS

Work from home! Computer required; 281-252-8133
or www.mykidscount.com.

NEW DEVOTIONAL EBOOKS

on Psalms, Philippians. Search Amazon: "Kindle
Roger Schoenhals."

[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.

[Ministry Opportunities]

WWW.MISSIONNANNYS.ORG

Be a mission nanny. Volunteer women needed to serve over-
seas with missionary families as domestic/childcare help.

WWW.KNOXFELLOWSHIP.COM

Partners in evangelism since 1989. Discover ways we
might assist.

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.

[Missions]

THINKING ABOUT DOING A SHORT-TERM MISSION TRIP?

Perhaps a few weeks in Italy? If so, please write 'Gospel
To Italia' at gospeltoitalia@earthlink.net to request
more information. Please note: Trips are self-funded
and no compensation is offered by GtI.

[Retirement]

CHRISTIAN RETIREMENT

Want to retire and enjoy a slower pace of life in
the foothills of the Ozarks? Then consider Go Ye
Village, a Life Care Community in Tahlequah, OK.
Complimentary guest room and village tour. For infor-
mation 888-456-2853 or www.goyevillage.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

Phone: 630-260-6202 x4238

E-mail: 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



Holding On

Jamie Grace says Tourette's took her 'for a spin.'

Jamie Grace Harper may be the world's only musician with Tourette syndrome, ADHD, obsessive-compulsive disorder, echolalia, anxiety disorder—and a Grammy nod. Nominated for Best Contemporary Christian Music Song (for her breakout hit “Hold Me”), Harper, 20, attended February's Grammy ceremony with her family; the rest of the year, she lives in Atlanta with her parents, James and Mona Harper, cofounders and pastors of Kingdom City Church.

Harper is open about her struggles with Tourette syndrome, which started when she was about 8 years old in the form of tics—involuntary movements and sounds—and an obsession to repeat certain behaviors and phrases. “It took our lives for a spin,” she says of the diagnosis. “I learned early on that Tourette's is not life-threatening, but it is life-altering.”

Harper has been crazy busy since releasing her debut album, *One Song at a Time*, in September 2011. In addition to more than 100 shows, she's been working on a new album, writing a novel, recording a Christmas song (with older sister Morgan) for a holiday project, speaking on the Revolve Tour (for teen girls), acting in a movie (*Grace Unplugged*, due in 2013), and, incredibly, graduating from college, with a degree in children's ministry from Point University (formerly Atlanta Christian College). All before her 21st birthday. ➦

- **Hometown** Atlanta
- **Church** Kingdom City Church
- **Reading now** Books by Lisa Harper; *The Hunger Games*, by Suzanne Collins
- **On your iPod** Johnnyswim, Natalie Grant, Reba McEntire
- **Favorite movie** *Princess Diaries 2*
- **Favorite Bible verse** Psalm 30:5
- **Favorite website** YouTube
- **Your hero** My parents
- **What makes you laugh?** When 2-year-olds sing my songs
- **Best meal you cook?** Ham, cheese, and spinach omelet

question & answer

Your Facebook page includes your phone number. Why?

It's a public number anybody can call if they just want to say hey or leave a voice mail. A couple times a month I'll reply to a few of them, and sometimes I'll just answer it myself, and we'll chat about life and stuff. It's fun to connect with people.

Why is that important to you?

As a kid, I was always on message boards for my favorite singers. I once sent ZOEgirl a message about something I was struggling with, and when [they] replied, it was like the kindest thing ever. I just want to do the same thing.

How does Tourette syndrome affect you today?

Mostly I repeat things I hear, sometimes obscure and random things, over and over. Lately, I've been saying one line from a movie, *The Master of Disguise*. I'll start saying, “I'm going to be the master of disguise,” and I don't even realize it. My friends will say, “Jamie, you're quoting *The Master of Disguise* again.” Sometimes you just have to laugh at yourself! But I've been able to train myself out of it a little bit. I'll cover it up by singing it instead of saying it, or saying it under my breath. Or I'll do something to distract myself, like play my drums or go for a run.

You became an overnight sensation when “Hold Me” exploded. How has sudden fame affected you?

It was a little overwhelming. “Hold Me” was just a very personal song between me and Jesus. I was thinking it was like the worst song ever; I didn't even want it on the album! I've always prayed that God [could] use my story to touch other people, but I never thought he'd use *that* song. But my mom encouraged it—which just goes to show you that, one, moms know everything, and, two, God can take your dreams and do more than you can ever imagine.

More: JamieGrace.com

METAL MORPHER PATENT PENDER ENTREPRENEUR CATALYST



THIS IS DAVID LEE. THIS IS GORDON COLLEGE.

Once a researcher for NASA, David develops leading-edge metallic glass alloys and holds 11 patents. His scientific and executive work with successful tech startups on both coasts impacts industries from fuel cells to pharmaceuticals. In the lab, David challenges students to find real-world opportunities for innovation. This is Gordon: pioneering and practical, with faithful and courageous scholars inspiring students toward lifelong growth.

Education is transformation. At Gordon, we take it personally.

AWAKENING

narrated by stephen baldwin



Awakening transports you to the streets of New York as Jews for Jesus' next generation of missionaries engages seekers with the gospel.

This original film by Emmy Award-winning filmmakers Herb and Amy Kossover will inspire you to share your faith and to partner with us in proclaiming the Good News to our Jewish people worldwide!

Watch the trailer and order now for only \$10 at: jewsforjesus.org/awakening

Also available to download now from Amazon for rental or purchase: j4j.co/rentawakening

