



CHRISTIANITY TODAY

MARCH 2015

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MISSIONS CRISIS** p. 23

**SHOULD I ATTEND A GAY  
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# The Good News about Shame

By Andy Crouch p. 32



Social media is leaving us more  
ashamed than ever—and more ready  
to hear the gospel.



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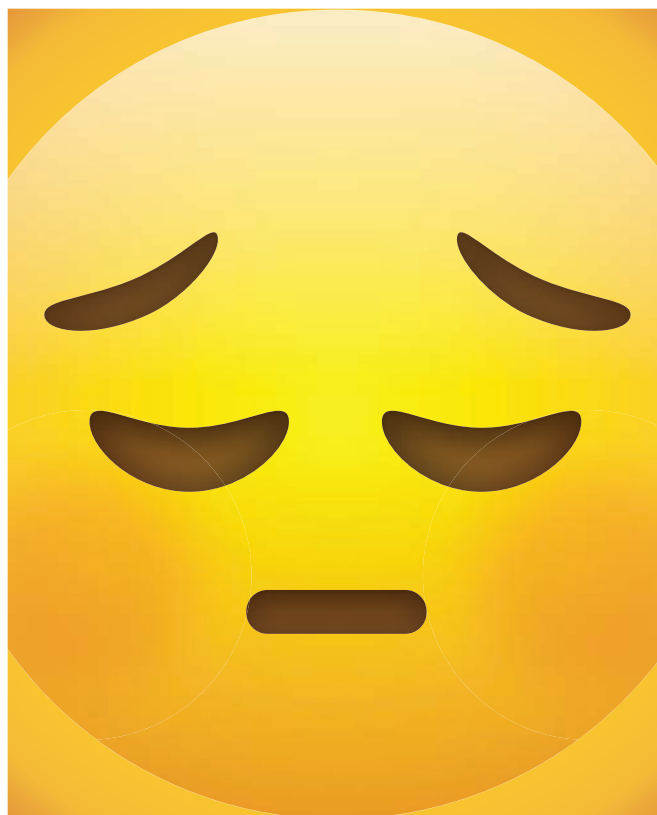
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TESTIMONY • PHOTO BY BRIAN MACDONALD

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### ONLINE

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While he's writing for our biweekly publication, *The Behemoth*, Ted is getting sucked into classic debates over how caterpillars become butterflies.



# CHRISTIANITY TODAY



These days Stacy feels like Superwoman, working full-time while raising three kids ranging from 2nd grade to college.

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Sybil Redmon  
Stage 4 Pancreatic Cancer Patient  
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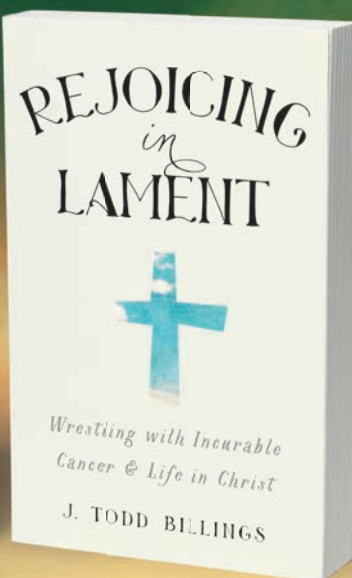
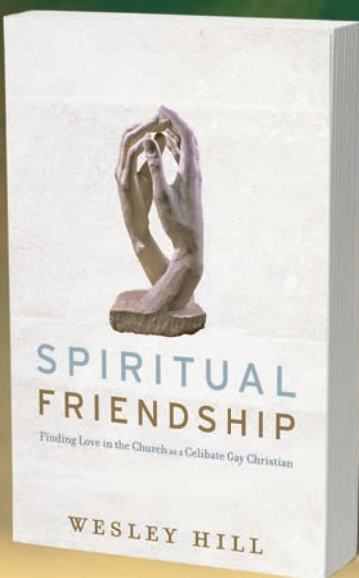
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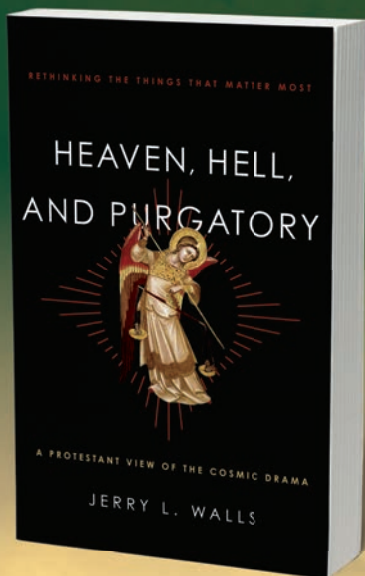


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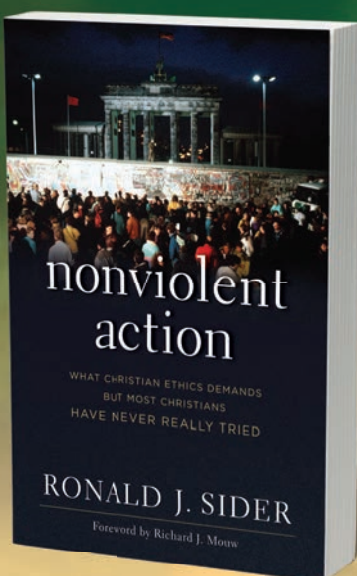
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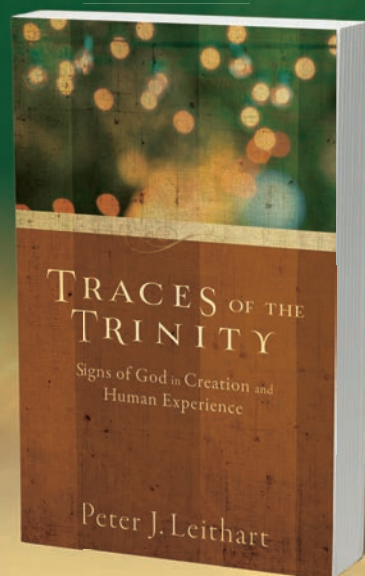
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# EDITOR'S NOTE

**A**S I WRITE THIS COLUMN on a dreary January afternoon, I am fighting the near-palpable urge to check Twitter. Over the weekend, I wrote a satirical piece for a third-party religion website. With bated breath I wait for the retweets and favorites—indicated when another Twitter user “stars” your tweet—to arrive. I recognize in this the desire not so much to be loved as to be liked, to be approved of, even if that approval is given by nothing more than a silly yellow smiley face.

Facebook has undoubtedly fueled our “like” culture, since it runs on users thumbs-upping each other. But Facebook also simply reflects a deep human instinct to be esteemed by others. Anthropologists and missiologists call this instinct the search for *honor*, its counterpart, *shame*. This month’s cover story, from executive editor Andy Crouch (p. 32), provides a fascinating window into how honor and shame play out in traditional Eastern cultures—and how those dynamics are showing up in the West. From the Hunger Games to the rise of online bullying, Western culture is increasingly an arena where honor and shame (or “fame and shame,” as Andy calls it) duke it out.

Such dynamics inform how we address sexuality in the public square. Take note of Open Question (p. 26). As more of us are invited to the wedding ceremonies of gay and lesbian couples, we rightly wonder how to reflect the truth about marriage (explained well by pastor Matt Chandler on p. 63) and the love of Christ. Many of us fear that refusing to attend such a wedding would shame the couple or exclude them from traditional church life. As Eve Tushnet writes in Open Question, “A decision not to attend a same-sex wedding takes place in the same universe as gay-bashing, bullying, and the long grind of contempt toward gay men and women.” Many of us wonder if marking “no” on the RSVP will lump us in with the bullies.

How to live faithfully as Christians in a fame-shame culture? Reading the New Testament again through a lens attuned to honor and shame (with help from ministry leaders like InterVarsity’s Joe Ho, p. 36) answers this powerfully. “The remedy for shame is not becoming famous,” writes Crouch. “It is not even being affirmed. It is being incorporated into a community with new, different, and better standards for honor.”

For saved sinners like me, God offers something far better than being liked and included. When he “placed his seal of approval” on Jesus (John 6:27), he did the same for all who are incorporated into his Son’s death and resurrection. A thumbs-up is temporary; that seal of approval, eternal.

**CT**



## WE ALL WANT TO BE LIKED

Reading the gospel in a thumbs-up culture.

**KATELYN BEATY** *Managing Editor, Magazine*



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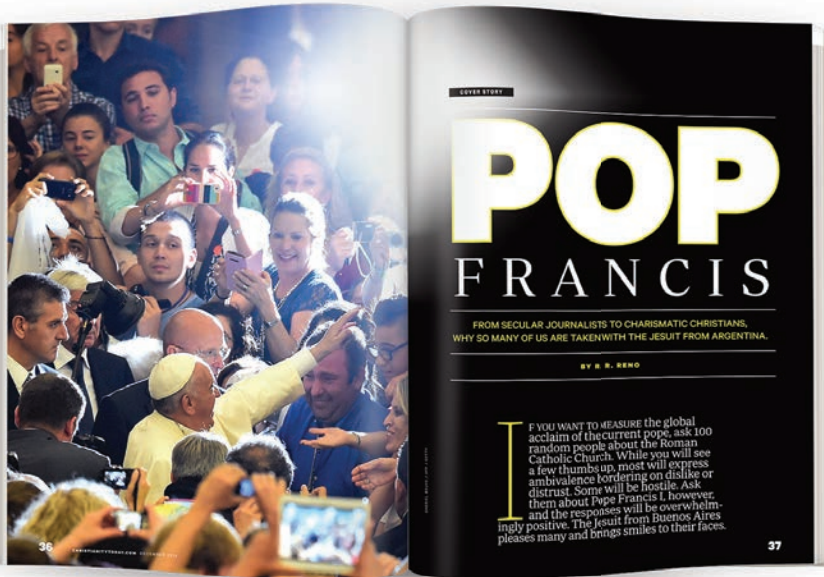


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# REPLY ALL



## POP FRANCIS

Doctrine and Catholic dogma aside, the reason Pope Francis is so popular is because he behaves in a way we want all Christians to behave. Even secular journalists would like Christians to behave like he does.

No one can deny that Pope Francis genuinely loves his people and lives out, to the extreme embarrassment of most evangelicals, the humble, compassionate life that Christ would have us all live.

But many of his adoring crowds go home and say, "How wonderful is our pope. He is a gift from God. We are so blessed," instead of, "Woe is me. I must repent and turn to God and eternally serve him with all of my being." This gentle leader of millions does not teach his followers that Christ requires all people to be born again. Until he does, he is merely a pied piper.

**Leta Wilson**  
Homosassa, Florida

**Alison Swihart**  
Facebook

### SORRY, TERTULLIAN

I appreciate the wisdom and historical helpfulness of the report titled "Sorry, Tertullian," which reported that persecution does not necessarily create more conversions.

The one thing I wondered is whether Tertullian had in mind church growth as we know it. Persecution has a way of purifying the church, which does draw people in. I will never forget the wisdom of well-known Nigerian mission leader Panya Baba. After sharing with our staff about persecution, martyrdom, and churches being burned, he said, "Be careful how you pray. The persecution is purifying the church."

Perhaps those are the kinds of churches—albeit small—we will find some day in the United States.

**Greg H. Parsons**  
Global Director, US Center for World Mission  
Pasadena, California

### O SUBTLE STAR OF BETHLEHEM

While the report "O Subtle Star of Bethlehem" was interesting, I would like to advance what I think is a much sounder explanation of the phenomenon related in Matthew's gospel: The star was a manifestation of the Shekinah glory. The Scripture is clear on two salient points: "the star went before them" and "came to rest" (2:9, ESV). This indicates movement. Where else do we see this? Exodus 13:21, which tells us the pillar of fire led the Israelites. This concept is not original to me, but I have seldom seen it expounded.

**Barton Campbell**  
Richmond, Virginia

Interesting. But the Orthodox Church holds, and has always believed, that the star was an angel.

**Matt Karnes**  
Facebook

### UNDER DISCUSSION

In answering "What was the best news of 2014?" Eric Teetsel says World Vision revoking its policy that would have allowed them to hire someone in a same-sex marriage was "Christianity at its best." What? Not according to Jesus. Jesus summed up the Jesus Way ("Christianity at its best") as, "Love God with your whole [being]" and "Love your neighbor as yourself."

Did anyone stop to consider, "What does it mean to love my gay Christian neighbor as myself?" My heart breaks for our gay sons and daughters who grew up in the church, who love Jesus and want to serve him, and who have been told, "You are unworthy to serve Jesus with the rest of us."

**Neta Jackson**  
Evanston, Illinois

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## OPEN QUESTION

I read with great interest your three views asking which forgotten Christmas traditions churches should revive. I like the ideas of lighting the property, using some kind of play to reenact the first Nativity, and observing 12 days of celebration.

I am a Baptist from a rural community in the Southwest. My heritage is replete with revivals, camp meetings, and a general distrust of anything liturgical. What would I revive? The liturgy.

During a time when we hear “remember the reason for the season” ad nauseam, my liturgical brothers and sisters have a fantastic idea: celebrate Christmas for four weeks, starting right after Thanksgiving and leading up to the Sunday before Christmas. Hang the greens. Put out the Advent wreaths. Light the Advent candles. Read the appropriate Scriptures in worship. I can’t think of a better way to keep our eyes fixed upon Christ at this time of year than to simply, noncommercially, remember the Advent.

**Andrew Payne**  
Midlothian, Texas

## THE CONTENDER

What a wonderful article about an amazing man. I’d give an arm or a leg or perhaps even a kidney to have a library like that of lawyer Mark Lanier. And it’s all dedicated to his love of learning. So many wealthy people waste their money on frivolous junk, but he has spent his wisely. Kudos to him.

**Matthew Bade**  
Facebook

## HAVE YOURSELF A MERRY KITSCHY CHRISTMAS

It bothers me to see so much negativity in the Facebook comments regarding “weird” Nativity sets. Doesn’t the Word say to do all unto the glory of God? Doesn’t it say that God alone knows the heart? Who’s to say these Nativity sets can’t glorify God? They could be an idol for people, but anything can if you make it so. The

bizarre crèches can also be used for good. Paul said he was happy the gospel was being spread, even if from wrong motives.

Romans 8 says that God works all things for good for those who love him. Let’s use all the things we can, including our artistic abilities, to bring him glory.

**Ian Nash**  
Facebook

## JINGLE BELL JESUS

As a church organist, I’m nevertheless glad to see Amy Julia Becker’s daughter Penny gets a charge out of “Jingle Bell Rock,” as excerpted from *Small Talk*. And I understand Becker’s questioning why “the spiritual world and the physical world must remain in distinct spheres.” Her examples of Nutcracker figures under the tree and molasses spice cookies are indeed causes for thanksgiving.

But there’s something more to be said. A refreshing dip in a beautiful lake is also a cause for thanksgiving. Indeed, it may be attended by a powerful spiritual experience. But no matter how powerful the experience, one still needs to be baptized. The natural and the supernatural orders—though not entirely separate—are nevertheless distinct.

As Penny grows up, she may find that “Jingle Bell Rock” continues to be fascinating. But it must surely be her mom’s hope that Penny enter the wonder of “O Come, All Ye Faithful.”

**John Harutunian**  
Newton, Massachusetts

## HUMDRUM HALLELUJAH

Megan Hill’s testimony resonated with me: *I am this woman!* I grew up a pastor’s kid and never had that “aha” moment. For a while, I too felt like my testimony was less amazing than others’.

Thank you for publishing this story. It’s an encouragement to people like me and to those who may become like us.

**Erika Flores Siems**  
Facebook

## “The Unremarkable Call to Love Our Gay Neighbors,”

BY KAREN SWALLOW PRIOR

A review of Glenn T. Stanton’s *Loving My (LGBT) Neighbors*.

# NET GAIN

Responses  
from the Web.



“Nice to see this trending, but sad to lose a legend.”

**Poppa SoSouthern** @SoSouthern504

“Remembering Andrae Crouch, Dead at 72,”  
by Robert Darden.

“Sometimes we know so little about people to whom we owe so much.”

**George Richardson** @ga\_richardson

Past Imperfect: “Red Cross Bearer,”  
by David Neff.

“An interesting article in the leading evangelical Protestant magazine that’s a bit deeper and more serious than its title might suggest.”

**Dan Peterson**, Patheos.com.

“Pop Francis,” by R. R. Reno.

“‘The alternative music label that shaped evangelical culture.’ Tooth & Nail definitely changed the trajectory of my life.”

**David Huey** @davidhuey

“Safe and Subversive,” by Joel Heng Hartse.

“Your wistful tone takes me back 30 years to my own college days, sensing a call from God to teach and realizing that the opportunity barely existed. I regret having never studied Greek and having ‘wasted’ so many years waiting for the right time before I took my studies and my teaching seriously. Having longed for something makes it all the sweeter when God opens the door to it.”

**Michele Morin**, *cr online comment*.

Her.meneutics: “What Happens When We See Women Teach the Bible,”  
by Sharon Hodde Miller.

“So few issues are easily discernible as ‘good/evil.’ Nothing happens in a vacuum. Russia’s distrust of the West and vice versa isn’t just political, but also stems from thousands of years of different cultures and histories. Let’s understand that there are lots of factors at play. Only God knows and sees all.”

**Stephanie Smith DeChambeau**, Facebook.

“Why Russia’s Evangelicals Thank God for Putin,” by Mark R. Elliott.







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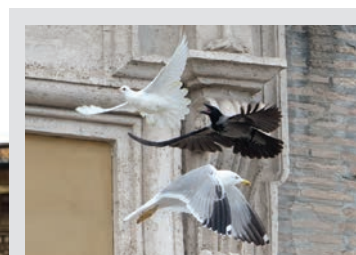


WITNESS



## THEY FLY. CLOSE ENOUGH.

On the last Sunday in January, after a month-long emphasis on peace, the pope has released doves from the window of the papal apartment. Noah had it easier. Three times in the past decade, the doves flew back inside. Smart birds: In 2013 and 2014, the doves barely survived a hungry crow and gulls (see below). This year, Pope Francis changed tack, concluding his message: "Here are the balloons that mean peace."



2014





## Why Protestant Pastors Need a Sabbath

A third of US Protestant pastors (34%) are now obese—but not because of church potlucks. According to new research by Baylor University sociologists, it's because pastors are stressed and need to take a Sabbath. It's especially true for bivocational pastors, who are nearly twice as likely as other pastors to be obese, and almost guaranteed to be obese—even with average levels of stress, hours, staffing, and exercise—without a support group.

### PASTORS' ODDS OF BEING OBESE

HOURS WORKED PER WEEK	NO SABBATH	1-DAY SABBATH
40	<b>5</b> IN 10	<b>1</b> IN 10
50	<b>7</b> IN 10	<b>1</b> IN 10
60	<b>8</b> IN 10	<b>1</b> IN 10
70	<b>9</b> IN 10	<b>1</b> IN 10

### Solutions beyond exercise and health insurance:



#### OBSERVE THE SABBATH

Odds of obesity are 92% lower for pastors who take at least one day off each week; 86% already do this.



#### TAKE A SABBATICAL

Odds of obesity are two times lower for those who have been on a sabbatical within the past ten years; 20% already do this.



#### JOIN A SUPPORT GROUP

Odds of obesity are 75% lower for pastors in a support group; 43% already do this.

## 2014, the worst year ever for persecution

The initial news wasn't as good as it looked: Sri Lanka and the United Arab Emirates fell about 15 spots to the bottom of the list of 50 countries where it's hardest to be a Christian. And Bahrain, Morocco, and Niger dropped off Open Doors' 2015 World Watch List entirely.

But persecution levels in all five countries stayed largely the same. Persecution worldwide just got that much worse. Twice as many Christians (4,344) were killed for their faith in 2014 than in 2013, and more than 1,000 churches were attacked. Violence wasn't the main factor in the record persecution levels. Rather, "cultural marginalization" grew significantly, driven in

40 of the 50 countries by Islamic extremism. However, "there is a new unity occurring among ancient communities of faith" in response, Open Doors said.



### INDIA Cabinet member pushes ban on (most) conversions

A ballyhooed campaign to "reconvert"





# “God works in mysterious ways.”

**Andrew Flack**, a playwright creating an opera based on the botched restoration of a centuries-old Spanish church fresco of Jesus by an 83-year-old widow. International condemnation of the new *Ecce Homo* has brought more than 150,000 tourists to the small town of Borja, reviving its economy. *THE NEW YORK TIMES*

thousands of Christians and Muslims to Hinduism on Christmas Day failed to materialize. Yet India's government was so absorbed in arguments over the nation's religious identity that one cabinet member proposed a nationwide ban on all conversions. Hindu nationalists, emboldened by the election of one of their own—Narendra Modi—to prime minister last year, have more loudly insisted that Christianity and Islam “cease to exist” in India. Meanwhile, opposition members have urged Modi to decry the rising number of “forced reconversions.” They have suspended parliament to protest nationalist leaders' Hindu-centric remarks. Another aggravation is the debut of “Good Governance Day” on December 25 as an alternative to celebrating Christmas. Visiting Modi in January, President Obama repeatedly emphasized religious freedom: “Nowhere is that more important than [in] India. Nowhere is it going to be more necessary for that foundational value to be upheld.”

## Bob Jones University apologizes to abuse victims

Bob Jones University (BJU) failed dozens of sex abuse victims over 40 years through counseling perceived as “inadequate, insensitive, and counterproductive,” said president Steve Pettit. He apologized to victims and appointed a committee to review “every aspect” of a December report issued by Godly Response to Abuse in the Christian Environment (GRACE). The recommendations from GRACE (which BJU hired, fired, and rehired over a two-year investigation) include “corrective action” for chancellor Robert Jones III, curbing the counseling activities of a former dean who still teaches there, and BJU disassociating itself from three teachers. BJU drew praise

for taking “the unprecedented step to voluntarily request this independent investigation and to make these difficult findings public,” said Boz Tchividjian, GRACE executive director. “Such institutional transparency is too rare and will hopefully set a positive precedent for Christendom and the watching world.”

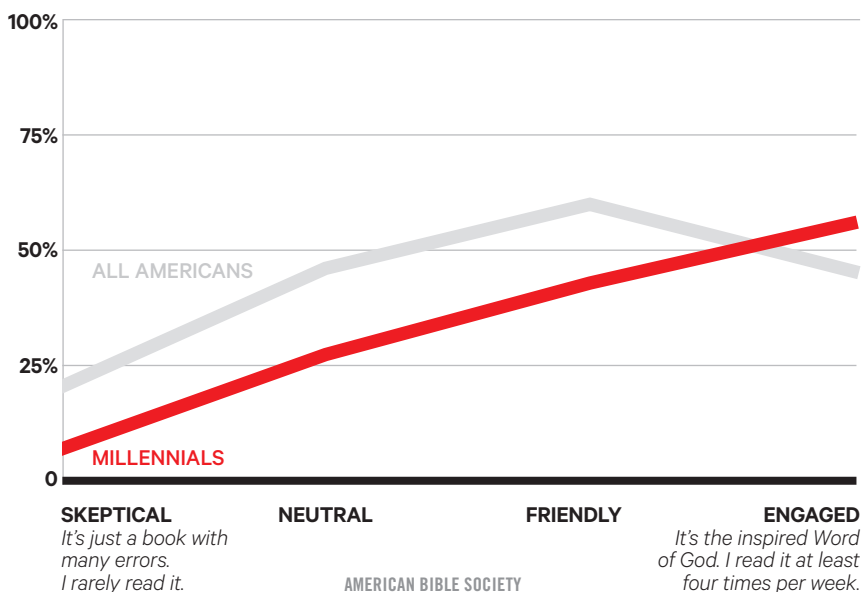
## College president resigns, ‘broken’ after son’s suicide

Ergun Caner brought a struggling Southern Baptist college back to health. Now he will focus on his own. Caner resigned as president of Brewton-Parker College (BPC) in Georgia six months after his 15-year-old son, Braxton, committed

suicide. “[BPC] cannot become a healthy, growing, and stable college under the leadership of a man who is broken,” he told trustees. “And I am admitting to you that I am broken. I can't get over his death, and I am not sure I want to.” Caner, the first former Muslim to lead an evangelical seminary, was removed as head of Liberty University's seminary in 2010 over “self-contradictory” statements about his faith background. BPC hired him because he was “a warrior.” During his year there, Caner helped the school regain its accreditation. The death, which came after Caner's critics chided Braxton on Twitter, prompted soul-searching among online watchdogs. In *CONTINUED ON P. 16*

## GOD HELP THE MILLENNIALS

*The more 18- to 29-year-olds read and trust the Bible, the more likely they are to strongly believe it teaches ‘God helps those who help themselves.’*



November, the Georgia Baptist Convention cited Braxton's death in issuing new social media guidelines.



### Christian couple acquitted of adopted daughter's death

Matt and Grace Huang, Americans who adopted three children from Africa, returned to California from Qatar after being acquitted of the death of their daughter. Matt's engineering firm had sent the family to the Gulf state so he could help prepare the country for the 2022 World Cup. When their 8-year-old daughter died from an eating disorder, officials accused them of starving her in order to harvest her organs. The couple protested that she had a history of malnutrition from her home country of Ghana. But police were skeptical that anyone would adopt children who are not "good-looking" or lack the same "hereditary traits." "It's taught us a lot about patience and trusting God," Matt said as the couple returned to Lake Avenue Church in Pasadena.

### Christians take on payday loans

The National Association of Evangelicals (NAE) wants to close many places offering to cash your paycheck. It has asked the Consumer Financial Protection Bureau to pass more regulation and investigate lenders. Scripture prohibits predatory lending like "short-term, high-interest loans that are rolled over from paycheck to paycheck," the NAE said in its 51st policy resolution since 1956. The Church of England is going one step further: In February, British regulators gave the church permission to start its own credit union. The new Churches' Mutual Credit Union will enable a "virtuous recycling of money" within the Christian community and will "help the credit union sector grow," said union president Antony MacRow-Wood. He hopes that in 10 years, "there will not be a need for the payday lending sector."



### SOUTH AFRICA President Zuma backs Bible translation

South African president Jacob Zuma has donated about \$44,000 toward a Catholic project to produce a new isiZulu (his home language) translation of the Bible. "President Zuma has long felt that the existing isiZulu translation of the Scriptures is inadequate," his foundation said. "This new version will be more accurate and . . . directly translated from biblical languages." But the Bible Society of South Africa says its popular 1959 translation used Greek, Hebrew, and Aramaic source texts—as will a new isiZulu translation it has already started creating alongside an interdenominational committee.



### NIGER Charlie Hebdo protests destroy scores of churches

More than 70 churches were destroyed and 10 people killed after a cartoon agitated Niger's two largest cities. One week after Islamic terrorists killed 11 staff members of the French publication *Charlie Hebdo*, the magazine published a "survivors' issue." Its cover featured a cartoon

of Muhammad holding a *Je suis Charlie* ("I am Charlie") sign. While the cartoon sparked protests across Africa and the Middle East, the deadliest were in Niger, which ranked the worst in a Pew Forum poll of sub-Saharan African Muslims' support for religious freedom for non-Muslims.

### New ambassador for religious freedom is non-Christian

For the first time, a non-Christian became America's ambassador-at-large for international religious freedom. Rabbi David Saperstein, confirmed in December, fills a position left vacant since October 2013. His nomination was widely lauded by Christian advocates, including Russell Moore of the Ethics and Religious Liberty Commission, Chris Seiple of the Institute for Global Engagement, and US Rep. Frank Wolf. Wolf authored the International Religious Freedom Act that created the post. After 34 years as one of Congress's leading advocates for international religious freedom and human rights, Wolf retired in January. But he is hardly finished advocating, becoming the first to fill a newly endowed chair in religious freedom at Baylor University.



### UNITED KINGDOM YWAM missionaries won't lose visas

More than 300 Youth With A Mission (YWAM) missionaries and their families can stay in the United Kingdom after immigration officials reinstated the ministry's license to sponsor visas. The British government had suspended the ministry a month earlier when a UK Visas and Immigration office (UKVI) audit found violations. "We are extremely grateful for this positive outcome, but admit that we have had to learn several hard lessons about our internal processes and our approach to record keeping," YWAM stated. Wycliffe Bible Translators also had its license revoked in 2014. Mark Vening of YWAM's Wales office speculated that faith-based groups were "a soft target" for the UKVI to meet the government's goal of reducing immigration by one-third.





## Evangelism

# Do Digital Decisions Disciple?

Online evangelists report the equivalent success of one Billy Graham crusade per day.

**T**hree years ago, the Billy Graham Evangelistic Association (BGEA) shifted its focus to online evangelism. It laid off about 50 people—10 percent of its staff—and “redeployed resources to focus on areas of greater impact.”

The change seems to be paying off. In 2014, the BGEA shared the gospel with almost 9.5 million people around the world. Of those, only about 180,000 were in a live audience at a crusade, while 7.5 million were reached through BGEA websites.

Of the 1.6 million people who told the BGEA they prayed “to

accept Jesus Christ as [their] Savior” in 2014, less than 15,000 did so in person, while more than 1.5 million did so with the click of a mouse.

Since the BGEA launched its family of evangelistic websites—which include SearchForJesus.net and PeaceWithGod.net—less than 4 years ago, more than 5 million people have indicated a decision for Jesus.

More than 20,000 people view a gospel

presentation every day, essentially “a crusade a day online,” said John Cass, the BGEA’s Internet evangelism director.

And the BGEA isn’t even the biggest kid on the block. Global Outreach Media (GMO), which began in 2004 as part of Campus Crusade for Christ and spun off in 2011, reports more than 30 million online decisions for Jesus in 2014 out of 400 million viewed presentations across its 250 sites.

The numbers are mind-boggling—and accurate, said Michelle Diedrich, GMO’s chief marketing officer. “We have had our tracking and reporting verified and our systems audited. The great thing about the Internet is it’s all trackable.”

While some doubt that eternal salvation can be gained with the click of a button, it’s no different than raising your hand in church, Diedrich said.

Cass agrees. “If somebody’s responding to the gospel, we should assume God is doing a work in their life,” he said.

The biggest advantage to online evangelism is being able to engage people’s hearts anywhere, anytime, Cass said. The use of mobile phones has made it possible to connect with people even in the strictest of societies.

Evangelicals have been quicker to adopt online evangelism than the Church of Jesus Christ of Latter-day Saints, a group famous for its missionary zeal. Until April 2013,

the **CONTINUED ON P. 18**

## HOW THE WORLD CLICKS (ACTUALLY, TAPS) TO GOD

Inside the traffic data of two of the largest online evangelism ministries.



1 in 5 people visiting the BGEA’s US-focused Spanish-language sites made a commitment to Christ, while only 1 in 10 visiting its **Mexico** site did.

Even though the BGEA and GMO focus on different areas, five of their six top countries match: United States, India, Bangladesh, Indonesia, and Pakistan. The exceptions: **Brazil** (GMO’s No. 6) and **Nigeria** (BGEA’s No. 3).

**Saudi Arabia’s** Internet Services Unit attempts to block sites that “violate the [tenets] of the Islamic religion,” but about 572,000 people there visited BGEA sites in 2014.

**India** has 17 percent of the world’s population, so it’s unsurprising that it has the most visitors to GMO sites. But it accounts for only 5 percent of GMO visitors.

About 17 percent of **Uzbekistan** visitors to GMO sites indicate they’ve made a decision to follow Jesus, far higher than the average of 8 percent in Muslim countries.

The gospel looks better on a phone: 90 percent of GMO traffic comes from mobile devices. In **Myanmar** (Burma), 99 percent of BGEA site use is mobile.

**Malaysian** visitors are the least likely in the Muslim world to make a conversion decision (3%), but Malaysians who convert are the most active in seeking follow-up “discipleship activities” (86%).



CONTINUED FROM P. 17 Mormon church had strict rules on missionaries' Internet use. Two months later, it announced "Facebook, blogs, email, and text messages" would be part of missionaries' daily work. While door-to-door Mormon missionaries convert about 6 people during their 18- to 24-month service, online missionaries see about 30 converts in the same time.

It's cheaper than door-to-door or mass evangelism, too. GMO spends less than five cents per gospel exposure. To put it in perspective: The latest calculations by the Center for the Study of Global Christianity show that, to baptize a convert in the United States, the Christian community spends more than \$1.5 million. While some areas of the world are considerably cheaper—a convert in Tanzania costs about \$2,500—nothing comes close to the cost efficiency of online outreach.

"Even if only 2 percent of the more than 135 million indicated decisions [since 2004] were long-term, with real spiritual transformation, I still haven't seen anything that rivals that in terms of effectiveness," Diedrich said.

The BGEA and GMO spend their dollars on display ads and search terms such as "Why doesn't God answer prayer?" or "Why does God hate me?" Seekers who enter those phrases will see a link to a ministry page that answers the question and then points to a gospel presentation.

At the end of the BGEA's four-step gospel presentation or video, visitors are given two buttons to click: "Yes, I've prayed the prayer" or "No, but I have a question."

The process is neat. Maybe too neat, said Mary Schaller, president of Q Place, which operates small, local Bible studies—the antithesis of online evangelism.

"It can set up the false expectation that you have salvation" by clicking the right button, she said. "Belief is a regular and frequent turning toward Jesus, not a single event that guarantees your salvation."

It's also too quick, some say. The average time spent on a visit to a GMO website is

about seven minutes, with visitors hitting just six pages.

"Is seven minutes enough time to enter into the momentous decision to follow Jesus in a wholehearted way?" said Richard Pearce, an evangelism professor at Fuller Theological Seminary. "The impulse behind this reductionism is well intentioned. But it seems to me that the message may be so reduced that it is not really biblical."

About 70 percent of conversions aren't the result of a single event, but a journey of decisions, he said. "This is why evangelism is really a community process, not an online event."

The lack of a physical presence can make online evangelism look like online education, said David Gustafson, a professor at Trinity Evangelical Divinity School. "There are real advantages in terms of delivery, but it's primarily a transmission of information."

Seekers also need physical role models and community, he said. A "hybrid model of delivery," in which people find Jesus online but are directed to a real-life community, might be the best model going forward.



BECAUSE FAITH AND TRUTH

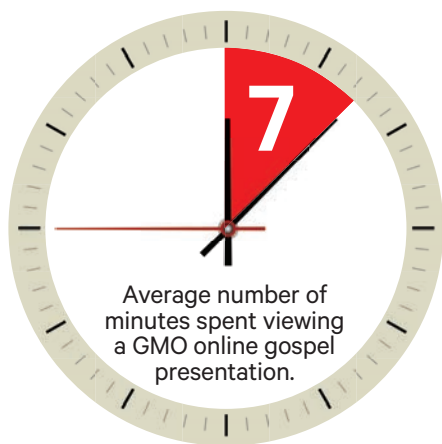
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No online ministry disputes that. But moving responders to an online discipleship program or a real-life community is what Diedrich calls “the biggest challenge” for online evangelism.

Historically, GMO moves only 5 to 10 percent of its “indicated decisions” into “discipleship activities,” which include connecting with an online mentor or finding a local church.

“We can actually track from the time

someone visits a site to when they get connected on the ground,” Diedrich said. “We hoped when we started this whole thing that there was some international organization to which we could say, ‘Okay, here you go!’ It’s been very regional instead.”

The close-knit culture of some regions, such as Brazil or Africa, makes the local connection easy, she said. Others, like China, are more difficult.

Making that connection depends in large part on the convert, and “one of the reasons people go to the Internet is because it’s anonymous,” Diedrich said.

At 2 A.M., she said, seekers will tell you anything. They communicate through email, chat, or Facebook messages with online missionaries, many of whom are retirees or Christian college students. During a partnership with Liberty University in 2013, GMO sites reached 2.4 million people in a single day, with Liberty students following up with new believers online.

But those encounters are by their nature more of a one-time conversation than a relationship. Of the 7.5 million who viewed the BGEA’s gospel presentation last year, fewer than 230,000 provided contact

information for follow-up, Cass said.

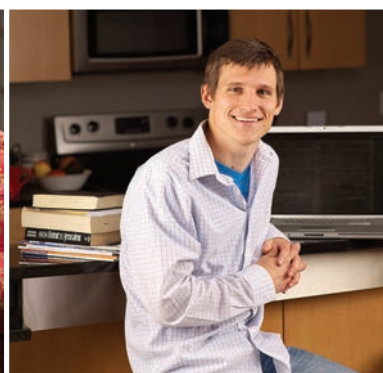
By contrast, about 80 percent of those who come to a live event come with someone they know, which provides a support system, he said. (One-half to three-fourths of those who make decisions are rededications instead of first-time commitments, according to Graham biographer Grant Wacker.) When people come forward, the BGEA asks local churches to follow up with them and report back. The BGEA aims for a 90 to 95 percent response rate from churches, said Cass.

“Discipleship is nowhere near where we want it to be,” he said. Making the step from online to offline is “really where our heart ministry is. We want to see people connected relationally.”

Being sensitive to culture is one way to do that, he said. Another might be asking converts for the contact information of a believer that they know, so the organization could make the connection.

“True growth doesn’t come from clicking a button saying you’ve prayed a prayer, but from beginning to understand how God loves you,” Cass said. “Ultimately, we want to see people handed off to a local body of believers.” **Sarah Eekhoff Zylstra**

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## Missions

# When the Saints Go Marching In

Cuba and Myanmar are opening up. Should US short-term missionaries go?

**A**fter nearly 30 years of holding Acquire the Fire conferences across America, Teen Mania will take its flagship event a destination off-limits until recently: Myanmar (Burma).

Next might be another closed country even easier to reach: Cuba.

Neither nation has ever ranked among the 25 most popular short-term mission destinations. Instead, both Cuba and Myanmar regularly appear on lists of the world's worst persecutors.

But recent diplomatic *détentes* between the Obama administration and the Communist island (in December) and Buddhist nation (in 2013) suggest that Western ministries may soon have an easier time serving both countries.

Long-term missionaries readily acknowledge the benefits of a freer state. But they also express concern that short-term teams might not have the education and tools to positively reach the once-closed countries.

"Just because access is broader doesn't mean that the ministry that pours in will be effective or necessary," said Sam Metcalf, president of Church Resource Ministries.

Following the collapse of the Soviet Union, 83 Western ministries partnered with the Russian Ministry of Education to provide biblically based ethics training in Russia's public schools. During its 5-year run, CoMission raised more than \$60 million to send

1,500 short-term missionaries to implement the program.

However, it rarely consulted long-term missionaries and local believers already behind the Iron Curtain. Though many Russians heard the message of Christ, it came "at a high cost," wrote Gordon-Conwell Theological Seminary's Donald Fairbairn in an *East-West Church and Ministry Report* analysis. Their missionary work provoked "the angry reaction of the Russian Orthodox Church" while "ignoring the three million indigenous Protestants in the former Soviet Union."

Would-be missionaries to Cuba can't afford to make similar mistakes, says Octavio Javier Esqueda, a professor at Talbot School of Theology. His dissertation examined Cuban theological education. "In Cuba, they call people who come and start

new ministries 'Christopher Columbus.'"

Amid poverty and government repression, Cuban churches are indisputably flourishing [cf., July 2009]. They do need resources, said Néstor Medina, a Regent University professor who has taught at Seminario Evangélico de Teología Matanzas near Havana. "[But] Cubans want to have their own church, and they want to have their own sense of identity."

Some say that an influx of new ideas could upset the church's equilibrium more than an influx of short-term teams would.

"Cuban Christians have been a little bit insulated by the embargo and by their own government," said Twyla Hernandez, a missions professor at Campbellsville University who directs the Hispanic Bible Institute. Now that the United States and Cuba are making travel and commerce easier, she said, "Christians are afraid new cults or sects will come onto the island and have a detrimental effect."

Meanwhile, cell phones, cable television, and Internet access have already come to Myanmar, spreading secular values. In part to combat this, the Myanmar Evangelical Christian Fellowship invited Teen Mania to host its first overseas Acquire the Fire conference in Yangon this July.

While Teen Mania is primarily recruiting US teenagers to staff the event, the conference is being organized by a 30-person committee made up entirely of Burmese. Founder Ron Luce, whose ministry also hosts short-term trips to Cuba, wants to be "respectful and cautious" so his group isn't "poking a sleeping bear" that then turns on Burmese Christians.

Some Myanmar experts, such as Steve Gumaer of Partners Relief and Development, warn that Western Christians shouldn't let government-approved access gloss over religious freedom abuses. But others, such as Steve Van Valkenburg from Christian Aid Mission, believe it's possible to share the Christian faith without getting involved in politics.

"We're not trying to overthrow governments," he said. "Often what the government finds is that when people become Christians, they're really better citizens and better for the country than they were before."

Morgan Lee





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# VIEWS



WHERE WE STAND

## CUBA LIBRE

As the US embargo  
ends, chances for  
gospel change begin.





# President Obama's call for normalizing relations offers a once-in-a-generation opportunity for Cuban and American churches to strengthen their ties.

**THE GOSPEL OFFICIALLY ARRIVED** in Cuba in 1511, when Spanish conquistador Velázquez established the Catholic Church on the Caribbean island. But since then, the gospel message has been trampled as genocide, plantation slavery, war, and hardship have afflicted Cuba's people.

Since 1960, dictator Fidel Castro, 88, and now his brother-successor Raul, 83, have held Cuba in their brutal grasp. Under Castro, 99 percent of Cubans read and write by age 15, and starvation is rare. These are great social advances. But freedom to worship God as one wishes has been subject to extreme state control. Cuba is a police state.

In 2012, the United States granted political asylum to Carlos Lamelas, a Pentecostal pastor who ran afoul of the Castro regime. Speaking with *CT* recently, Lamelas provided a glimpse of what life is like for many pastors: constant surveillance. State-sponsored temptations from black marketeers and

activity" is one of the 12 explicitly permitted reasons for which Americans can travel to Cuba under a so-called general license. (This is an improvement from the burdensome specific license, which required case-by-case approval.)

## A CAUTIONARY TALE

What does ministry success look like as travel restrictions relax and a repressive regime becomes more open to outside influence? The US church's response to the fall of the Soviet Union in 1991 is a cautionary story of missed steps, sometimes

as well as help. Look at the numbers. In Cuba, the evangelical movement (including Pentecostals) is growing at 3 percent per year. Methodists are growing at 10 percent yearly. The government attempts to stifle church growth by placing severe limits on building construction. (Last year, the government approved the first new church construction since the revolution.) But savvy pastors have pivoted to a house-church strategy that has worked brilliantly at the grassroots. Aging cathedrals are empty, but new house churches are full.

Cuban Christianity has its problems. Distrust, suspicion, and disagreement afflict local churches and national associations. Informers are everywhere. But Christian leaders also have aspirations. Back in 2009, pastors told *CT* of their dual dream of *Cuba Para Cristo* ("Cuba for Christ") and fulfilling their role in the Great Commission. "The Great Commission is our responsibility as much as the church's in America," an evangelical leader in central Cuba told *CT*. Cuban Christians hope for an American and global church willing to partner as equals. Visiting Christians can embrace this vision of Cuba as a sending nation. "We can't look at Cuba as separate from the United States, France, or Russia," Lamelas said. "We all belong to God. It's the church of Jesus Christ."

The Cuban church needs more than fully normalized relations with Uncle Sam. It also needs freedom. "*Cuba Libre*" is still a valid rallying call, but it must be accomplished *por fe*—"by faith." Cuba's prisons are full of political dissidents. Freedom for each person in Christ as well as freedom from a coercive regime are worthy passions to pursue in Cuba.

**CT**

**TIMOTHY C. MORGAN** is senior editor of global journalism for *Christianity Today*.



offers of illicit sex. Porn slipped inside the pulpit Bible. Control over Bible publication. Severe beatings and assaults. Unable to lure Lamelas, police falsely charged him with human trafficking: "They pulled me out of the house, practically kidnapping me one morning."

Christian Solidarity Worldwide says violations of religious freedom have risen each year since 2011. But renewed prospects for positive change hang in the balance, even while the US embargo remains in effect. President Obama's call for normalizing relations, too long frozen in cold war groupthink policies, offers a once-in-a-generation opportunity for Cuban and American churches to strengthen their ties. The gospel, not politics, is our shared Christian agenda. Under the new US policy, "religious

outright failure, and tentative success. This is not the place to recount the ups and downs of that campaign to spread the gospel throughout Russia in collaboration with the state education system. But why not learn from the mistakes of others?

One key lesson from the post-Soviet era is the necessity of working respectfully alongside the historic Christian community. In Cuba, the Christian population is mostly Catholic. Protestants are largely Pentecostal or charismatic. American evangelicals, new to on-island outreach, would do well to partner with missions already active in Cuba and avoid arriving with a five-year plan printed in English in hand. (See "When the Saints Go Marching In," p. 20.)

Cuba-bound Christians are better off arriving in Havana seeking to learn



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# Should I attend the wedding of a gay friend or family member?

The invitation will come soon enough.



**Eve Tushnet**  
**It's Best to Show Up**

**W**hen I became a Christian, most of my friends and family were baffled and disappointed. They could not understand why I was subjecting myself to a repressive falsehood. Sure, the church's paintings are nice, but what about the ethics?

That's why it was so moving to me that my best friend came to my baptism. She

gamely let the priests shake holy water over her; she kept a wry, silent smile on her face while everybody else renounced Satan. I was under no illusion that she had changed her mind about Christianity and the church. That made her attendance more poignant, because it was a gesture purely in support of me.

I think of my baptism when I consider how Christians should respond when they are invited to gay weddings. (I've attended one same-sex wedding so far, in an Episcopal church.) People find it

easier to notice judgment than acceptance. They find it especially hard to understand unconditional love. Whenever Christians can *show* that our love is not a reward for good behavior, we should do so.

This decision about attendance is easier for me, because I believe God calls some people to devoted, sacrificial love of another person of the same sex. Let me be clear: I don't think that that love should be expressed sexually. But some people who marry a same-sex partner are doing so out of a call to love, even though they misinterpret the nature of that love. We should support as much as we can. When a woman forgives offenses and humbly apologizes for her own wrongdoing, cares for children, listens, comforts, and learns to put others' needs above her own preferences, those are acts of love—which do not become worthless or loveless when they take place within a lesbian relationship.

Years down the line, if this person does choose to follow Christ, or live more fully within Christian ethics, will I have conducted myself in such a way that he or she would find me a trustworthy guide? Or will I have focused only on the areas where that relationship is not in line with Christian sexual discipline? Will I have acted as if I am obviously correct and the other person is just perversely following his own self-will?

Attempts by straight Christians to uphold essentials of the faith are often misunderstood as bigotry. But there is much actual bigotry out there. A decision not to attend a same-sex wedding takes place in the same universe as gay-bashing, bullying, and the long grind of

ILLUSTRATION BY BEADY EYES



contempt toward gay men and women. I am not blaming Christians for that; it's just the context in which Christian decisions will be interpreted. That context makes it even harder than it would be anyway to believe in unconditional love.

Some people may have already demonstrated enough love that their friends would understand a decision not to attend a same-sex wedding. But in most cases, I think it's best to show up.

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**EVE TUSHNET**, author of *Gay and Catholic*, blogs at Patheos.

## Lisa Severine Nolland Not in Good Conscience

**M**arriage is not only about one couple's relationship. It has a public dimension, and the wedding ceremony and the celebration mark this. That family and friends participate in a couple's wedding makes marriage a public matter.

So, by attending a same-sex wedding, I tacitly endorse this particular union and also endorse the notion that two women (or men) actually *can* get married. I cannot in good conscience go, because I cannot endorse same-sex marriage (ssm).

I love and live by the ethics of Jesus. Would Jesus be in attendance? He was a friend of tax collectors and sinners because that was how he could connect. Though unconditional, his love was not static. Beginning with acceptance, he moved into challenge, as seen with Zacchaeus. Would Jesus have shown solidarity by collecting the odd bit of revenue? I don't think so. Jesus separated the person of Zacchaeus from his iniquitous business practice in order to redeem both.

I cannot in good conscience attend a same-sex wedding precisely because I love my gay friends and want their best. I believe all sin damages. My sin damages me as their sin damages them. How can I celebrate what I believe harms them? I would respect their friendship but would pray they realize that marriage is not what they are after or what they actually want. I would look for opportunities to point them to a better way. As Christian mystic Simone Weil once noted, "All sins are attempts to fill voids." My friends' marriage is an example.

Though some gay married couples may be exemplary in love and devotion, ssm has

more ominous aspects. Do those advocating for ssm insist these couples conform to traditional marriage practices, such as sexual exclusivity and permanence? No. Mainstream ssm advocates such as sex columnist Dan Savage enthuse over so-called "monogamish marriage" (committed but sexually open).

Waiting in the wings could be polyamorous and bisexual marriages. How will people respond to wedding invitations from the excited trio? Research by sociologist Mark Regnerus indicates that "churchgoing Christians who support ssm are more likely to think . . . adultery [and] polyamory . . . are acceptable."

As a sex historian, I've tracked the sex revolution for decades. I've miscalled the timing, but otherwise my concerns generally have proved prescient.

I used to share my home and dog with a lovely gay man who had AIDS. A close bisexual friend "came out," confessing her love, fearful of my rejection. I hugged her but refused the sex. I have lived my life in friendship with many sexual-minority people and witnessed the pain and tragedy in their lives. But capitulating to their demands that we accept gay marriage is wrong-headed. And so, I would send my regrets but set up dinner for the following month.

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**LISA SEVERINE NOLLAND**, PhD, convenes the Marriage, Sex, and Culture Group of Anglican Mainstream (Oxford) and is a consultant with [anglicanmainstream.org](http://anglicanmainstream.org).

## Sherif Girgis Don't Go, But Love

**T**his couple doesn't despise tradition. They've just known what Dorothy Day called "the long loneliness"—that dull, gnawing ache for communion and transcendence. Our age makes people think in their bones that only sex and marriage provide the intimacy and love that sate us. But by reason and faith, Christians know what even the best pagan thinkers taught: marriage is the union apt to unfold into family life—fully committed and opposite-sex; and nonmarital sex is wrong.

So we cannot attend the ceremony. Wedding guests do not spectate. Their job is to bear witness to the couple's being married and support their commitment, which is partly sexual by definition.

Friendship isn't served by supporting what we think wrong. We must trade our safe, undiscerning love for Christ's own—aflame with truth but also vulnerable and understated, free of smugness or distance. Then we must get on with serving our friend, now on alert for signs our love was conditional. We prove those suspicions wrong, slowly, in every interaction. We rejoice in the couple's deep mutual presence as companions and confidants in life's ups and downs. As with cohabiting opposite-sex couples, it isn't that their sacrificial love is unworthy. It's holy, which is why it's wrong to try to make it something it isn't.

Their companionship is invaluable, and disserved by attempts to foster it by sex. Noncoital sex (straight or gay), rather like premarital sex, seeks the experience of conjugal union without its full reality.

It fails to shape love by the whole truth about lover and beloved, who unite as one heart and mind but not as one flesh, toward any one bodily end encompassing and transcending them both. This matters because their sacrificial love does. We ask them to understand our read of things even if they don't share it.

We don't judge their hearts and can't rush persuasion in a decades-long cultural revolution. But we should have the confidence of happy counterrevolutionaries, keen to add vivid, splendid color to post-modernity's monochrome moral vision.

Many take for granted the sexual shibboleths of the industrialized West: sex simply pleases and forges felt bonds; marriage is the only realm for real love. But we have the moral vision of millennia and thinkers from East and West. Sex is an exchange of whole persons, trembling with meaning; joining man to woman as one flesh and generations as one blood. Marriage has no monopoly on love. There's a rich horizon of vocations to love, each with its own values.

Where other responsibilities allow, let us prove the promise of platonic intimacy by drawing our friends in. Not because they need us, but because we each need the other. Not to work on them, but as Montaigne said of loving his friend, and as Christ loves us: "Because it was he, because it was I."

**CT**

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**SHERIF GIRGIS**, who is pursuing degrees at Yale and Princeton, cowrote *What Is Marriage? Man and Woman: A Defense*, and contributes to [thepublicdiscourse.com](http://thepublicdiscourse.com).

**Wesley Hill** teaches New Testament at Trinity School for Ministry in Ambridge, Pennsylvania, and is writing a book about friendship.



# Praying with Baptists and Catholics

Church unity isn't just for theologians to figure out.

**S**cene 1: The setting is the Baptist church I used to attend. I walk in just before the service starts, prepared to notice all the glaring deficiencies that caused me to leave the Baptist tradition a couple of years earlier. Now I am an Anglican, and, like many in my newfound tribe, my besetting vice is believing that I have a corner on the rich treasures of Christian history. I expect to wince when I open the bulletin and see that there will be no Communion today. I expect to groan at the plain language and the absence of formal prayers.

Then, sitting with some of my dearest friends who still belong to the church, I experience something else entirely. To my surprise, I'm keenly aware of solidarity with these hand-raising believers. I know all their flaws with the sort of intimacy achieved only by long familiarity, but, through it all, I'm reminded that we share the same baptism. And nothing—not even a midlife change in church affiliation—can cancel that watery bond that is stronger than the bulkiest anchor chain.

Scene 2: The setting is an Anglican church, where I now worship. Sitting beside me is my Catholic friend Ron. We kneel at the same time and pray in unison. We recite the same creed aloud—"I believe in God, the Father Almighty... and in Jesus Christ, his only Son, our Lord"—and we make the same prayer of confession.

When it comes time for Communion, I walk forward to the priest and cup my hands to receive the bread. Ron steps to the altar rail beside me. He crosses his arms over his chest to indicate that he won't receive the bread and the wine, in obedience to his church's teachings

which preclude Catholics from taking Communion with other traditions until theological unity is achieved.

My priest prays a blessing over Ron as I tip the chalice to my lips. Together we walk back to the pew and kneel to pray. Ron is at my elbow, bowing next to me. I think I hear him repeating the words I'm whispering: "Father, I ask for those who believe, that we all may be one."

Scene 3: A short time later, Ron invites me to Mass. I say yes, happily. I know most of the liturgy: it follows the same ancient Christian pattern as the Anglican service. Ron opens the red book that contains the prayers and hymns, and points me to the right places. We sing loudly together, making good use of our Baptist childhood hymn-singing prowess. And again, we kneel at the same times and pray with the same words.

Like Ron did at my church, I approach the priest with my arms crossed. The priest prays a blessing over me but doesn't offer the bread and the wine, since I am not a member of the Catholic Church and haven't made my confession to a priest. I walk back to the pew knowing that Ron and I have both been baptized in the same

Triune name. And I also know that I am sad, newly impressed with the vastness of the gulf that keeps us from eating at the same table.

What do these scenes have in common? Among other things, this: While we wait for God to heal the fractured body of Christ, some of my friends and I are looking for concrete ways to express our confidence that God will one day do just that. The apostle Paul envisions a time when the church will "together... with one voice glorify the God and Father of our Lord Jesus Christ" (Rom. 15:6, ESV). In small ways that sometimes seem ineffectual, my friends and I are looking to experience some foretaste of that moment. We're trying to follow the advice of Baptist scholar Steven Harmon:

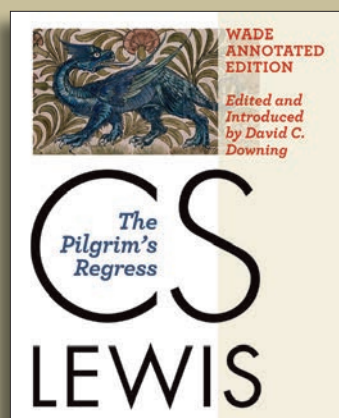
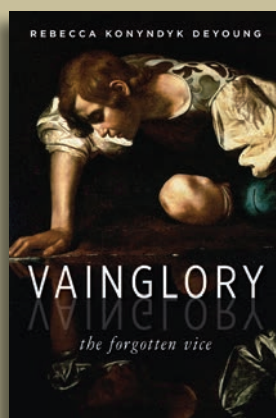
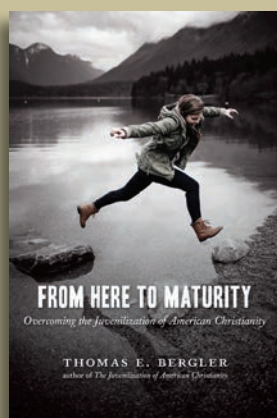
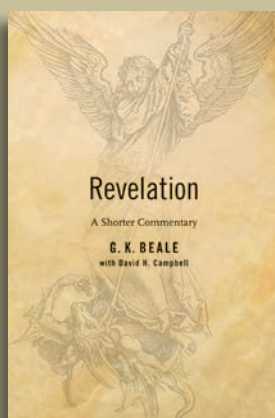
If you are well-grounded in a denominational tradition and continue to be actively involved in the worship, work, and witness of a specific local church belonging to that tradition, there's no substitute for learning about another denomination by intentionally and regularly participating in its worship and taking up its practices of personal devotion.

We, as individual believers, can't solve the problem of how all the baptized believers may come to share the same Lord's Supper. We can't assume that occasionally worshiping together will heal real denominational differences and divisions. What we can do is say with our bodies that, in spite of those divisions, we belong together, kneeling side by side, partaking of the gifts the Spirit has distributed to us.

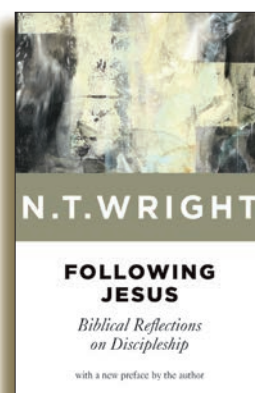
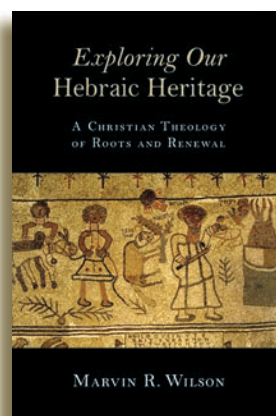
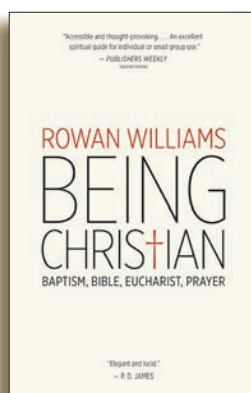
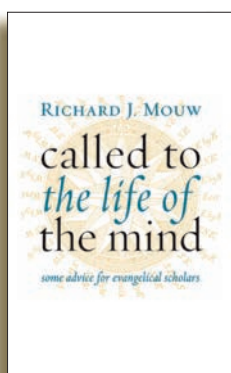
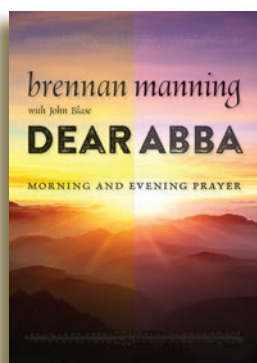
**While we wait for God to heal the fractured body of Christ, we look for concrete ways to signal that God will one day do just that.**

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# The Religious Roots of Protest

How justice movements have co-opted the church's music.

**W**hen I was growing up in Sheboygan, Wisconsin, we listened to the news every evening on WHBL. But first we had to listen to the sponsor's theme song, "Solidarity Forever," Ralph Chaplin's revolutionary 1915 union anthem. The melody was familiar: "The Battle Hymn of the Republic."

During my elementary-school years, the United Auto Workers struggled with Kohler, the local manufacturer of toilets, sinks, and bathtubs. For six years, Kohler had refused the strikers' demands and ignored judgments by courts and the National Labor Relations Board. The union waged a campaign of violence and intimidation against nonunion employees who showed up for work, bribing public officials to look away. Those years forever tainted the way I hear "The Battle Hymn."

Like "Solidarity Forever," the Civil War anthem was adapted in the service of a cause. The tune was sung in frontier camp meetings with the words, "Oh! Brothers will you meet me on Canaan's happy shore?" In 1861, a band of Union soldiers from Massachusetts used the tune to pay tribute to abolitionist John Brown, who had perished two years earlier trying to spark a slave rebellion.

Julia Ward Howe, an abolitionist poet who later founded woman suffrage organizations, heard a Wisconsin regiment sing about Brown. She wrote "Battle Hymn" in one night, calling Union forces to "die to make men free" in imitation of Jesus, who "died to make men holy."

Many other sacred songs have been co-opted by social causes, often losing or watering down their religious content. In 1931, striking coal miners in West Virginia transformed the hymn "I Shall Not Be

Moved" into "We Shall Not Be Moved." The chorus, with its echoes of the Psalms, stayed substantially the same. But verses like "Jesus is my captain, I shall not be moved" became "The union is behind us, we shall not be moved." The civil rights movement adapted the song and, in Selma, Alabama, sang: "Tell Governor Wallace, we shall not be moved."

Likewise, the Southern holiness song "The Gospel Plow" ("Keep your hand on the plow, hold on"—which echoes Luke 9:62) became the civil rights anthem "Keep Your Eyes on the Prize." In 1956, when Alice Wine reworked it into a protest song, she retained some biblical references while adding secular verses that spoke to the current struggle.

Hardly anyone remembers the church roots of the most prominent civil rights anthem, "We Shall Overcome." It was not an anonymous folk song popularized by Pete Seeger and other folkies. *We Shall Overcome: Sacred Song on the Devil's Tongue*, by music-industry veteran Isaias Gamboa, reconstructs the story of Louise Shropshire's original song, "If My Jesus Wills (I'll Overcome)," first published in 1942 and copyrighted in 1954.

**I'm saddened at the way social movements have secularized music that has given God's people courage to deal with hardship and injustice.**

Shropshire was a talented African American who often collaborated with gospel music great Thomas A. Dorsey, author of "Precious Lord, Take My Hand." She was close to pastor Fred Shuttlesworth, who was to Birmingham what Martin Luther King Jr. was to Montgomery, Alabama. King stayed in Shropshire's home whenever he visited Cincinnati.

The melodies of "If My Jesus Wills" and "We Shall Overcome" diverge, but the harmonic structure and lyrics are close. One musicologist says you can use Shropshire's song as backup vocals for Seeger's, they are that similar. (Check out the Azusa Pacific University Gospel Choir's recording on YouTube.)

Gamboa is angry that the folk movement pirated the works of amateur singers in churches, bars, prisons, and fields. And I'm saddened at the way social movements have secularized music that has given God's people courage to deal with hardship and injustice.

Evangelicalism has always been a song factory. The tunes I listed arose within its most populist forms—which were also a seedbed for abolitionism, the temperance movement, urban ministry, and one vital stream of woman suffrage. It was only natural that populist movements with secular goals would draw on the tunes of ordinary folk who wanted change.

The secular versions of these songs have often served a wonderful purpose, but they have also obscured the faith roots of resisting evil. They work, I suppose, as secular people experience righteous anger at oppression. Faith, however, guides and sustains righteous anger, channeling it away from the spiral of vengeance into nonviolent, loving action. **CT**



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# The Return of Shame

By Andy Crouch





We feel less guilty than ever before—and more ashamed than ever before. How the gospel speaks to a major shift in Western morality.

# Of the many new words that bubbled up from our technological culture in 2014, perhaps the most unsettling is doxxing.

Typically carried out by anonymous online users with axes to grind and little to lose, doxxing involves making someone's private information public. That includes home addresses, phone numbers, financial histories, medical records—anything that can be found in the endless databases available to canny hackers.

Doxxing can be a drive-by prank on most anyone who draws attention. But more often its targets are singled out for humiliation. In a series of events last year that came to be called GamerGate, certain active video gamers targeted journalists, mostly women, who had criticized the outright misogyny found in many popular video games. The backlash began with the bilious insults that have become astonishingly common online. But it quickly escalated to “revenge blogs” purporting to reveal those journalists’ past indiscretions, and doxxing attacks.

Doxxing is extreme and rare. But it marks the limit of a trend that affects every one of us: aspects of our lives that were once private and fleeting can now be publicly, and permanently, exposed.

An American 13-year-old today has never known a day without the Internet, mobile technology, and social media. He or she started kindergarten the year the iPhone was released and Facebook opened its site to the public. In a single decade, the omnipresence of media has rewritten the boundaries of public and private, exterior and interior. Chap Clark, chair of the youth, family, and culture department at Fuller Theological Seminary, points out that it used to be that high-school students “would leave school and go home, and could leave that high-pressure atmosphere behind. Now, with smartphones and tablets, kids take that social environment into their bedrooms.”

Clark's colleague Kara Powell, executive director of the Fuller Youth Institute, recalls a moment of shame from her adolescence.

“There were maybe five kids sitting in a car across the street,” she says, recounting how she tripped and fell. “I remember them laughing at me as I picked myself up. But that was in front of five kids, and it was over in five minutes. Today, if someone caught a moment like that on a smartphone and shared it on social media, that shame could live with the kid for the rest of high school.

“On Facebook, others’ perceptions of us are both public and relatively permanent,” Powell says. “You post something and everybody comments on it. People tag you, people talk about you. And if no one comments, that can be just as much a source of shame.”

The personal screen, especially with its attached and always-available camera, invites us to star in our own small spectacle. As our social network chimes, blinks, and buzzes with intermittent approval, we are constantly updated on our success in gaining public affirmation. But having attracted us with the promise of approval and belonging, the personal screen can just as easily herald exclusion and hostility, as the targets of GamerGate found out and as nearly every teenager in the West knows from experience.

And oddly enough, this contemporary fusing of public and private is reconnecting us to one of the most striking features of cultures we consider traditional and premodern: the importance of shame.





missions conversation because I suspect that honor and shame are becoming dominant forces in the American context. If so, effective evangelism and discipleship in the next generation will require learning from cultures where shame, far more than guilt, is the human problem the gospel must address.

## Traditional Shame 🖐️🖐️🖐️🖐️

DESPITE HIS NAME, Jackson Wu's ancestors lived in East Texas, far from a traditional Asian background. Yet his upbringing in the American South, a culture that he says "emanates 'honor and shame,'" prepared him well for his current work.

Wu now lives in an industrial city in China, where he is known by another name altogether. To many of his neighbors there, Wu is just one more expatriate professional. But Wu is in an unusual line of work: He teaches theology at a seminary in a country with perhaps 90 million Christians yet relatively few theologically trained pastors. China rarely gives Westerners a visa for this kind of work, so Wu uses several layers of pseudonymity to protect him, his family, and his students from unwanted official attention.

We meet on the campus of Houston Baptist University, where Wu is speaking to the International Orality Network (ION). ION convenes Western missionaries and academics, as well as indigenous church leaders from several continents. These leaders serve the 70 percent of the world's population (5.7 billion people) who can't or don't hear the gospel when it is presented in written words via books or pamphlets. But the first day of this year's meeting is devoted to honor and shame, one of the hottest topics in contemporary mission theory and practice.

Wu has just published his dissertation from Southeastern Baptist Theological Seminary, titled *Saving God's Face: A Chinese Contextualization of Salvation through Honor and Shame*. He argues that the whole Bible, including no less central a text than Paul's letter to the Romans, is saturated with themes of honor and shame—an understanding of morality and community that permeates every aspect of Chinese culture.

I've come to eavesdrop on this

## 🇺🇸 Western versus Eastern Shame 🇨🇳

THE IDEA OF "shame cultures" originated with anthropologists. During World War II, Columbia University anthropologist Ruth Benedict was trying to make sense of the cultural patterns of the Japanese. Her 1946 book, *The Chrysanthemum and the Sword*, popularized the idea that Japan was a "shame culture," in which morality was governed by "external sanctions for good behavior." In other words, you know you are good or bad by what your community says about

CONTINUED ON P. 37

## GOD IN GUILT VERSUS SHAME CULTURES

by Jayson Georges

	GUILT CULTURE	SHAME CULTURE
<b>God's Attributes</b>	<i>Lawgiver &amp; Judge</i> (sinless and just)	<i>Father &amp; Patron</i> (glorious and faithful)
<b>God's Holiness</b>	He alone is morally pure	He alone is worthy of honor
<b>God's Power</b>	Forgives transgressors	Honors the lowly and humbles the proud
<b>God's Righteousness</b>	Procures justice	Maintains covenant faithfulness
<b>Jesus Christ</b>	Highlights priestly office: his death satisfies divine justice, making our forgiveness possible	Highlights sonship: his shameful death covers our shame; his faithfulness to the Father restores our honor with God



## THE UPSIDE OF SHAME

As national director of InterVarsity Christian Fellowship's Asian American ministries, **Joe Ho** knows how honor and shame shape evangelism, fundraising, and family relationships. Ho, a Chinese American who grew up in Cincinnati, recently spoke with Andy Crouch about how honor-shame dynamics could shape ministry in the West.

### What have you learned from ministry among Asian Americans about honor and shame?

It's important to pay attention to the positive side of honor and shame. Honor is a kind of currency, strongly correlated with community and relationship. Majority-culture [Caucasian] people don't always pay close attention to that currency. In majority culture, much of life is guided by rules, and the rules describe reality. But there are times when you have to bend the rules in order to give honor to the right people.

For example, when a leader retires in majority culture, they are often expected to leave the organization and get out of the way. That's the rule. But cultures that value honor often find ways to keep recognizing the departing leader—creating positions like “pastor emeritus.” It's more important to keep honor intact

than to follow a strict procedure of succession.

When considerations of honor bump up against rules, that doesn't mean you automatically jettison a rule. But it's good to take a second look. E. Randolph Richards and Brandon J. O'Brien's book, *Misreading Scripture with Western Eyes*, is helpful. They observe that in one sort of culture, the authority is the one who makes the rules; in another sort, the authority is the one who makes *exceptions* to the rules.

### Westerners tend to get frustrated in cultures that communicate indirectly. But are there benefits to an indirect approach?

Part of the motivation for being indirect is to avoid exposing someone else to shame. We've learned this in InterVarsity in how we train our staff to fundraise. There's a spectrum of appropriate directness in asking for financial support.

What matters is the comfort level of the potential donor. It's possible to be so direct that you put someone in a position of shame if they don't give. They may end up giving, but you will have undermined the relationship. You can win the ask but still lose currency in the system of honor and shame.

Asian students often seem responsive to leadership. As a leader, you can get Asian students to do a lot for you. But that may just be because they aren't willing to violate the relationship. You may think the Asian students are incredibly committed, when in fact you are rapidly losing trust. There is a tipping point, and all of a sudden they are gone.

### Does this affect evangelism?

Honor-shame dynamics are changing the way we call people to faith, especially in small



groups. Rather than a direct call to conversion—where the response could be motivated more by concern for the honor of the leader—I’m seeing success in asking students to consider conversion in the context of listening prayer. Rather than a relational obligation to the speaker or authority figure, they may sense a direct relational obligation to God. And we actually want that. We just want obligation oriented in the right way, to the “first family,” to use a phrase from Stanley Hauerwas—God’s family, not just to a human community.

**Discipleship involves a call to holiness. How do we call people to standards that may divide them from their families or communities?**

My own father died shortly before I joined InterVarsity as a campus minister. My uncle came and spoke to me about honor and the importance of carrying on the family name. It wasn’t until I talked to my mother that I understood: **My uncle meant that I should leave ministry and go to medical school.**

In situations like that, you have to wrestle with what it means for the church to be your “first family.” On one hand, having the church as “first family” doesn’t mean dismissing or disrespecting your family. Jesus honored his mother to the end—one of his last words from the cross honored her.

On the other hand, following Jesus is going to **require differentiating from your culture.**

Let’s say you have a friend whose sexual ethics are different from those in Scripture. You don’t want to cut off the relationship—you want to stay connected. But you also have to differentiate. None of us gets this perfectly right, and it’s particularly difficult for emerging adults of any stripe. In settings where the impulse toward connectedness is taken for granted, we have to teach differentiation. In other settings, you need to teach people how to stay connected.

The church can learn from minority cultures that value connection. I have met Asian and Latino families that are profoundly unhealthy, yet their children persist in attending to self-care while still staying connected with their families. The ability to differentiate and yet maintain the connection can be profoundly redemptive. I wonder if those families would have been able to do so without the resources of honor-based culture.

**CT**

**In a shame culture, you know you are good or bad by what your community says about you. By contrast, in a guilt culture, you know you are good or bad by how you feel about your behavior and choices.**



CONTINUED FROM P. 35    you. By contrast, in a guilt culture such as the West, you know you are good or bad because of an “internalized conviction of sin”—by how you feel about your behavior and choices.

In hindsight, Benedict’s analysis was too tidy and sweeping. But her essential insight—that some cultures place a higher priority on preserving honor and avoiding shame—has remained. It’s what many Asian cultures call *face*, and missionaries like Wu believe it describes something Westerners have tended to overlook.

“Shame,” in recent years, has become a topic of conversation in the West. Poignantly described by psychologists and authors like Dan Allender and Brené Brown, *shame* in this context describes an inner sense of unworthiness, often rooted in trauma and embarrassing experiences. Though real, this sort of shame is psychological and deeply interior. A respected scholar like Brown can testify to struggling with hidden and nearly paralyzing levels of personal shame, no matter how favorably she is viewed by others.

But in traditional cultures, shame is a thoroughly public reality. “The opposite of Western shame is self-esteem—I feel good about myself,” American missionary Jayson Georges (a pseudonym) writes at his website, HonorShame. “The opposite of Eastern shame is honor—others thinking highly of me.” In this latter sense, shame is always seen and recognized by the community. Social shame, as well as honor, is all too obvious to all concerned.

Everyone who studies honor–shame cultures today is quick to point out that both shame and guilt are universal human experiences. So is the desire for their opposites: honor and innocence, where

honor is a public affirmation of worth and innocence is a sense of conformity to an internalized moral ideal.

Further, both Westerners and Easterners experience both private and public forms of shame. But there is little doubt that some cultures pay far more attention to dynamics of honor and shame than Westerners do—or at least, than Westerners used to.

### Individualistic Shame

TO BE SURE, the new, media-amplified shame culture is different from traditional cultures built on honor and shame. Georges, who has spent most of his adult life in a traditional culture in Central Asia, expressed polite incredulity when I suggested that the West was becoming more shame-oriented. If anything, Western culture has become more individualistic over the past generations, as seen in the continuous unraveling of ties to family and local institutions. Bestowing and maintaining honor requires the kind of binding community that Western mobility and personal freedom are practically designed to dissolve.

So instead of evolving into a traditional honor-shame culture, large parts of our culture are starting to look something like a postmodern *fame*-shame culture. Like honor, fame is a public estimation of worth, a powerful currency of status. But fame is bestowed by a broad audience, with only the loosest of bonds to those they acclaim.

Some of the most powerful artifacts of contemporary culture—especially youth culture—are preoccupied with the dynamics of fame and shame. The Hunger Games trilogy draws on the legend of Theseus and the young “tributes” sent by vassal states to ancient Crete. The Theseus legend is firmly set within a traditional honor-shame culture. But whereas Theseus and his fellows confronted the Minotaur alone in the depths of the Labyrinth, an ocean away from their

families and homes, Katniss Everdeen and her fellow tributes in the Hunger Games make every move under the ruthless gaze of the nation of Panem’s mediated culture of spectacle. They are accompanied by the retinue of handlers, coaches, and wardrobe designers that surround our celebrities. Indeed, the power of the trilogy is that it centers on a young woman trying to maintain goodness and honor in a world that seems to offer only fame and shame.

Because fame-oriented culture lacks the traditional structures of community and honor, those in it dread being excluded or shamed. In a traditional culture, when someone experiences shame, a web of people will try to restore lost “face.” Indeed, many honor-shame cultures strive to prevent the loss of face in the first place. Conflict that would be tolerated in a guilt-innocence culture is suppressed or redirected in order to prevent ruptured relationships—one reason that many honor-shame cultures prize politeness and indirectness in situations in which disagreement could erupt.

But our fame-shame culture has few broad norms enforcing politeness or concern for the “face” of others, as the most glancing encounters with social media, let alone a full-on GamerGate-like assault, will confirm. In fame-shame culture, people yearn to feel included in the group, a state constantly endangered, fragile, and desperately in need of protection.



### Sex and Shame

THIS DYNAMIC PLAYS out powerfully in North American Christian views of human sexuality. Older Christians likely remember the way violating the prevailing moral code (by, say, pregnancy outside of marriage or homosexuality) once brought public shame. But even 50 years ago, sexual ethics still tended to be framed in terms of moral right or wrong, not in terms of mere social approval or disapproval.

But North Americans, including Christians, increasingly frame their sexual ethics in light of a paramount concern

**Both Westerners and Easterners experience private and public forms of shame. But there is little doubt that some cultures pay far more attention to dynamics of honor and shame than Westerners do—or at least, than Westerners used to.**

# Given the rushed legal process that led to Jesus' conviction, observers along the road to Calvary would have had every reason to doubt his guilt. But no one would have doubted his complete and utter shame.

for social inclusion or exclusion. In a fame–shame culture, the only true crime is to publicly exclude—and thus shame—others. Talk of right and wrong is troubling when it is accompanied by seeming indifference to the experience of shame that accompanies judgments of “immorality.”

Christians point out Jesus' willingness to welcome those excluded by traditional society: tax collectors, lepers, and beggars, not to mention women in general. (Jesus' pointed and public exclusion of whole towns and districts that yawned at his message, not to mention his own mother and brothers, gets less attention.)

So attempts to reiterate traditional Christian sexual ethics fall not on deaf ears, but on ears highly attuned to dynamics of shame and rejection. It is no coincidence that the student groups that are pressing for revisions to codes of sexual conduct on Christian campuses have chosen the prefix “One” (as in OneWheaton and OneGordon). They are emphasizing the unity of the community, including those who have been excluded as sexual minorities. “OneWheaton” is a different kind of appeal than “True Wheaton” would be. It is a name perfectly calibrated to the new realities of fame–shame culture.

## Shame-Filled Opportunity

CHRISTIANS FORMED BY guilt–innocence cultures are tempted to deal with such concerns by denying their premise. Isn't the gospel really about guilt before God and forgiveness by him through his Son? If so, the first order of business when encountering people preoccupied with honor and inclusion is to make the case that guilt and forgiveness are the deeper human problem and need.

But the new generation of missionaries, like Wu and Georges, and Christian leaders now arising from honor–shame cultures, see honor–shame culture not as a hurdle to overcome but as an opportunity to grasp the Good News

more deeply. After all, the message of Scripture was delivered within two unmistakably honor–shame cultures. Both the ancient Near East, where Israel came into existence, and the Greco-Roman world, where the early church arose, were saturated with concern for honor and an aversion to social shame.

At the beginning of the story of Israel in Genesis 12, God does not promise to make Abraham morally good—he promises to make his nation and name “great,” a far more central concern in Abraham's cultural context. As Simon Chan observes in *Grassroots Asian Theology*, “There is more said in the Bible about shame and honor than there is about guilt and innocence.”

Even the Bible's language of God's “glory” is all about public worth: the One worthy of greatest honor, who is due proper recognition and adoration. The biblical idea of “justification,” Wu and others argue, always involves a public dimension, not just an interior or individual one. (This is why God can be said to be “justified,” even though God does not do wrong—there is still the question of whether God will be seen as acting honorably by human beings.) In Romans 1, the apostle Paul makes the central claim that humans have neglected God's glory and disordered God's purposes for the world. The chapter is saturated with honor–shame language, as is Romans 8, the great statement of God's plan to “justify” and “glorify” those who are saved through faith.

When Wu became a Christian, he turned to the writings of John Piper and Jonathan Edwards. “They stressed ‘the glory of God’ above all things,” he said. “I realized not only the importance of honor–shame in the Bible; I also realized how well these ideas worked out in a Chinese context. The basic principles of honor–shame are pretty consistent across cultures. The exact rules of the cultures may vary, but the fundamental values are similar.”

“Honor–shame dynamics are intrinsic to the gospel,” missionary executive Werner Mischke told the ION attendees, “not just a lens we put on to make the gospel understandable to oral cultures. When we read the Bible's emphasis on honor and shame, we are taking our Western lenses



off to see what's actually there."

When we take those lenses off, we begin to see the hope Scripture offers to a world pre-occupied with shame. It is hard for us to grasp how terrifying and shaming it would have been for Paul's communities to learn that their apostle was in prison, that the Roman state was heaping public shame upon their representative. We cannot fully imagine how devastating this would be, because we have been converted to a new way of thinking by Paul himself. He hastens to assure his friends in Philippi that against all their expectations, "what has happened to me has actually served to advance the gospel" (1:12). Later in the same letter, Paul even more comprehensively reconfigures the honor-shame imagination, listing all his reasons for honor (both ascribed and achieved) and then declaring that those all are "rubbish" when compared to knowing and serving the crucified Messiah.

Mischke, Wu, and others emphasize that guilt and forgiveness are real biblical themes because guilt, just like shame, is a universal human reality. But they and other missiologists call attention to all the ways that the gospel addresses both our guilt and our shame.

**The remedy for shame is not affirmation. It is incorporation into a community with new, different, and better standards for honor.**

The cross, after all, was far from just an instrument of execution. There were many ways for the Roman legal system to practice capital punishment. But the cross was specifically designed to maximize victims' shame, from the whipping along the route to the place of crucifixion, to the stripping of every article of clothing (even though Western art has often shied away from portraying this brutally humiliating aspect of Jesus' final hours), to the hours or days of exposure to the elements and the mocking of passersby.

Given the rushed and shoddy legal process that led to Jesus' conviction,

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observers along the road to Calvary would have had every reason to doubt his guilt. But no one would have doubted his complete and utter shame—and seen his followers as under just as much threat of punishment and exclusion. No wonder most of them scattered and fled.

### From Fame to Honor ✨

THE REMEDY FOR shame is not becoming famous. It is not even being affirmed. It is being incorporated into a community with new, different, and better standards for honor. It's a community where weakness is not excluded but valued; where honor-seeking and "boasting" of all kinds are repudiated; where servants are raised up to sit at the table with those they once served; where even the ultimate dishonor of the cross is transformed into glory, the ultimate participation in honor. To use the powerful biblical metaphor, the gospel offers adoption—a new status as "sons," to use the intentionally gendered, high-status word of Romans 8—to both men and women, now members of the family of the firstborn Son.

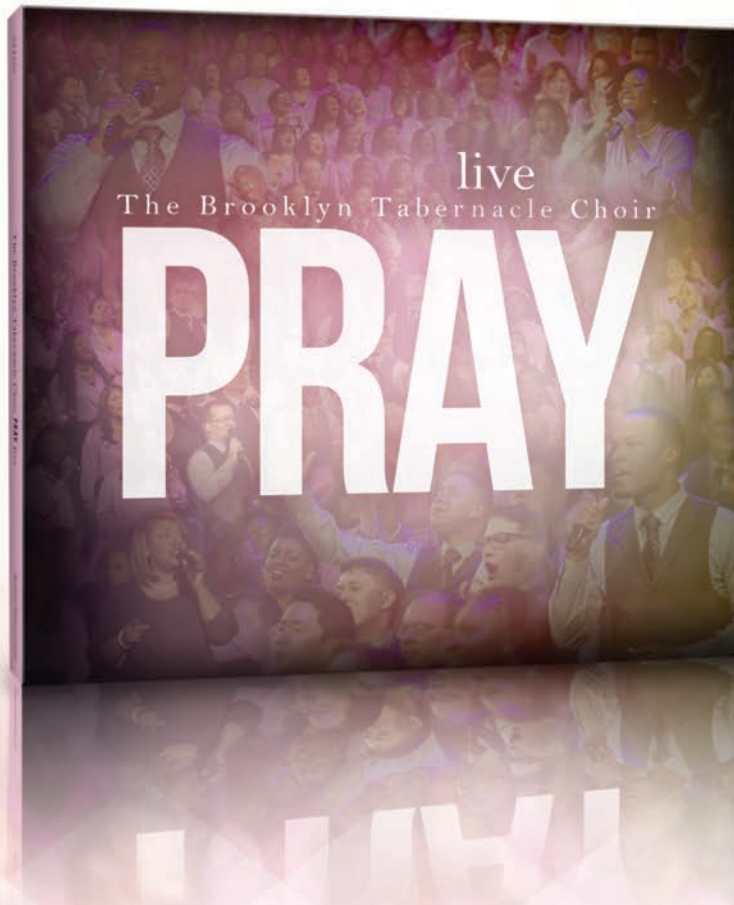
Of course, putting this good news into practice takes pastoral courage and creativity. In the pastoral letters of the New Testament, we see Paul and other church leaders reframing the traditional categories of honor and shame. The task of the early

church, as Mischke puts it, was to free its members from "honor competition" and give them high "shame resilience." This would enable them to endure low status in the Roman world while reaching out to those no one else would touch. At the same time, the apostles followed Jesus in drawing clear, if countercultural, boundaries for inclusion and exclusion, calling members of this new community to the holiness that brought honor to God.

"I've been meditating on Psalm 31:1," Powell told me. "'In you, Lord, I have taken refuge; let me never be put to shame; deliver me in your righteousness.' It is the righteousness of Jesus that we long for. This is a universal part of the human condition."

The beauty of the gospel is that it acknowledges guilt and shame, covering both with the shame- and guilt-bearing representative Son. What honor-shame cultures are offering to missionaries, our own fame-shame culture may offer as well: a chance, in the depth of both our guilt and our shame, to discover just how completely good that news can be. **CT**

**ANDY CROUCH** is executive editor of *Christianity Today*.



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# OLD TESTAMENT SCHOLAR JOHN WALTON AFFIRMS A HISTORICAL ADAM—BUT SAYS THERE ARE FAR MORE IMPORTANT DIMENSIONS TO GENESIS.

INTERVIEW BY KEVIN P. EMMERT

IN RECENT YEARS, John Walton, professor of Old Testament at Wheaton College, has been both lauded and criticized for his interpretation of Genesis 1–2. In his 2009 landmark book, *The Lost World of Genesis One* (InterVarsity Press), he argued that to rightly understand Genesis 1—an ancient document—we need to read it within the context of the ancient world. Read alongside other ancient texts, he says, Genesis 1 is not about *how* God made the world, but about God assigning functions to every aspect of it. In 2013, Walton contributed a chapter in *Four Views on the Historical Adam* (Zondervan). There he argued that Adam was a historical person, but also that Adam's primary function in Scripture is to represent all of humanity. For Walton, Genesis 1–2 is not concerned about human material origins, but rather about our God-given function and purpose: to be in relationship with God and work alongside him, as his image bearers, in bringing continued order to our world.

Walton spoke recently with *CT* assistant editor Kevin P. Emmert about his newest book, *The Lost World of Adam and Eve: Genesis 2–3 and the Human Origins Debate* (IVP Academic).

**By arguing that the Genesis creation account is not about material origins, you run against 2,000 years of interpretive history. Does that give you pause?**

I respect interpreters and theologians of the past. Many of my ideas can be found in the church fathers, and I try to bring out some of that in my research. But we also have information today that most historical interpreters didn't have, like ancient Near Eastern documents.

Throughout history, theologians

responded to the challenges of their day. Today we have different issues on the table. So it's no surprise that I talk about things they didn't address. Even though my exegetical conclusions are different from what many people have heard, I'm not calling into question any basic doctrines. I'm still essentially conservative theologically, and I'm firmly evangelical in my approach. I want to maintain and articulate the authority of Scripture.

Still, I feel that this is such an important discussion that it's worth stepping out and taking risks.

**You interpret Genesis in a way that most Christians don't grasp using a "plain reading." How did you come to your conclusions?**

I mainly look carefully at what the Bible claims. So I ask: *What does Genesis actually say about origins?* We have to go beyond a casual reading to ferret that out. That means we need to understand the Hebrew language and the ancient Near Eastern world. So I delve deeply into the meanings of Hebrew words and phrasings, and how the ancients thought about origins.

We've bundled together certain things that don't necessarily need to be. Issues like the image of God, the origin of sin, the historical Adam, and human origins are all important. They clearly overlap, but people have assumed that if you believe in a historical Adam, for example, you believe in a particular view of material human origins [a literal 6-day creation]. Or if you believe in original sin, you believe in a historical Adam. What I've found is you can deal with them individually, without jumbling them. You can affirm a historical Adam, but that doesn't have quite the implications for biological human origins that are often assumed.

**Why is it important to read Genesis in light of the ancient Near East?**

God's Word was written *for* us, but not *to* us. Bringing the ancient text to modern readers is not just a matter of word rendering; it's also a matter of understanding the culture in which the text was written. I certainly don't want the ancient Near East to push something onto the biblical text that it's not saying. But when I study Genesis, I ask, "How does this mesh with what we find in the ancient Near East?"

For example, is Genesis 1 talking about just two people or people en masse? If I want to know whether Genesis 1 is talking about two individuals or humans as a whole, I look at ancient Near Eastern accounts. Sure enough, they always emphasize people as a whole. That doesn't mean the Bible has to be that way. But if I find reasons that the Bible is doing things similar to other ancient Near Eastern accounts, then that's telling.


We dare not ignore ancient Near Eastern documents—or science, for that matter. They can prompt us to think anew about the biblical text without bullying us into affirming certain conclusions. The biblical text is still in the driver's seat.

**How did people at the time of Genesis' writing differ from us in thinking about origins?**

The ancient world, Israel included, was more interested in how the world was *ordered* than in how the world was *manufactured*.

Think about the place you live. You could talk about that place as a house or as a home. You could talk about how it was constructed, or how it became your home, how it functions for you, how it's ordered for your family. Both stories are important, but they're different stories. They're interrelated because you need the house to have the home. The ancients, however, were more interested in the home story—how God ordered this world for us.

I see in Genesis the story of God ordering the cosmos to function for people. He's going to come in, take up his rest here, dwell here, rule here, and relate to us here. "I go and prepare a place for you," Jesus said. That wasn't the first time Christ had done that. This world was prepared for us to relate to God, "that you also may be where I am" [John 14:3].



Genesis 2, however, is concerned with how we are to function in this sacred space in relationship with God. So Eden is not just green space; it's also sacred space. God is there, and that's what's most important. When Adam and Eve sinned, they were driven out and lost access to God's presence. That's how the Israelites would have thought about it. And that theological issue is far more significant than our questions about origins.

**Are you saying origins questions aren't important?**

No, I don't want to say they are not important. However, those questions reflect our ways of thinking rather than what the ancients thought about. Modern questions are important questions, but we have to recognize that sometimes they are different from ancient questions and perspectives.

**In what ways do you believe modern readers misunderstand Genesis?**

We are inclined to say, "This Hebrew word means this, and that Hebrew word means that." It's just not that simple. For instance, when we read the word *make*, we tend to think of material activity. But if you look at how the Hebrew verb *asah* ("make") is used throughout Hebrew Scripture, many times it's not a material activity. In some contexts, *asah* means "provide" or "prepare."

When we read about Adam being put into a "deep sleep" and Eve being "made," we automatically think Adam is being put under for surgery. But an ancient audience wouldn't have thought like that. The Hebrew word for "deep sleep" is used throughout the Old Testament to refer to a visionary experience. That's the way an Israelite reader would have [read Genesis 2]. So I believe this deep sleep for Adam was visionary, not a surgical operation. In other words, he sees something about Eve.

**What do you mean when you say Adam serves as an archetype for humanity?**

Sometimes we confuse *archetype* with *prototype*. A prototype is the first one off the line, a model for the rest. But an archetype is more than that. It embodies and represents something or someone. So when Paul talks about all of us sinning in Adam, he is talking about Adam as

an archetype. And, of course, Christ is an archetype too [as the Second Adam].

So to treat Adam as an archetype is to explain how he is being handled in the biblical literature. It's not an assessment of whether he was a real person. I believe Adam was a real person, but literarily he represents more than just who he was. He represents who we all are. Genesis is talking more about humanity and who we all are because of this guy. Paul does the same thing with Adam, so I think I'm in good company.

**The historic church affirms that Adam represented humanity, that we all sinned in him (Rom. 5:12). How, then, is your perspective different from the traditional view?**

The traditional view talks about Adam archetypally with regard to sin, which I affirm. But I believe Adam is also being used archetypally in respect to human origins. That is, when the text says Adam was formed from dust, it's not saying *that* guy was formed from dust, and the rest of us are born of woman. It's saying we all are dust. This is what humanity—*adam*, Hebrew for "humanity"—is. We are mortal, we are frail, we are earthy, we are dust. This is not a unique statement about Adam. It's true of all of us.

**You suggest that God's declaring creation "good" and "very good" does not mean "perfect." You also say Adam and Eve were created mortal. How, then, do we understand Romans 5, where Paul implies there was no death before Adam?**

When Paul focuses on why humans are subject to death, he's not concerned about death at the cellular level, but about why we humans are *subject* to death. The answer is sin. That's not the same as saying Adam was created immortal. We often jump to that conclusion. But it wouldn't make sense for immortal people to have a Tree of Life. That suggests to me that people were created mortal and were given a remedy for their condition [to eat from the Tree of Life]. But when Adam and Eve sinned, we lost access to that remedy. That's why we are subject to death.

**Does this mean there was death before Adam and Eve?**

I think so. The fact that God provided a Tree of Life suggests to me that there

was death before Adam and Eve. Sin is the reason we lost access to the remedy and are therefore subject to death. It's not like death came into existence when Adam and Eve sinned. I don't know if we can even talk about death "existing." And it's not that animals, plants, and cells did not experience death. Death at the cellular level is required for development. For those who are willing to accept evolutionary theories, death prior to the Fall is not a problem. While Paul is not addressing our modern issues or concerns, he's not making a statement that rules them out.

Further, when God said, "But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" [Gen. 2:17, ESV], he didn't mean they would die within a 24-hour period. In Hebrew, the construction "in that day" is an idiom for "when," and the construction that is translated "you will surely die" could be better translated "you will be doomed to die, sentenced to death." That's an important distinction.

**If Genesis 1 talks about collective humanity, who does Genesis 2 talk about?**

Genesis 2 focuses on two individuals. There's no reason why they couldn't have been among the original group mentioned in Genesis 1, but Genesis 2 focuses only on these two individuals, because they are going to be representatives in sacred space. They are given the task of serving and keeping—which are priestly duties—the Garden. They are chosen as priestly representatives. Again, this is a theological issue, not a scientific origins issue. This is another example of how we need to unbundle things that have been unnecessarily bound together.

**Were those two individuals the only ones who had access to the Tree of Life?**

Yes, they are the ones given entry to sacred space as representatives, just like priests serve in sacred space. Not just anybody could wander into the temple. Priests serve in sacred space, and they represent the people there. A priest's role is not reduced to performing rituals. Priests are given access to God's presence, and they mediate revelation. That's what I believe Adam and Eve did.





I BELIEVE ADAM WAS  
A REAL PERSON, BUT  
IN LITERARY TERMS HE  
REPRESENTS MORE  
THAN WHO HE WAS. HE  
REPRESENTS WHO  
WE ALL ARE.



WALTON PHOTO BY BRIAN MACDONALD

**You say that though the first humans were innocent, they weren't necessarily sinless. What do you mean? Did they err morally before they ate of the Tree of Knowledge?**

The distinction between innocence and sinlessness or sinfulness is important, and it's one that Paul makes. He says in Romans 5, "Sin was in the world before the law was given, but sin is not [charged] where there is no law." Sin, in that sense, isn't so much a matter of behavior as it is being held accountable for certain behavior. When I say the first humans were innocent, I'm basically saying they were not yet being held accountable for what they did. This way of thinking is no stranger to theological discussions. We talk about an age of innocence for babies and children. That doesn't suggest babies or children cannot err morally, but that

they are not being held accountable for doing so.

Regarding the first humans, the question is, *At what point does God hold them accountable?* I think that comes about in the Garden, when he tells them not to eat from the Tree of Knowledge. If we think about the law the way Paul does, then it's reasonable to draw that conclusion.

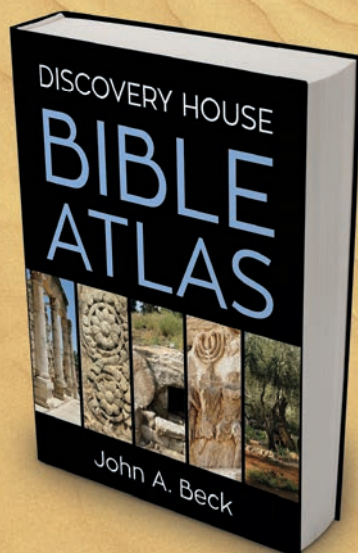
**So did the Tree of Knowledge function like a law?**

I believe that tree represents wisdom. And wisdom is never gained immediately. It has to be learned and gained gradually by experience, through a mentoring relationship. The Bible makes that abundantly clear, and that's what God wanted for the first humans—who were in process like the rest of creation.




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Wisdom and life come from God. If he sets up fruit trees to mediate that, fine. He can do that. After all, he made Samson's hair the mediation for Samson's strength. But let's not miss the main point: Wisdom and life come from God, and they are not something that can be snatched from him. They are things that are given by him.

**If humans could err morally before they were held accountable, how is God not to blame for sin?**

Theologically we say, "God is not the author of sin." Sin is a choice made against God. If God gives people a choice, and they choose against him, then they are in such a situation that they are going to be held accountable. It's not that God created sin. Rather, God created the possibility that people could make a different choice than what he intended.

**What implications does your reading of Genesis 1-3 have for our modern scientific understanding of origins?**

The view I offer says the Bible doesn't make claims that are necessarily at odds with science. I don't see a chasm between the Bible and science that either keeps people from coming to faith or leads people away from faith. That doesn't mean we have everything resolved. But concerning biological human origins, we've sometimes made the Bible say things that it was never saying. When we discover both what the Bible claims and what it doesn't claim, then that helps guide our approach to thinking about science. If I believed the Bible ruled out a particular scientific theory, then that would shape my thinking. If I felt the Bible didn't address a particular theory, I would therefore feel free to examine the science to see whether it seems plausible.

**Does the Bible, in your opinion, rule out evolutionary theory?**

I don't believe the Bible makes a claim that would inherently contradict some sort of common descent or evolutionary model. But that doesn't mean I therefore embrace those theories. My point is this: I don't believe the Bible would interfere with someone who felt that those theories were persuasive.

When it comes to integrating the Bible with science, we run into a big problem, because the Bible doesn't address issues like the development of Homo sapiens, the Neolithic revolution, or the genetic bottleneck. And science doesn't have any way of addressing who Adam and Eve were or where they fit into dominant scientific theories.

As a result, when we try to figure out how Adam and Eve fit into scientific theories, we get little information from the Bible and science. And that leads me to be cautious. Some people feel comfortable trying to place Adam and Eve in one stage or another. I'm more cautious because neither science nor the Bible addresses that. Some information I feel like I don't need to know.

**How do we tell the story of Genesis 1-3 to non-Christians or children?**

I would simply say God made a home for us, one that gives us what we need, one where he can be with us and relate with us. I'd talk about humans being made in God's image, but that he also made us frail, and so we depend on him. He has made us to be man and woman in the way that humanity is. These are all the wonderful things that God has done. This is the foundation. When people start to raise scientific concerns, I'd deal with those as they come.

**CT**



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BY BETH MOORE

LETTERING BY JILL DE HAAN

BETH MOORE is founder of Living Proof Ministries and author of numerous books and Bible studies.



# Unrolling the Scroll of Freedom

Jesus appeared in the synagogue to proclaim liberty—even for good church folk like me.

**I** WAS THE SECOND-YOUNGEST CHILD in a family that took up the better part of an entire pew at our Baptist church. My maternal grandmother lived with us, which meant that every Sunday I heard three generations of my own flesh and blood sing from *The Broadman Hymnal*. We lived in a college town in the green hills of Arkansas, whose denominations in those days were as distinct as the seasons.

Everyone I knew headed somewhere to church on Sunday morning. Whether we were people of faith was not the question. We were people of church. Still, true faith could be found down the heel-scuffed halls of my church.



THE SPIRIT OF  
the LORD

IS UPON ME.

BECAUSE HE HAS ANOINTED ME  
to proclaim to the poor.

GOOD NEWS

HE HAS SENT ME  
to  
PROCLAIM LIBERTY TO THE CAPTIVES  
& RECOVERING OF SIGHT TO THE BLIND.

THOSE WHO ARE SET AT LIBERTY TO  
OPPRESSED,

TO PROCLAIM

THE YEAR OF THE LORD'S  
FAVOR.

LUKE

4:18-19



All who filled the pews had secrets. Though my family's could have qualified for daytime television, I know now that no one there was what he or she seemed. We all needed Jesus worse than we pretended. We all had wounds that Sunday mornings had not mended. We needed a Savior willing to stuff himself into the crowded car with us after church and venture behind the dark drapes of our homes. Some of us needed a wonder-worker who could wring honest-to-God miracles out of a house doused in madness, a proper Savior for improper people.

The order of our service usually mirrored that of the previous Sunday. After all, people like order, and my people liked bulletins. We liked to know in advance what hymns we'd sing, who'd bring the special music, and whether we were baptizing anyone that day. We could usually tell the latter by the curtain over the baptistery. (If it was open, somebody was going under.)

The church bulletin also served as a checklist through which one could work toward the goal: the benediction. At our church, it always came in the form of a song, and sometimes we would join hands. The lyrics of 18th-century Methodist John Fawcett seemed to sum it up well: "Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like to that above."

The routine didn't preclude the riches. Sacred songs were sung, the Bible was read and revered, a sermon was preached, an invitation was offered—and joy teemed over the takers.

I was 9 when I walked the aisle to profess my faith in Christ. I understood the basics of my decision: that I was a sinner and needed saving if I wanted to go to heaven. I could summarize many sermons I heard as a child with one thundering question: *Do you want to go to hell?* No, I did not. I wasn't entirely sure I wanted to go to heaven, either, but it clearly would beat hell.

Those who came forward remained at the front after the service so the other churchgoers could shake their hands until their shoulders nearly popped out of their sockets. The more the people congratulated me, the more I realized something profound had happened—something big people thought was big. And I cried like a baby, hiding my blotchy wet face with my left hand while shaking an assembled line of hands with my right hand.

Jesus had come to my church that day and, in the routine, I had not managed to escape him.

## GOD AMONG US

I am a pushover for a great church scene. I believe the Holy Presence can show up within four walls with such power and surprise that only the most determined can shake him off when they leave. That's exactly what we find in the ancient Jewish equivalent of a sublime church scene, recorded in Luke 4.

One Sabbath 2,000 years ago, the usual crowd gathered in the synagogue of small-town Nazareth. As verse 14 tells us, Jesus had returned to Galilee in the power of the Spirit. He could have told the others that he'd been out in the wilderness for 40 days and had battled the Devil himself, but that was probably more story than a soul should bring to synagogue.

Word circulated that Jesus had been teaching in neighboring synagogues, wowing audiences. This, however, was Nazareth. This was home. He was familiar here. But if the wind of the Spirit had been palpable that Sabbath, every man's beard would have blown with a whoosh when Jesus walked through the door.

Luke holds a steady spotlight on Jesus, leaving everything else in the background except for certain key practices integral to their routine service. Those assembled that day almost certainly recited the *Shema* (Deut. 6:4–9). Someone may have said prayers similar to the *Amidah* (the Eighteen Benedictions). Someone would have read from the Torah and, on its heels, a segment from the Prophets. An exposition would have come next and, with optimum impressiveness, would tie the readings together.

Jesus read from the Prophets at this week's service, and the scroll handed to him may have included the entire text of Isaiah. Jesus unrolled the scroll and "found the place" where specific words were recorded (v. 17). Imagine his gaze casing the page. The finger of God that once etched words into stone now glided across the surface of aged parchment until it rested squarely on this commission:

The Spirit of the Lord is upon me,  
because he has anointed me

to proclaim good news to the poor.  
He has sent me to proclaim liberty  
to the captives and recovering of  
sight to the blind,  
to set at liberty those who are  
oppressed, to proclaim the year  
of the Lord's favor. (vv. 18–19, ESV  
used throughout)

The key word repeated in this passage? *Me*. Jesus sits down after reading, all eyes fasten on his face, and he states with enough authority to peel the paint off the walls, "Today this Scripture has been fulfilled in your hearing" (v. 21). The words Jesus drew from the scroll are from the opening verses of Isaiah 61, with a reference—"to set at liberty those who are oppressed"—that can be traced to Isaiah 58:6—"to let the oppressed go free."

The English Standard Version renders the Greek *aphesis* in verse 18 as "to set at liberty." Elsewhere in his gospel, Luke uses the word in the context of "forgiveness [*aphesin*] of sins." And people with my kind of story have a particular appreciation for the roar of Christ in Luke 5:24: "But that you may know that the Son of Man has authority on earth to forgive [*aphienai*] sins . . . I say to you, rise."

Right here on this cold, hard orb, the paralyzing power of sin is unhinged, and we, the fallen, can get back up. News doesn't get any better unless it glistens in the ink of Luke 4:18, where glorious release reverberates for the "oppressed"—the bruised, the broken, the crushed.

Jesus spoke with divine audacity: *I have come not just declaring it; I have come performing it.* And with distinct immediacy, as Luke would later record, "God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the Devil, for God was with him" (Acts 10:38).

And that day in the synagogue, God was with *them*. The person proclaiming was also the one arriving; the herald was also the prince. Good news rang in their midst like a small-town church bell for all who would take their hands off their ears. Jubilee had come to the synagogue in the whirring of a rolling scroll. That Christ was the champion of the impoverished and impaired is wholly without question. But spiritual poverty and blindness had dire implications of their own. A person could have eyes to see yet fail to perceive (Matt. 13:14), or

possess copious riches yet stand before God “wretched, pitiable, poor, blind, and naked” (Rev. 3:17). Christ’s dominion was limited to neither the physical nor the spiritual. The Son of Man was Lord of all. “And all spoke well of him and marveled at the gracious words that were coming from his mouth” (Luke 4:22).

## A BIGGER JESUS

I did that for years. I marveled at gracious words emanating from an open Bible. But I inadvertently blocked them from reaching their most consequential target. I was 27 years old when I first fell in love with the Scriptures, sitting in a Bible doctrine class under the instruction of a man who loved that book with a fervor I had never seen. After that first class, I got in my car and cried out to God, “Whatever that was, I want it!”

liberated from pasts, and where histories can’t presume to be prophecies.

Yet despair plunged Christ’s words to the depths of my soul. And defeat. And loss. And more disappointment in myself than I have the room or will to recount. That’s the thing about desperation. It thins your cover.

I loved growing up in that familiar sanctuary where I sat scrawny and warm, wedged between my siblings. I found Jesus there. But I, a victim of abuse with a string of disastrous decisions ahead, needed him to turn out decidedly bigger than anyone suggested he could be.

“They said, ‘Is not this Joseph’s son?’” (v. 22). Those in the synagogue that day had no room in their belief system for Jesus to be more than he had seemed the day before. They didn’t know that the one “in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3) stood before them. They decided not to believe their ears and, instead, mistakenly called the uncommon common. Jesus then called

him to the brow of the hill on which their town was built, so that they could throw him down the cliff” (vv. 28–29). Even with all the drama of a wrath-fed field trip, the final verse in the narrative is the most chilling: “But passing through their midst, he went away” (v. 30).

Had the synagogue service not gone awry and, instead, concluded according to custom, a priest—if one had been present—would have given a blessing. The great irony is that it probably would have been the *Birkat Kohanim* recorded in Numbers 6:24–26:

The Lord bless you and keep you;  
the Lord make his face to shine  
upon you and be gracious to you;  
the Lord lift up his countenance  
upon you and give you peace.

The Lord had indeed made his face to shine upon them. They had “seen his glory, glory as of the only Son from the Father, full of grace and truth” (John 1:14). But as written a few verses earlier, “He came to his own, and his own people did not receive him.”

Jesus could come with the power of his Spirit into our midst, proclaiming himself to be everything we could possibly need in order to do everything we could possibly require. And we could sit back and marvel at his words and resist his work. We could order up a plate of proclamation yet cut the transformation. The seeing could return to their blindness and the free could demand chains. We could let Jesus pass through our midst without letting him really encounter us.

I’ve never gotten a handle on life. I still think it’s hard. But if we’ve needed Jesus too much to get cynical, I think an intravenous drip of desperation has been a gift. I still love Bible study. I still love church. I still believe in prayer and in getting up before the sun rises with an open Bible. But this passage in Luke has reassured me of one thing: The Jesus who graces our midst is greater than we have yet learned, more able than we have yet seen, more willing than we have yet dreamed, infinitely worthier than we have yet risked.

As a child I was puzzled that my grandmother couldn’t wait to get to church, only to arrive and cry through half the hymns. I get it now. She had buried three young children and one husband, and she could still get to her feet at the wave of a music minister’s hand—all because of Jesus. **CT**

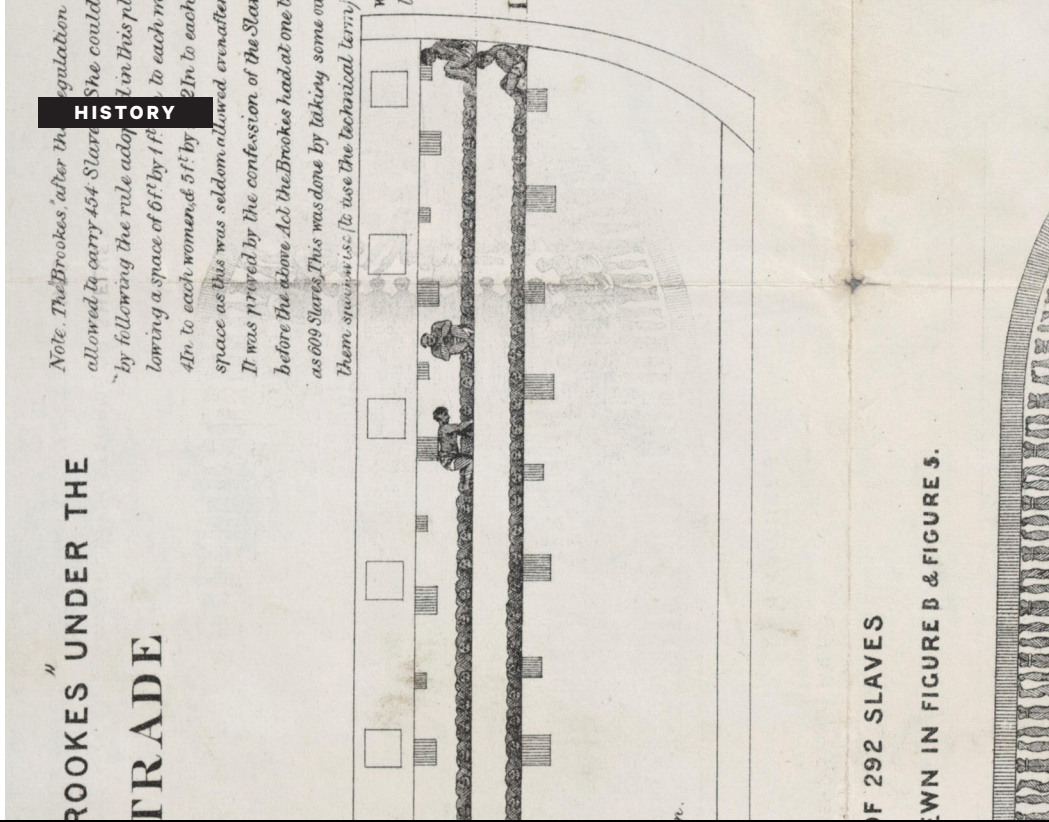
Jesus is greater than we  
have yet learned, more  
able than we have yet  
seen, more willing than  
we have yet dreamed,  
and infinitely worthier  
than we have yet risked.

That day God struck a match and lit my lungs with fire for the breath of his Word. I studied from the time my children boarded the school bus in the morning until they bounced off it in the afternoon. I read everything I could get my hands on. I bought resources with every extra dime. I memorized and sat mesmerized. Those gracious words were not without effect, but they had yet to sink deep into my bones where truth invades the marrow, where futures are

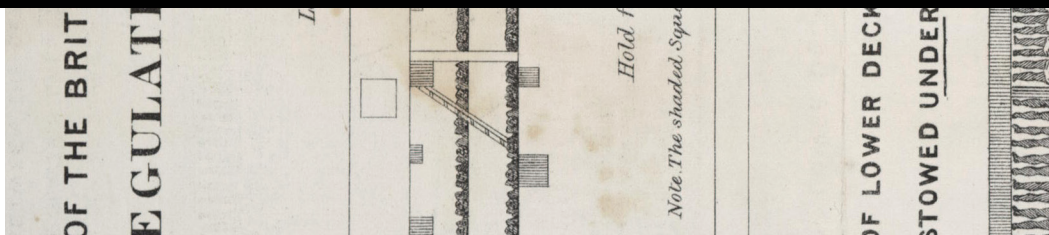
them out in no uncertain terms, insulting their religious sensibilities by suggesting that the Lord’s favor had not come with special favors. They were not shoo-ins. Elijah was sent to a Sidonian widow. Elisha to a Syrian leper. The gospel could blow right over their holy heads and go to whomever God pleased to deliver it.

Luke then reports, “When they heard these things, all in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought





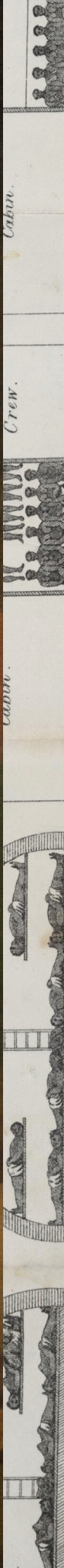
# POWERHOUSE IN A PETTICOAT



She showed up to dinner parties flashing antislavery tracts, taught England's lower classes to read, and hobnobbed with the literati. So what happened to the legacy of Hannah More?









# IMAGINE YOURSELF SEATED AT A FASHIONABLE LONDON DINNER PARTY IN 1789.

The women are wearing hoops several feet wide, their hair dressed nearly as high and adorned with fruit or feathers. In between hips and hair, bosoms overspill. The men sport powdered hair, ruffled shirts, embroidered waistcoats, wool stockings, and buckled shoes. Politeness and manners reign around a table laden with delicate, savory dishes.

As guests wait for the after-dinner wine to arrive, a handsome but demure woman pulls a pamphlet from the folds of her dress. “Have you ever seen the inside of a slave ship?” she asks the natty gentleman seated next to her. She proceeds to spread open a print depicting the cargo hold of the *Brookes* slave ship. With meticulous detail, the print shows African slaves laid like sardines on the ship’s decks, each in a space so narrow, they can’t lay their arms at their sides. The print will become the most haunting image of the transatlantic slave trade—as well as a key rhetorical device used to stop it.

The woman sharing it is Hannah More. “What William Wilberforce was among men, Hannah More was among women.” So the *Christian Observer* proclaimed upon More’s death in 1833. Wilberforce, the parliamentarian and politician, was the most public face of the campaign, and today is nearly synonymous with the British abolitionist movement. By contrast, as a woman who could not even vote or join abolitionist societies of the day, More was destined for obscurity. Yet historians agree she was the single most influential woman in the British abolitionist movement. One biographer said her efforts formed “one

of the earliest propaganda campaigns for social reform in English history.”

Once a celebrated literary figure, More (1745–1833) was a close friend of Wilberforce. And like him, she was a tireless force for abolition and reform of British society from high to low. But unlike Wilberforce—who is still celebrated in best-selling biographies and movies—More is largely unknown outside her home region near Bristol. When I did my doctoral research on More 15 years ago, none of the professors overseeing my research had heard of her. Since then, Oxford University has published a scholarly biography of More; some of her poetry has been republished in specialized texts; and she was briefly featured in the 2006 film *Amazing Grace*. Now it’s worth reintroducing Hannah More, whose life and works were marked by astonishing success, as well as a few notable failures.

## A Rising Star

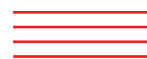
MORE WAS BORN the fourth of five daughters to a family living outside the seaside city of Bristol. Under her schoolmaster father’s instruction, More was educated well beyond what was typical for a girl of any class, and her natural intelligence bloomed. After joining her sisters to teach in the school they opened, she became engaged to

a landowner. But her fiancé’s thrice-repeated refusal to meet her at the altar led More to end the relationship.

As was customary in such cases, More was given an annuity in compensation. This financial gain enabled her to leave the school and become a professional writer. More quickly became a rising star among the London literati. She hobnobbed with critic and lexicographer Samuel Johnson, Shakespearean actor David Garrick, and artist Joshua Reynolds. Despite her status as an ingénue of humble origins, the elites embraced her. Her poetry was widely praised, her plays were staged at Lon-

don’s Covent Garden Theatre, and her figure was included in a painting celebrating England’s most cultured women (*The Nine Living Muses*). Her fastidious Sabbath-keeping gave her a reputation among her literary friends as “a Sunday woman.”

The luster of urban life did not last long, though. More was a lifelong member of the Church of England and, unlike many of her fellow churchgoers, her faith was heartfelt. She was naturally tuned to the burgeoning evangelical movement sparked by John and Charles Wesley and augmented by George Whitefield. In 1780,



## THE SLAVE SHIP BROOKES



a friend gave More a copy of *Cardiphonia*, a collection of letters penned pseudonymously by ex-slave trader and “Amazing Grace” hymnist John Newton. “I like it prodigiously,” she wrote to a close friend. “It is full of vital, experimental religion” with “nothing in it but rational and consistent piety.” In 1787, More traveled to Newton’s London church to hear him preach. After the service, they spoke for about an hour, beginning a long friendship.

That same year, More met Wilberforce. She had already worked with other abolitionists, and when the group learned of Wilberforce’s Christian conversion—and his sympathy for their cause—they invited him into their circle. More and Wilberforce’s friendship was as instantaneous and electric as it was platonic. It helped Wilberforce achieve the famous mission he recorded in his journal on Sunday, October 28, 1787: “God Almighty has set before me two great objects, the suppression of the slave trade and the reformation of manners.”

### Trading Poems for Pamphlets

ENGLISH CITIZENS WERE largely shielded from the horrors of the slave trade. With most of the trade taking place offshore, the abolitionists had to gather voluminous evidence to convince their peers of the unseen truth. The *Brookes* diagram was

among the most persuasive pieces they could marshal. By law, the ship was permitted to carry 454 slaves, each squeezed into a 6 feet by 1 foot and 2 inches space. Yet the ship often packed in more than 600 slaves. The abolitionists printed a drawing of the ship’s innards. By 1788, it was widely reproduced in broadsheets, pamphlets, and books. At dinner parties, More no longer brought her poetry. Instead, she brought pamphlets.

Dinner wasn’t the only meal More was willing to disturb. Even the near-sacred teatime was marred by the trade. More was one of the first and most effective

citizens to boycott West Indian sugar, produced by enslaved Africans brought to islands that lie between Florida and South America. For many years, she served only East Indian sugar that had “no blood on it”—an early precursor to today’s campaigns against blood diamonds and other conflict minerals.

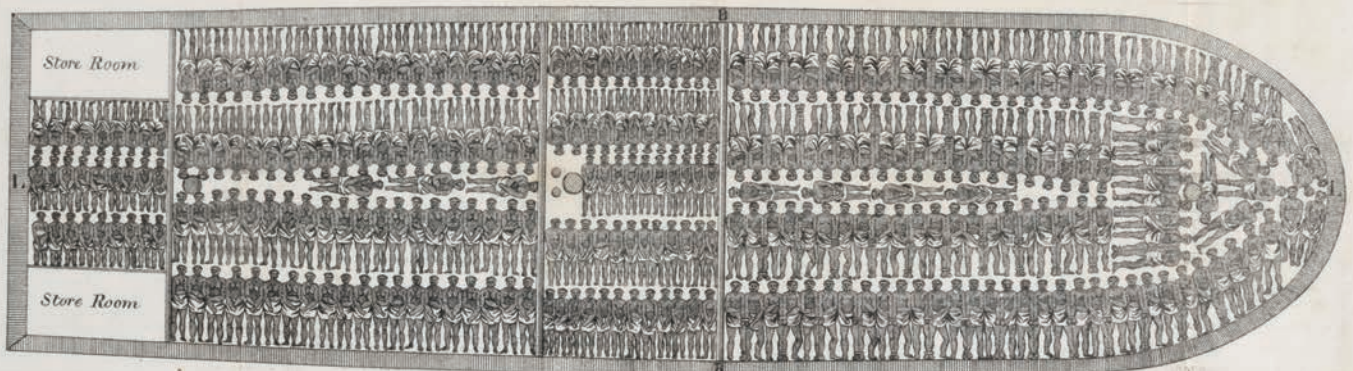
But More’s strongest weapon in the fight against slavery was her pen. The influence gleaned from her time among the literati proved to be of practical use. In 1788, she wrote a poem published to coincide with a resolution Wilberforce was bringing concerning the number of slaves that could be put on ships. Nearly 300 lines long, *Slavery* received praise far and wide, reportedly inspiring missionaries of the next century, such as David Livingston, to take the gospel to Africa.

More wrote numerous other works, including abolitionist tracts for lower-class readers. In her many letters to friends and family, she recounted heart-rending accounts of the trade she had heard from eyewitnesses at dinners, social events, and abolitionist meetings. Significantly, she wrote to friends who supported the trade, aiming to enlighten, move, or simply shame them into a sense of mere humanity. The letters show More could charm even as she rebuked.

For example, in one letter More recalled a lively dinner conversation with a lord.

**MORE WROTE  
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INTO A SENSE OF MERE  
HUMANITY. THE  
LETTERS SHOW SHE  
COULD CHARM EVEN  
AS SHE REBUKED.**

PLAN OF LOWER DECK WITH THE STOWAGE OF 292 SLAVES  
130 OF THESE BEING STOWED UNDER THE SHELVES AS SHEWN IN FIGURE B & FIGURE 5.



PLAN SHEWING THE STOWAGE OF 130 ADDITIONAL SLAVES ROUND THE WINGS OR SIDES OF THE LOWER DECK BY MEANS OF PLATFORMS OR SHELVES (IN THE MANNER OF GALLERIES IN A CHURCH) THE SLAVES STOWED ON THE SHELVES AND BELOW THEM HAVE ONLY A HEIGHT OF 2 FEET 7 INCHES BETWEEN THE BEAMS: AND FAR LESS UNDER THE BEAMS. See Fig 1.



The two bantered about a range of topics, including the modern state of writing and oratory: “I defended my opinion by many passages from Shakespeare,” More wrote. “We then resumed our old quarrel about the slave trade: he loves slavery upon principle. I asked him how he could vindicate such an enormity. He owned it was because Plutarch justified it.” The lord’s proslavery views were “so absurd,” More wrote, that “to be grave” while listening to them “exceeds all power of face.” Despite their deep disagreement on the slave question, More remained friends with the lord for many years, during which she continued to try to sway him to the cause.

In 1807, 20 years after Wilberforce led the parliamentary campaign against it, the slave trade was abolished. But the remaining slaves weren’t freed until 1833,

works of spiritual devotion alike. With her Clapham colleagues, she also initiated Britain’s first child-labor laws and founded the Society for the Prevention of Cruelty to Animals. If Wilberforce was the voice of their movement, Hannah More was its heart and hands.

So why is she mostly unheard of today?

### An Intellectual Storm

WHEN SHE DIED at age 88, More was a celebrity, known throughout the British Empire, America, and beyond. She lived her last years as a patron saint of British and US evangelicals, countless numbers of whom visited her rural estate outside Bristol. They came hoping to learn at the feet of the woman whose critics had nicknamed her “the Bishop in petticoats.”

## ***More was not a tower but a bridge over the deep chasm between the upper and lower classes.***

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just weeks before More died. In the ensuing years, More was hardly idle. With support from Wilberforce, Newton, and her evangelical friends known as the Clapham Sect, she spearheaded numerous reform efforts. In rural areas outside Bristol, she opened Sunday schools where the children of poor laborers, then the laborers themselves, learned reading, arithmetic, Bible lessons, and employable skills. Having created a newly literate class among the poor, More then began publishing cheap tracts filled with stories and songs imparting moral lessons designed to guide the oppressed poor.

Buoyed by the success of the tracts, More wrote a novel for the middle class, a thinly disguised Christian lesson on courtship, marriage, and childrearing. It was a bestseller. She continued into old age to write antirevolutionary treatises and

Yet an article published a century later showed how much her reputation and legacy had declined. In 1925, the novelist E. M. Forster (whose great-aunt, Marianne Thornton, was More’s god-daughter) published an article in the *New Republic*. The title of the article—simply “Mrs. Hannah More”—suggests that, nearly a century after her death, More needed no introduction. However, the kindest thing Forster said about More was that “her work was good, if education is good.” He continued, sneering, “She taught the poor to read and wash themselves, observe Sunday, and honor the king, and before that no one had taught them anything.” Forster, a fellow of King’s College at Cambridge, ungallantly summed up the character of More and her four sisters as “lively, hospitable, jabbering, and suppressing

the slave trade and elevating the poor.”

Clearly more than time had passed since 1833. An era had passed, too. Some historians have called More the “First Victorian” for her role in ushering in the values of that age. But modernists such as Forster defined themselves by rejecting Victorian traditions: its religion, its institutions, its God, and the people who proclaimed that God. The modernists who descended from 18th-century evangelicalism—among them Virginia Woolf, George Eliot, R. C. Trevelyan, and Forster—saw the moral strictness of their forebears as an affront to their licentious impulses. They scoffed at the accomplishments of the evangelicals. More, the most prominent woman in the movement, was a particular target of their derision.

While More and her fellow reformers had been effecting moral and religious transformation at home and abroad, an intellectual storm had been brewing. And with their eyes on explicitly spiritual and social matters, they scarcely noticed the sands shifting under their feet. In 1798, political economist Thomas Malthus, for example, began promoting some of the earliest ideas about population control, which would inform Charles Darwin’s writings on natural selection. In 1811, a young student named Percy Bysshe Shelley published a pamphlet titled *The Necessity of Atheism*. Though he would be expelled from Oxford for this, Shelley’s ideas took hold after he became a leading Romantic poet and philosopher.

Around the turn of the century, anarchist William Godwin advocated utilitarianism, the belief that institutions and behaviors should be tested by reason and whether or not they achieve “the greatest good for the greatest number” rather than by morality. Like More, Godwin’s wife, the “mother of feminism” Mary Wollstonecraft, wrote about the education of women. Unlike More, Wollstonecraft was fueled by the revolutionary principles undergirding the French Revolution, advancing newfangled notions about women’s rights.

More and her peers engaged little if at all with these ideas. More acknowledged Wollstonecraft’s manifesto, *A Vindication of the Rights of Woman*, only to state that she refused to read it. Some years earlier, after reciting a passage from Henry Fielding’s novel *A History of Tom Jones* and being chided by Johnson for reading

so “vicious” a work, More repented of it. She repented, too, of having written for the stage.

More and her co-laborers brought widespread reform by appealing to religious, moral, and emotional sensibilities. But without an intellectual undergirding, the slide from *morality* to *moralism* proved an easy one. At the same time their courageous efforts were waged at home and throughout the empire, anti-Christian intellectual forces were gaining strength. The Enlightenment ideas that birthed the rise of the individual—and with it, the emphasis on personal faith over traditional religion—bred skepticism and atheism, too. The intellectual arena—the arena that the Christians of More’s time overlooked—proved to wield the greatest influence on Western culture. In fact, we are still living under the power of secularism today.

### Middle-Class Matriarch

OF COURSE, human and kingdom relevance are not the same. We live in the world that More, Wilberforce, Newton, and others marked deeply with Christian compassion and justice. The fact remains: Their accomplishments rank among some of the greatest achieved by the fewest people in any time in history. More’s story in particular is a remarkable example of the way Providence and individual pluck can, in fact, change the world, despite more recent, sober assessments of Christian cultural engagement.

More and fellow evangelicals have been attributed with the birth of “middle-class morality”—a mix of conservative religious and economic values that is said to breed materialism, hypocrisy, superficiality, and philistinism. But the charge is not quite accurate. The morality More and others cultivated—duty, piety, thrift, and hard work—made the middle class. It did so by freeing the slaves, lifting many of the nation’s poor out of the stagnant pool of subsistence living, and elevating the idea of the potential of each individual.

More herself lived a bourgeois life, but did so in a time lacking the vocabulary to name it. The term “middle class” was minted in the year of her birth, 1745, but would not enter common parlance until well into the 1800s. It shouldn’t surprise us that More exhibited anxieties typical

of the nouveau riche, along with those that come from the disorientation of an unnamable experience. She was ashamed of her parents’ obscure origins, uneasy in the company of social superiors, and prone to fawning over those she wanted to impress.

Yet it was precisely this middle position that allowed her to reach all strata of society as few others could or did. That she could reach both high and low classes gave More unprecedented citizenship in what 19th-century prime minister Benjamin Disraeli later called England’s “two nations”: the rich and the poor.

More was not a tower but a bridge over the deep chasm between the two classes. Her cheap tracts for the poor—full of moral ballads, songs, and tales, as well as helpful household hints—fostered literacy within the laboring class at a time when few cared whether the poor could eat, let alone read. Her best-selling novel, *Coelebs in Search of a Wife*, was written to appeal to the emerging middle class. It helped elevate the reputation of a still disdained literary form, thus paving the way for celebrated novelists like Jane Austen and Charles Dickens. And the upper class—including royalty—remained avid readers of More’s diverse body of works. Queen Charlotte was so convicted by reading one of More’s volumes on manners that she forsook breaking the Sabbath by releasing her hairdresser from work on Sundays.

In hindsight, More and friends seem to have undervalued the world of ideas. Yet the modernists who came after them erred in the opposite direction. The early evangelicals’ general failure to engage the mind makes sense when lifting the slaves and the poor out of oppression and the fashionable out of dissipation are viewed, rightly, as more pressing needs in the triage of cultural redemption.

More’s reputation, like her literary fame, was but a vapor. But the souls of the Africans her efforts helped to free, the poor whose lives were improved in her schools, and the elite who were moved by her example are eternal. **CT**

**KAREN SWALLOW PRIOR** is professor of English at Liberty University and the author most recently of *Fierce Convictions: The Extraordinary Life of Hannah More—Poet, Reformer, Abolitionist* (Thomas Nelson). She writes regularly for Her.meneutics, CT’s site for women.

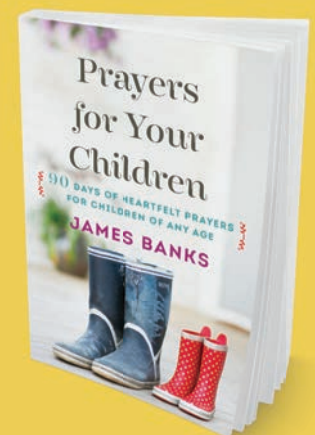


(life)



## LIFE HAPPENS IN BETWEEN

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**E**ver since humans started telling stories about life, they have also told stories about life *after* life. We show an unquenchable obsession with the world beyond the grave, and today's pop-culture narratives offer ample testimony to that fact.

In his workmanlike study *Entertaining Judgment: The Afterlife in Popular Imagination* (Oxford University Press) ★★★, Austin, Texas-based writer and scholar Greg Garrett explores this obsession. He looks not only at our tales of heaven and hell, but at tales of the undead (vampires and zombies), of death's denizens (angels, demons, and the Devil), and of purgatory. For a relatively short book, *Entertaining Judgment* is a strikingly thorough inventory of these topics, as they appear in such movies and TV shows as *The Hunger Games*, *Doctor Who*, *Lost*, *Field of Dreams*, *Twilight*, and even, somehow, professional football. Garrett—a lay Episcopal preacher who teaches fiction, screenwriting, literature, film, and popular culture at Baylor University—manages to namecheck Dante, Milton, Barth, Augustine, and various mythological traditions.

Items of pop culture, Garrett says, can function as “alternative wisdom traditions of a sort, helping readers and viewers to find comfort and make meaning about ethical and spiritual questions.” They help us make sense of challenging concepts, and “along the way, they offer us some peace of mind.”

As a scholar and experienced writer—his previous books include *The Gospel Reloaded: Exploring Spirituality and Faith in 'The Matrix'* and *The Gospel According to Hollywood*, plus some works of fiction—Garrett writes rigorous, readable prose. It is clear he has spent plenty of time with the stories he writes about. He invests deeply in the stories as *stories*, not just as vehicles for religious or political messages.

#### FEELING BETTER ABOUT THE HERE

So what does our fascination with tales of the afterlife tell us? A few things, but

the most important recurring theme in *Entertaining Judgment* is that we partake in narratives that ease anxiety about our lives. In other words, stories about the *hereafter* make us feel better about the *here*.

Tales of ghosts, for instance, “beckon us forward toward our future . . . to become the people we are called to become.” Stories from people who returned from the dead might “shine a light into the unknown and tell us something that might assuage our anxieties”; they tell us that human beings can change and grow. Vampire stories satisfy “our desire for an eternal life in which we will be perfected” and “tap into our spiritual and emotional desires to have that which is good now . . . and could only be better when we are perfected spiritual beings.”

Demons and devils may be symptoms of our failure to “take ourselves and our own evil seriously.” Angels teach us that “we are endowed with choice . . . that it is really up to us.” Tales of a heavenly realm have “helped to dry the tears of the suffering and offered the possibility of some greater meaning in our earthly lives.” Hell, too, can assuage doubts about the world's goodness: For “every real-life spectacle that appalls or irritates—racial cleansing, chemical warfare, children kidnapped and held as sexual slaves, stop-and-go traffic—hell offers itself as a partial explanation, and as a powerful [image] that helps to explain, at least to some extent, the existence of such cruelty and suffering.”

There are more examples in this vein: Garrett argues that we seek out afterlife stories precisely because they offer satisfying answers to predeath dilemmas: “[A]s I have postulated all along,” Garrett writes, “these stories of life, death, and what comes after life are among our most important stories and among the

**We show an unquenchable obsession with the world beyond the grave, and today's pop-culture narratives offer ample testimony to that fact.**

most powerful ways that we wrestle with these big questions.”

*Entertaining Judgment* is comprehensive enough to make it a useful guide to popular culture and a handy starting place for conversations about the topics it covers. But as a work of cultural criticism, it is curiously unsatisfying. The reason took me a while to discern.

The book never answers the most vital of critical questions: *So what?* What is the underlying meaning of all these interesting observations? Pop culture can certainly reflect what we desire—in this case, according to Garrett, comfort in the midst of fear, an explanation for our suffering, and some hope that the world will not always be filled with grief and suffering.

So far, so good. But culture does not simply reflect us back to ourselves like a mirror; it also *forms* us. The more we engage with it, the more it rejiggers our imagination about who we are and what comes next. Garrett thinks it's important to analyze TV, movies, books, video games, and other tales of the afterlife, because “as we enter into these stories, we too may be shaped for the better.” But beyond some hints, we never get a clear explanation of precisely what that shaping looks like.

Garrett's final hope is that the book will encourage us to think and rethink our views of the afterlife and explain the lasting dramatic power of our favorite stories. “Above all,” he hopes that “because of conscious consideration of these stories, your suffering might be shorter and your wisdom increased, in this life and whatever might follow it.” Unfortunately, this emphasis on easing life's burdens limits the book's moral force. Certainly, stories about the afterlife reveal things about ourselves and our desires. But we ought to go one step further, admitting that they can reinforce an all-too-easy obsession with *ourselves*—with our salvation, our agency, our problems, our responsibilities.

#### FEAR AND TREMBLING

Contrast this solipsistic mindset with the story of the rich man and Lazarus, a parable Jesus tells in Luke 16:19–31. The parable implies that the person who experienced earthly comfort winds up in hell, whereas the poor man who experienced hell on earth is comforted in the

hereafter. It's important to note that the story wasn't told to the poor and suffering to promise that their discomfort is only temporary; it was told to wealthy, comfortable Pharisees to make them feel uncomfortable, to arouse anxiety about their lives on earth.

That's the real revelation of *Entertaining Judgment*: We don't like that sort of anxiety one bit. Many of us prefer stories that bring pleasure, hope, and

inspiration—not ones that challenge or even terrify us. If afterlife stories are mostly about assuring ourselves that heaven is real and hell is for bad people, how are we shaping (or misshaping) our imaginations about people who believe differently? Along with cultivating our longing for the resurrection of all things, are we also reminding ourselves to work out our salvation with fear and trembling? Is our preference for inspiration

making us more self-centered?

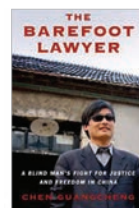
Garrett's book tiptoes toward these questions but fails to ask them outright. Nonetheless, *Entertaining Judgment* could help nudge thoughtful readers toward the deeper plunge we so desperately need. **CT**

**ALISSA WILKINSON** is CT's chief film critic. She teaches English and humanities at The King's College in New York City.

# Justice Is Blind

Chen Guangcheng recounts his fight for China's voiceless. **By Melanie Kirkpatrick**

**The Barefoot Lawyer:  
A Blind Man's Fight  
for Justice and  
Freedom in China**  
Chen Guangcheng  
(Henry Holt)



**C**hen Guangcheng seemed an unlikely hero. Born in 1971 to a poor family in rural China, blind since infancy, and illiterate until his late teens, Chen became his country's most prominent human-rights activist. His story made international headlines in 2012 when, under house arrest, he made a dramatic escape and sought refuge in the US embassy in Beijing. The Chinese government eventually allowed him to go to the United States.

*The Barefoot Lawyer: A Blind Man's Fight for Justice and Freedom in China* (Henry Holt) ★★★★★ is Chen's autobiography. It offers both an absorbing story of how a determined, courageous individual can make a difference in the lives of millions and an eye-opening portrait of the desperate conditions endured by China's rural poor. Chen advised his countrymen about their legal rights, and the book's title refers to the nickname by which they know him.

Chen's activism began with a seemingly trivial incident: A ticket collector on a bus refused to let him ride free, as mandated under China's law regarding those with disabilities. His outrage at this mistreatment propelled him into advocacy for people with disabilities, first at his school in Shandong Province and then on a national level. He educated himself on disability law, petitioned the government in Beijing for

better enforcement, and used the media to call attention to violations.

He employed similar tactics to help other victims of official misconduct. When people began to sicken or die from drinking water polluted by a paper mill upriver from his village, he exposed the corrupt officials whom the mill owners had bribed to ignore environmental regulations.

Chen also turned his attention to the plight of women forced to undergo abortions or sterilizations under China's one-child policy. These are "unspeakable evils," he writes. Listening to the horrific stories of couples who sought his help, "I felt their wounds in my own soul." By then he had developed contacts in the foreign press, which gave Chen's evidence worldwide coverage.

This work was not without personal cost, and *The Barefoot Lawyer* provides a chilling look at the unfettered power of the Communist state. In an effort to persuade him to give up his work, public security officials kept Chen under surveillance, beat him numerous times, and threatened to make his university withhold his diploma. They eventually arrested him on trumped-up charges and sent him to prison for four years. Two years of house arrest followed, during which he was separated from much of his family and denied contact with the outside world.

"My home would become my prison," he said.

China often punishes its critics by abusing their relatives; Chen's family was no exception. Over the years, his wife was assaulted, his daughter was forbidden to go to school, and a nephew was jailed. Some family members and close friends advised him to give up his work. "I felt misery about the pain my family had suffered," he writes. "[But] I firmly believed—as I still do—that if you bow your head before the Communist Party, it will soon make you get on your hands and knees, and next it will stomp on your crouching body until it destroys you."

Chen never says what motivated him to be the voice of the voiceless in China. He invokes "heaven" from time to time, and he remains faithful to Chinese traditions such as praying at the graves of ancestors. He makes no mention of God or religion. What his deeds make abundantly clear, though, is his belief in the sanctity of life and his great compassion for the sick, those with disabilities, and the unborn. *The Barefoot Lawyer* is an inspirational, troubling read. **CT**

**MELANIE KIRKPATRICK**, former deputy editor of *The Wall Street Journal's* editorial page, is a senior fellow at the Hudson Institute and author of *Escape from North Korea: The Untold Story of Asia's Underground Railroad* (Encounter Books).





# We Want to See Jesus

An excerpt from *Rejoicing in Christ*.

**S**ince Christ is our life, the one we are brought to enjoy and the one in whom we live and move and have our being, he must be the secret or mystery of godliness. Only through knowing and relying on him can we become like the living God and share his vitality.

This means that before anything else it matters where we *look*. Before anything else it matters what fills our vision. For whatever it is that occupies our attention (or, to use Jesus' words, whatever it is that "remains" in us), that will steer and shape our every thought, motive, and action. *You are what you see*.

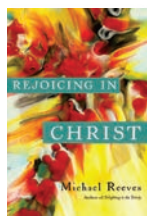
Life, righteousness, holiness, and redemption are found in Jesus, and found by those—and only those!—who *look* to him. Perhaps I should be clearer: It is not that we look, get some sense of what Christ is like, and then go away and strain to make ourselves similar; we become like him *through the very looking*. The very sight of him is a transforming thing. For now, contemplating him by faith, we begin to be transformed into his likeness (2 Cor. 3:18), but so potent is his glory that when we clap our eyes upon him physically at his second coming, then "when Christ appears, we shall be like him, *for we shall see him as he is*" (1 John 3:2).

That full, unveiled, physical sight of the glorified Jesus will be so majestically effacing it will transform our very bodies around us. The sight of him now by the Spirit makes us more like him spiritually; the sight of him, then, face to face, will finally make us—body and soul—as he is. Contemplating Christ now is thus rather like seeing the morning star at

the break of day: both enchanting and full of hope. It is light for now with the promise of so much more to come. It is a taste of heaven.

The language of light is quite appropriate, for the sight of Jesus is like the eruption of glorious light into darkness: it illumines our minds, it makes our faces shine, and it drives away our darkness. It is grace, and it is gracious judgment. The light of his perfection exposes our imperfection more than any wielding of the law ever could. It makes us see ourselves aright. As John Calvin put it, "man never achieves a clear knowledge of himself unless he has first looked upon God's face." But it does more than expose: it *overcomes* our imperfection and so liberates us. And it cures us far more effectively than any effort at self-improvement.

As Paul phrased it, "the grace of God has appeared that offers salvation to all people. *It* teaches us to say 'No' to ungodliness and worldly passions" (Titus 2:11–12, emphasis mine). That is, it is the very grace of God, appearing from heaven in Christ, that turns hearts from worldly passions to godly passions. Where self-dependent efforts at self-improvement must leave us self-obsessed and therefore fundamentally unloving, the kindness of God in Christ attracts our hearts *away* from ourselves and *to him*. Only the love of Christ has the power to uncoil a human heart. **CT**



**Rejoicing in Christ**  
Michael Reeves  
(InterVarsity Press)

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## Wilson's Bookmarks

From John Wilson,  
editor of *Books & Culture*.

### THE ART OF CONVERSION

CÉCILE FROMONT (UNIVERSITY OF NORTH CAROLINA PRESS)

In a recent book, historian Mark Noll recounts his growing awareness of "the global Christian story," a still-unfolding tale full of dazzling complexity, tangled with bitter irony and joyous surprise. Fromont sheds light on one fascinating chapter in this story. From the 16th to the 19th centuries, the West African kingdom of Kongo was robustly Catholic, with ties in Europe and the New World. Fromont's beautifully illustrated book gives us an indispensable look at one site of African Christianity before the advance of colonialism.

### DEATH IN THE CONGO

EMMANUEL GERARD AND BRUCE KUKLICK  
(HARVARD UNIVERSITY PRESS)

Chosen as president of the Congo's first democratically elected government in June 1960, Patrice Lumumba was killed in January 1961. Young (he was only 35), handsome, fiery, a man of the Left, Lumumba was the most charismatic of the first generation of African leaders who came to power in the hopeful early days of decolonization. "The Congo in 1960," Gerard and Kuklick write, "shows the roots of empire, and also the exercise of power without mercy"—including, alas, the power of the United States.

### WEREWOLF COP

ANDREW KLAVAN (PEGASUS BOOKS)

Don't start this novel when you have only a few minutes at your disposal. Once you get into it, you are going to want to hunker down and read. It's fashionable in some quarters to mock stories that are frankly about the conflict between good and evil. Klavan knows that, yes, the man who sets out to fight evil had better look in the mirror, but that doesn't give him an excuse to stay on the sidelines. (More: There are no sidelines.) Dark, violent, funny, and compulsively readable.



**The Mingling  
of Souls: God's  
Design for Love,  
Marriage, Sex,  
and Redemption**  
**Matt Chandler**  
(David C. Cook)



# For Better or Worse

Matt Chandler describes how to love—and fight—in a God-honoring marriage.

Interview by Courtney Reissig

**M**arriage books are in high demand and bountiful supply, but Matt Chandler says that many focus on the wrong priorities. His latest book, *The Mingling of Souls: God's Design for Love, Marriage, Sex, and Redemption* (David C. Cook) provides a biblical framework for the many stages of a couple's journey. Courtney Reissig, a Her.meneutics contributor, spoke with Chandler, pastor of the Village Church in Dallas, about dating, marriage, and the hope of covenant-keeping love.

## Why describe marriage as “the mingling of souls”?

The Greeks had multiple words for *love*, as did the Hebrews. But in English, we're all jammed up: We love our wives, but we also “love” bacon and the Dallas Cowboys. It's kind of a junk-drawer word.

When you look at the Hebrew word for physical intimacy, in context, the other aspects of love—friendship, brotherly affection, commitment even when things are hard—are all implied. We see not just the mingling of bodies, but also the fullness of covenant relationship.

The contract model of marriage says, “If I'm getting what I want, I'm in.” In a covenant, we give ourselves to one another regardless of circumstance, for better or worse. It's striking that our wedding vows are always covenantal. On this most romantic day, with our families and friends there to celebrate, we acknowledge that this could go badly. We could get sick or go broke. We could be miserable. But we aren't going anywhere.

## How can we discuss the attraction factor without seeming vain or shallow?

Two mistakes happen with attraction. Either we give it too much weight, or we pretend it doesn't matter. Of course, if

all you have is attraction, that's shallow and superficial. But to say it doesn't matter is absurd. It's a good gift from God to find another person physically lovely, so long as we remember that there's a deeper, longer-lasting kind of attraction.

I joke all the time at the Village that gravity eventually wins. I've been with my wife for 18 years. Though I still find her physically attractive, what's proven most beautiful is her character, her godliness, and the way she loves our children and ministers to others.

## What advice would you give to help people marry well?

Unfortunately the world is discipling the church. We have an overly romanticized picture of sex and marriage. We imagine all our struggles will vanish in the light of our partner's presence.

We have to be careful about the idea of “the one,” where we expect a flittery-fluttery, ecstatic experience. I tell everyone searching for “the one” to give themselves over to serving the Lord. When you find godly men or women, pursue friendship in the hope that it might grow into something more. This way, you're not looking for a firework experience—that's straight out of Hollywood, not the Bible.

Here are some important questions: *Is there a reputation for seriousness about the things of God? Is there a devotion to Scripture? Is there active involvement in the church?* A brother or sister who is willing to serve God's people should be willing to serve his or her spouse.

## What does it mean for couples to “fight fair”?

God uses all our relationships to grow us, to awaken us to selfishness and other shortcomings. The more you know this



going in, the less you will be blindsided by difficulty.

The key is fighting in a godly way, one that honors the Lord and treats your spouse with high esteem. You need the ability to extend grace, to not take cheap shots or make small things into massive things. You need to be free to say, “Hey, that hurt me,” without being confronted with a list of reasons it shouldn't have. And where you struggle to reach consensus, ask the church community for help.

The biblical command is to not let the sun set on your anger, but the longer you stay up rehashing things, the more you inflame them. If you take that literally and you are up until 3 A.M., you're exacerbating conflict, not solving it. The heart of that command is saying to your spouse, “I'm sorry. I love you. I know we aren't done working this out yet. But I want you to know that I love you.” **CT**



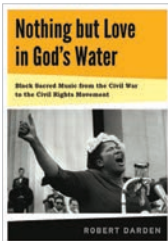


# New & Noteworthy

Compiled by Matt Reynolds

“Black sacred song—from the spirituals through the union movements through the civil rights movement—has continued to irrepressibly bubble up and envelop black people at times of their greatest need . . . as if this music is always there, always available, always waiting for a moment like this.”

~ from *Nothing But Love in God's Water*  
by Robert Darden

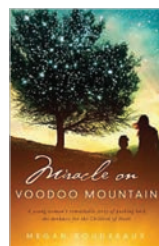


## NOTHING BUT LOVE IN GOD'S WATER

**Black Sacred Music from the Civil War to the Civil Rights Movement**

**ROBERT DARDEN** (PENNSYLVANIA STATE UNIVERSITY PRESS)

It's impossible to understand the black experience in America without paying attention to the musical traditions that offer consolation, hope, and powerful tools in the fight against injustice. *Nothing But Love in God's Water* is the first of two volumes exploring the role of sacred music in African American life: the slave spirituals, gospel anthems, and protest songs that have sustained and empowered a beleaguered people throughout their history. Darden, a former *Billboard* magazine gospel music editor and current associate professor of journalism at Baylor University, aims to capture “what this music provided that enabled [black people] to challenge the most powerful nation on earth . . . armed only with love, justice, and song.”



## MIRACLE ON VOODOO MOUNTAIN

**A Young Woman's Remarkable Story of Pushing Back the Darkness for the Children of Haiti**

**MEGAN BOUDREAU** (THOMAS NELSON)

Bellevue Mountain in Gressier, Haiti, once a voodoo worship site, is now home to a flourishing Christian nonprofit ministering to a community battered by the 2010 earthquake. Under the direction of Boudreaux, who founded the organization at age 24, Respire Haiti has built an orphanage and a school for more than 500 children; future ambitions include a medical clinic, church, community center, and library. “I didn’t have a huge plan that was mapped out before I moved [here],” explains Boudreaux in this memoir. “God led me to his heart and ultimately to my passion, fighting for freedom and the right to an education for the children of Haiti.”

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# More than Market-Ready

Christian colleges are preparing students  
to find not just jobs, but meaning.

Graduates are engaging their  
skills *and* their souls. **68**

The top 10 candidate qualities  
employers seek. **70**

Today's in-demand majors. **78**



# WORKING FOR GOOD



Christian college graduates are finding opportunities to engage both their skills and their souls.

*by Janna Jones*

There was a time when a college graduate backpacking across the country might have been the symbol of a lack of direction or ambition. Today this same person could appear to be a victim of a slow job market where college grads have nowhere to put their skills to work. But a closer look might reveal the opposite: an entrepreneurial spirit dedicated to the journey of finding and joining God's work in the world using the skills and gifts he's been given.

Today's college graduates don't want just to land a job, but to change the world through what they do. And it's at this intersection of passion, knowledge, vocation, and faith that Christian institutions are preparing students for the road ahead.

"One of the driving forces for millennials and those growing up in Generation

Z is to be able to apply themselves in meaningful ways through their work," says Amy Adams, director of the Seaver College Career Center at Pepperdine University, Malibu, California. "Christian education specifically creates space for students to explore and identify how their experiences, work, and service to others can have meaning and impact in a variety of environments. Many students will go on to start nonprofits and serve the underprivileged, but others will take their Christian beliefs and influence into the courtroom, the classroom, entertainment, business, medicine, and other service organizations. Christian education prepares students to face difficult people, ethical dilemmas, and deeper issues of human suffering and social justice by equipping them to make a difference wherever they might go next."



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## The Competitive Edge

Whatever paths graduates decide to pursue, Christian colleges are preparing them to be competitive and successful. A recent social media survey conducted by Evangel University, Springfield, Missouri, reported a 91 percent placement rate of their students in either jobs or graduate programs related to their vocational interest. Similarly, a survey of the class of 2013 at Gordon College, Wenham, Massachusetts, revealed that 95 percent of graduates were employed (full-time, part-time, or self-employed) or studying for an advanced degree. Payscale.com found that the average mid-career salary for graduates of Calvin College, Grand Rapids, Michigan, was the highest of any private college in the state.

What's driving these impressive statistics? "Christian college graduates are extremely competitive in today's job market," says Tina Moore, director of career services at Evangel University. "The level of academic and professional development of our graduates is comparable to—if not exceeding—those graduating from many secular institutions, even Ivy League schools. We frequently receive comments from human resource

professionals who love to hire Evangel University graduates—not only because they are academically and professionally prepared, but also because they have a quality value system and ethical decision-making skills that align with the company."

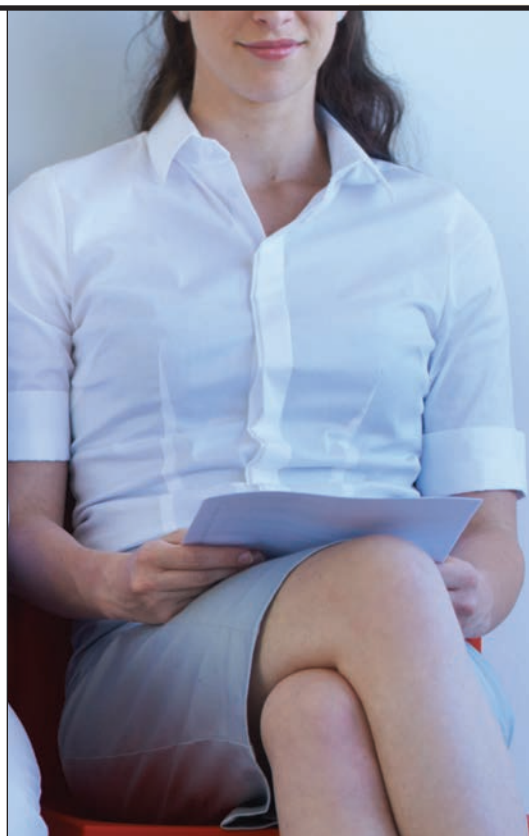
So what are the qualities that give college grads an edge in today's job market? According to the National Association of Colleges and Employers, superior verbal communication abilities top the list, followed by the ability to work in a team structure. Problem-solving skills and decision-making abilities also rank high.

Allison Poosawtsee, enrollment communications manager for Calvin College, echoes this observation. "Professionals in all fields are being held to increasingly higher standards. Graduates from a Christian college like Calvin are exceptionally well-prepared to meet and exceed these expectations. Courses include rigorous discussions about ethics and how Christians should approach a wide range of difficult issues encountered every day in the workplace. Additionally, research projects, study abroad opportunities, and service-learning projects all teach Calvin students what it

means to act justly toward all people and toward God's creation. Even in secular businesses, schools, and organizations, graduates from Calvin stand out for their thoughtful and compassionate approaches to everything from criminal justice issues to education reform."

Building these qualities into students begins with a purposeful approach toward helping students develop in every aspect of life. "An education at a Christian school recognizes that students (and potential employees) are not mere vessels to contain knowledge or machines to execute skill-based routines but people whose lives extend beyond the bounds of the classroom, discipline, or employer. Finding a job, and success in a career, is a function of more than just having a skill set," says Gerson Moreno-Riano, PhD, executive vice president for academic affairs and dean of the College of Arts & Sciences at Regent University, Virginia Beach, Virginia.

He emphasizes the importance of the critical ways that Regent trains its students beyond the necessary skills and training for today's job market, starting with a Christian perspective on employment: "Our students are taught that



## THE TOP 10 QUALITIES EMPLOYERS SEEK IN A CANDIDATE

No matter what career field a graduate pursues, there are universal qualities and skills that employers look for when hiring. Of course there are the non-negotiables—every candidate needs to have the education, training, and experience for a specific job. But even in an ever-changing job market with an emphasis on new skill sets and academic disciplines, there are qualities that remain constantly in demand. The National Association of Colleges and Employers asked employers responding to their *Job Outlook 2013* what skills they prioritize when hiring, and these were the top 10:

1. Ability to verbally communicate with persons inside and outside the organization
2. Ability to work in a team structure
3. Ability to make decisions and solve problems
4. Ability to plan, organize, and prioritize work
5. Ability to obtain and process information
6. Ability to analyze quantitative data
7. Technical knowledge related to the job
8. Proficiency with computer software programs
9. Ability to create and/or edit written reports
10. Ability to sell or influence others

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their work life is a part of their calling as Christians, and that they are to work with all their heart to serve God and their employers.”

## **Creative Preparation and Assistance**

The culture of support at the heart of the Christian college experience—which includes smaller class sizes, an emphasis on relationships, and dedication to developing the whole person—is instrumental to the development of students into whole people. But Christian colleges also offer students support through classes and in-depth programs specifically designed to instill the qualities and skills needed for success in today's job market.

Jan Victor, director of career development at Trinity International University, Deerfield, Illinois, describes Trinity's ap-

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**Professionals in all fields are being held to increasingly higher standards. Graduates from a Christian college . . . are exceptionally well-prepared to meet and exceed these expectations.**

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proach: “We offer opportunities to grow our students through events like etiquette dinners, professional style shows, professional networking evenings, and training on interview skills, the job search process, and creating and displaying a personal brand. We also require our students to complete internships as a way to give them practical work experience and exposure to the workplace.”

At Evangel, resources to assist graduates with the job search process include online programs through social media and LinkedIn as well as the personal assistance of staff. “We offer an online job search database with part-time and full-time opportunities posted from local, regional, national, and international employers,” says Moore. “If students or graduates would like more personalized assistance, they may schedule an appointment for individualized job search

# It's Time to Pursue Your Purpose

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assistance with career services staff. Faculty and staff across campus are also instrumental in alerting students and graduates of opportunities, as well as connecting students and graduates with Evangel alumni and other professionals working in a variety of fields."

Saranette D. Miles Williams, director of career services at Regent University, describes how the school helps students engage and excel: "The career services office promotes Executive Leadership Series events, contests, alumni functions, and more that are face-to-face, group, virtual, or hybrid activities that allow students to connect and have opportunities to practice being the polished emerging leaders that are needed in the workplace."

Gordon College's Elijah Project is specifically designed to prepare grads for the workplace: "The Elijah Project is a unique program, even among Christian schools, in that it weaves together three significant learning environments—reading- and discussion-intensive seminars, a summer internship in the student's field, and a year of intentional community living," says Dr. Greg Carmer, dean of Christian life, theologian-in-residence, and director of the Elijah Project at Gordon College.

Gordon's goal is that the three elements of the program would work together to help each cohort of students:

- adopt a framework for viewing their work within a larger narrative of what God is doing in the world;
- gain a clearer sense of their own strengths;
- discover their natural motivations and how those might be most effectively paired with different work environments and career paths;
- gain actual work experience and sharpen their skills within their field of interest; and
- research emerging challenges and opportunities in their field of interest.

## Adapting to Change

While they are helping students develop the foundational qualities that prepare them for life and work, Christian colleges are also constantly adapting in order to keep their graduates competitive and relevant in an evolving job market.

In response to a growing trend in both nonprofit and for-profit companies

toward social responsibility and contributions to the common good, Evangel University added a nonprofit business and social enterprise major, concentration, and minor in the fall of 2012, for students who "have a head for business and a heart for service."

"It is a comprehensive business major that enables students to integrate our business foundation courses with requirements and electives from management, marketing, and specific nonprofit courses designed to bridge the differences between nonprofit and for-profit business," says Bernie Dana, chair of the business department at Evangel University.

Evangel also revised its general education program and now requires every student to take a personal finance course. "The course incorporates biblical principles with basic economics, and a core personal finance curriculum that embraces psychological approaches to help students link current decisions to future outcomes," says Dana. "This helps students begin to think about decisions and habits they are forming now and how they will navigate issues related to self-gratification and financial independence."

Another example is Pepperdine's new integrated marketing communication major, designed to help students learn how to create communication strategies for companies and organizations. This expanding expertise now includes advertising, marketing, social media, public relations, and other online and mobile mediums.

Calvin College also has responded to the changing job market and student demand with new majors and class offerings. "Some examples include the addition of a master's program in speech pathology and an undergraduate degree in public health. Calvin also recently added a major in Chinese education to meet increasing demand for Chinese teachers in schools," said Poosawtsee.

## Higher Calling

Christian education professionals consistently underscore the emphasis

on personal faith and calling as a core advantage of an education at a Christian school.

"The biggest difference I see is the prayerful consideration of God's will in students' lives," says Moore. "For more than 12 years, I worked with students and their career development

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**An education at a Christian school recognizes that students (and potential employees) are not mere vessels to contain knowledge or machines to execute skill-based routines but people whose lives extend beyond the bounds of the classroom, discipline, or employer.**

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in a secular institution. Rarely was faith incorporated in the students' conversations about their plans after graduation. At Evangel it is refreshing to see young adults prayerfully consider God's call on their lives."

Cameron A. Pace, PhD, communication department chair and professor of communication/electronic media at Evangel, adds, "We require our students to be versatile in their coursework and skills so they can be flexible in employment. If God has called them to be a news anchor or film producer, he will work it out. Our job is to prepare them for the challenges along the way as they seek that path."

Like many Christian college employees, professors at Regent serve not just as teachers, but also as role models for their students. "Christian college students have the unique opportunity to be mentored by professionals who have experience in exercising their passion and in pursuing God's unique calling," says Moreno-Riano. "Students can learn how to balance all these things, and to make appropriate lifestyle choices with regard to, for example, large salaries and the commitments those entail, versus family, church, and other life responsibilities." Carmer says Gordon shares this per-

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1

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2

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3



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4

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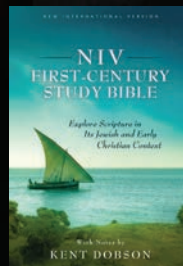
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spective, adding: “Christian education in general provides a framework of purpose and calling that is not typical of secular colleges and universities. Rather than just focus on career preparation, Christ-centered education is very deliberate in helping students understand their identities as co-creators with God, stewards of creation and culture, and participants in the creative and restorative work of the kingdom. In this context, the language of *calling* takes priority over that of *career*. Not that the two are opposed, but *calling* is necessarily tied to a larger purpose and a connection to personal identity in a way that *career* need not be.”

But while statistics show that Christian school graduates are competitive in the market, nothing is ever an individual guarantee. Schools must work to ensure that students not only discover their passion and calling, but are prepared for the process of seeing it unfold in their lives.

“We help students be realistic about the process and encourage them to trust that God does have a plan for their lives. However, we equally focus on the fact that students also have to do their part to be prepared and positioned to walk through doors of opportunity when they are opened,” says Adams. “Students sometimes put unnecessary pressure on themselves to ‘get it right’—we work to broaden their perspective, to entertain diverse possibilities, and to help them see how even the process of exploration and uncertainty can build faith in their own lives.”

## Prepared for Life

Whether it’s the state of the current job market, increased alternative opportunities, or simply a trait of this generation, schools are seeing a trend toward students and graduates choosing to have different life experiences before finding a permanent career job.

Even during the recession, Calvin grads found consistent career employment. But the school still saw a trend of students pursuing gap year opportunities—taking a year or two to contribute to serving others prior to attending graduate school or landing a job. “We’ve also seen students become involved in more entrepreneurial ventures, some of which have grown out of class projects,”

# IN DEMAND



The Bureau of Labor Statistics’ *Occupational Outlook Handbook* lists 35 occupations with a projected increase in employment of over 30 percent from 2012 to 2022. These include a variety of occupations from the medical field to specific construction jobs to veterinarian care to translators. The wide variety of occupations predicted to grow is an encouraging factor for students whose hope is to pursue a career that both pays well and is personally fulfilling.

*U.S. News & World Report* also recently identified these 11 majors as “in demand,” indicating a rising rate of employment in these fields of study:

- biomedical engineering
- biometrics
- forensic science
- computer game design
- cyber security
- data science
- business analytics
- petroleum engineering
- public health
- robotics
- sustainability

Of course, different institutions offer different degree programs, but colleges said that overall they don’t see a significant gap between what is in demand and what their students are interested in studying. Regent University reported their most popular majors as cinema, television, animation, education, business, divinity, and government. Calvin listed business, education, communications, engineering, and nursing.

For Pepperdine, the top five majors are business administration, psychology, sports medicine, economics, and political science. “I think that there are endless opportunities for students in these fields,” adds Adams. “But, students have to do the work of exploring and identifying the areas of industry, expertise, or job function that match their personality and skills so they can translate what they’re learning in the classroom into viable professional opportunities after graduation.”

**SOURCE:** “11 Hot College Majors,” by Cathie Gandel and Devon Haynie, 09/10/13

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says Poosawtsee.

Adams says it is not just the popularity of the gap-year experience that is growing, but a trend toward innovation. "We see an increased number of students becoming entrepreneurs and freelance professionals. It's hard to say whether this is driven just by the economy or influenced by other factors unique to this generation of students, but it's inspiring to see them use their talents and skills creatively to make a difference or innovate."

Today's Christian college grads have every opportunity to walk at graduation prepared not only for a competitive and demanding job market, but for life. Perhaps it is expressed best by students themselves; according to Gordon student Kelley Chang-Fong, "Gordon has really prepared me not just for an occupation, but really for a life of work and leadership and of service."

**Janna Jones** is an award-winning writer and editor based in Colorado.

### Want to know more?

Here are the websites of the schools advertising in this issue of *Christianity Today*. You can also find more information about these schools at **ChristianCollegeGuide.net** and **SeminaryGradSchool.com**.

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Boyce College (KY).....	boycecollege.com
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Calvin College (MI).....	calvin.edu
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Evangel University (MO).....	evangel.edu
Fuller Theological Seminary (CA).....	fuller.edu
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Palm Beach Atlantic University (FL) .....	pba.edu
Regent University (VA) .....	regent.edu
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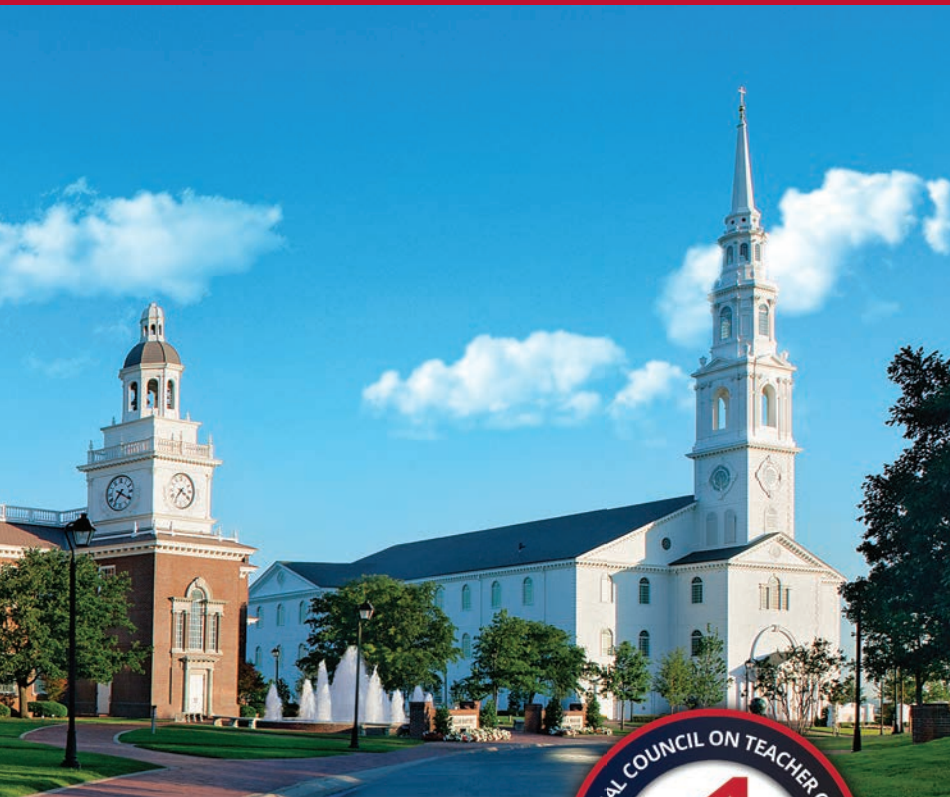
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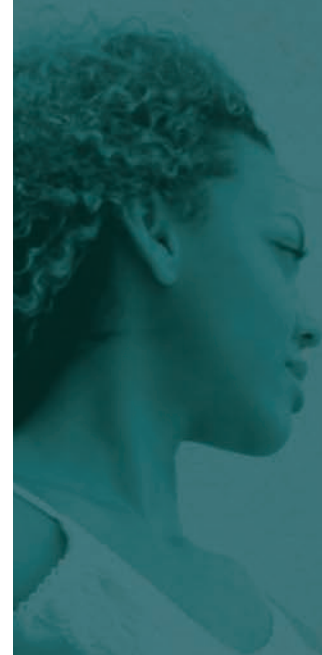
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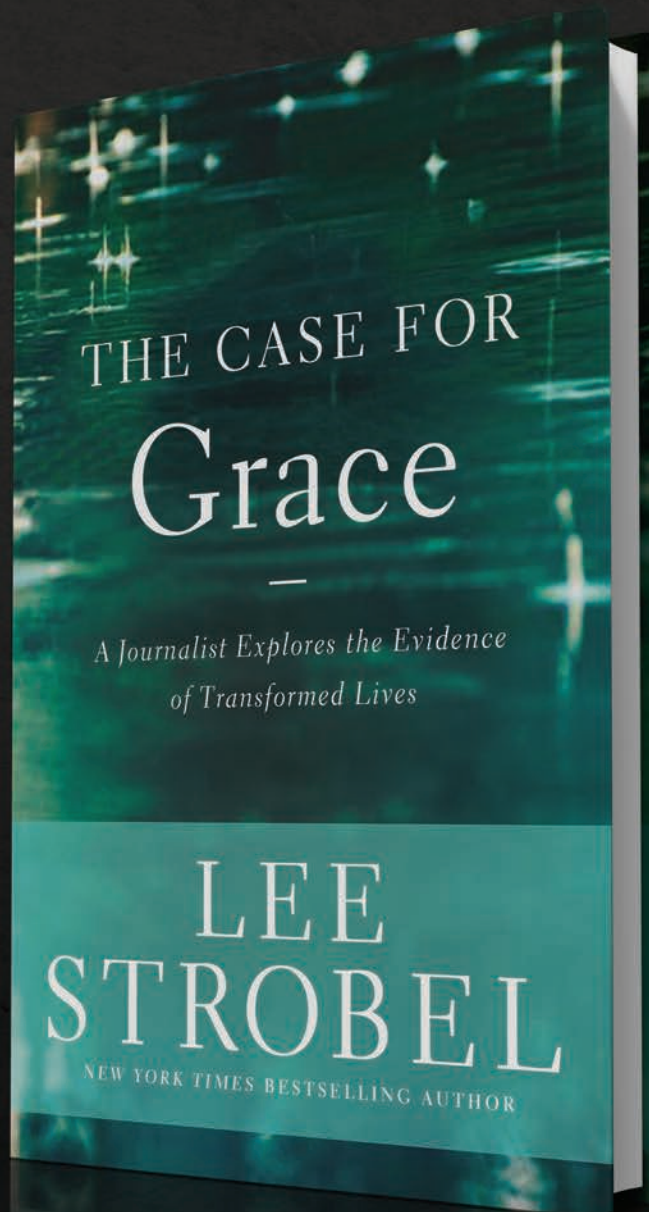
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CONTINUED FROM PAGE 88

alongside a sweet, near-perfect sister. I went to a school where nuns administered doctrine and the occasional light corporal punishment. At age 7, I became an altar boy, learning to pray my *Confiteor* (forgiveness of sins) in Latin just prior to Vatican II. As an altar boy, I first experienced the love of Christ. During an Easter vigil, before the sanctuary light, I felt bathed in his warmth and peace. But by the time I reached high school, I had mostly forgotten that experience.

I chose a psychology/premedical college major, which would prepare me to become a psychiatrist. That's when the trouble began. A heady mix of experimental psychology, left-wing politics, drugs, and Eastern religion became the elixir that would lead me to pursue utopia on earth.

I attended College of the Holy Cross, the liberal arts—and liberally minded—Jesuit school in Worcester, Massachusetts. Students and faculty held a strike against the Vietnam War; our ROTC building was bombed. With the Kent State shootings providing a backdrop, our school brought in “direct action” priests who expressed opposition to the war by pouring blood on Army draft records. I became a conscientious objector before my draft board and eventually joined the Revolutionary Students Union. I was arrested for participating in a sit-in protest at a federal building, but was soon exonerated by a liberal judge.

Meanwhile, college courses like “Mind Expansion and Self-Knowledge” exposed me to various states of consciousness and Eastern religions. I embraced Zen Buddhism and meditation, seeking a final answer to unlock the door to love, meaning, and purpose. But ironically, my Buddhism training taught that the quest was silly, without an answer, and that I must transcend such false dilemmas.

My friends and I also explored shamanism—the practice of reaching altered states of consciousness with the aid of peyote to get in touch with the spirit world. One night, we swallowed too many peyote buttons. There in the dark, I had a vision of Christ hanging on the cross. He looked at me with compassion, as though I had put him there.

I turned to a friend and said, “Jesus claimed to be Lord and Savior. Do you

think he was right?” Despite being drug-induced, the vision proved to be a first step in the right direction.

### A BROKEN PRODIGAL

The second step was a visit to see a high-school friend who had become a “Jesus freak” after a bad LSD trip. When my friend and I gave him the occult book *The Morning of the Magicians*, he said it was from the pits of hell. When we suggested that Jesus was a “reincarnated perfect master,” he rebuked us with John 14:6: “I am the way and the truth and the life. No one comes to the Father except through me.” This exchange revealed how much my view of Christ had changed since high school.

The crisis hit a few months later. In his book *Be Here Now*, Harvard psychologist-turned-guru Baba Ram Dass taught how to transcend the illusions of this world and live fully in the “eternal present.” At one of his lectures, Ram Dass told me that I was the only person in the room who had the inner knowledge of the dimension he inhabited. He passed on something through his eyes that I took for light. Looking back, I believe it was a lying spirit appealing to my pride.

In the following weeks, I fell into a dark hole. I questioned my self-worth, felt that life was meaningless and relationships were shallow, and realized my elevated consciousness and Eastern beliefs were deceptions. I despaired of kicking drugs and worried about the future. I was no longer the guru's devotee but a broken prodigal.

In the spring of 1973, I sat alone on the library steps of Holy Cross at 2 A.M. A dose of LSD taken several hours before had worn off. I “crashed” into a deep emptiness, feeling alone in the cosmos. I remembered my blessed childhood and realized how far I had stepped off the right path.

Then I remembered what my “Jesus freak” friend had told me—that during

**I remembered what my Jesus freak friend had told me—that during his LSD trip, the Holy Spirit had entered him.**



his LSD trip, the Holy Spirit had entered him, assuring him of his forgiveness in Christ and bringing him to new life. I asked Jesus to lift the weight of my sinful, self-absorbed life and enter my heart forever. It was as if a fountain of living waters rose from deep inside, pushing out all the junk that had built up within. The same glow of warmth and peace that I had experienced as an altar boy was back. The Hound of Heaven had recaptured me.

That summer I went on a silent retreat and learned of the centrality of Scripture. I attended charismatic prayer meetings and read my Bible in earnest. My parents noticed a huge change in my behavior. They and my sister joined Catholic charismatic meetings. My father credited his becoming a deacon to the changes he saw in me.

Since then, God has blessed me with more than I could have imagined, including a marvelous wife who is my godly example, four children who remain in the faith, six grandchildren, and a career in Christian publishing. Our family has gone through the gamut of Christian traditions, including charismatic, Calvinist, and now Anglican churches.

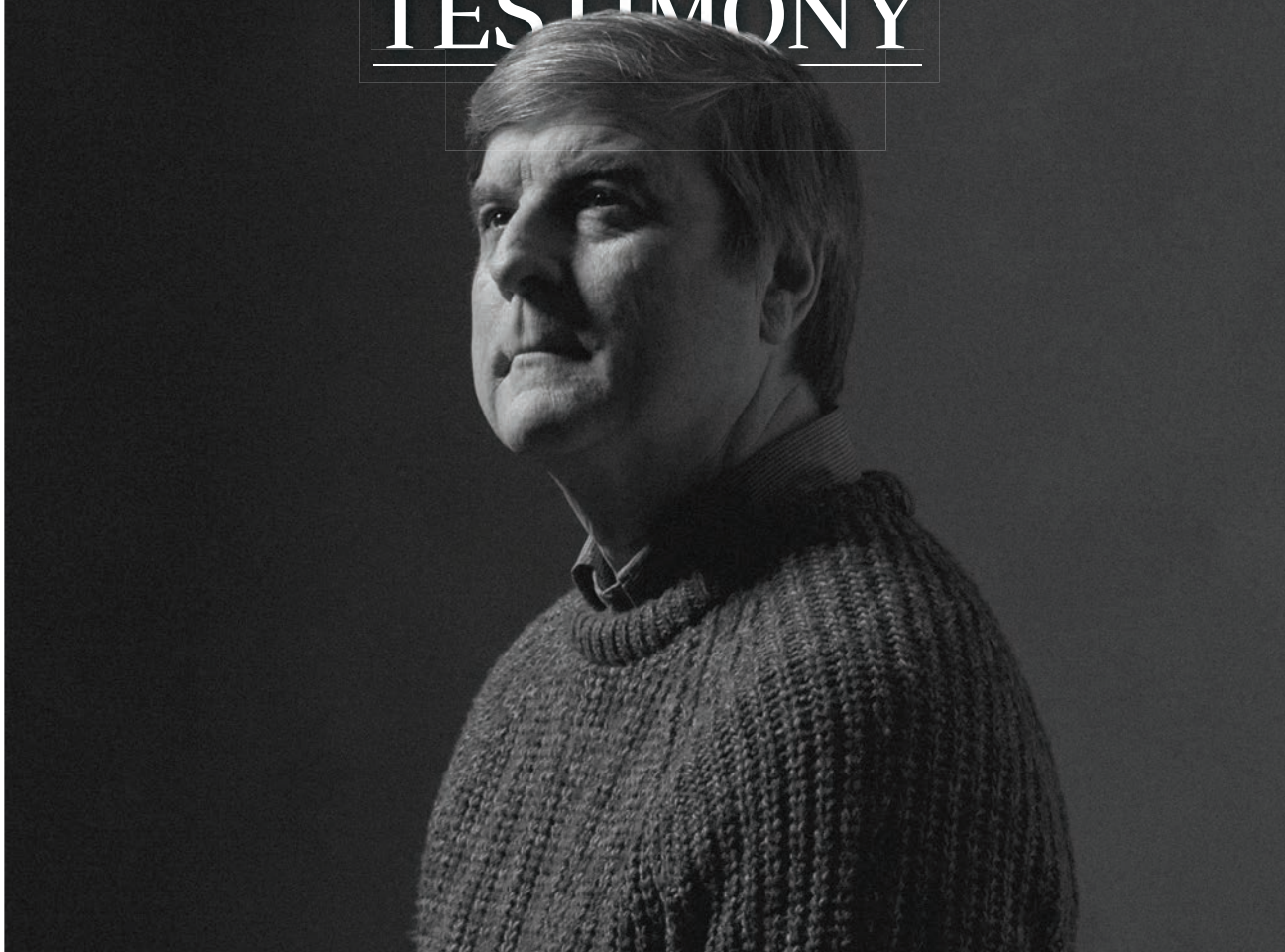
The world has had to endure the ups and downs of the baby boomer generation. From spoiled rebellion to materialistic acquisitiveness to self-preservation, we have shown more than our share of faults. But the “Jesus Revolution” of the 1960s and early ’70s brought true revival, and a Christian remnant arose from the ashes. At the least, it’s reason for the next generation to treat us kindly when we the “silver tsunami” flood the US health-care system in the near future.

CT

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## TESTIMONY



# An Original Jesus Freak

LSD, revolution, and Buddhism didn't keep Christ from me.

By James Stuart Bell

**S**ome of my friends—those of us who used to say things like, “Don’t trust anyone over 30”—now joke with each other that if you remember the 1960s, you weren’t there. Our memory gaps from the countercultural era have nothing to do with our encroaching senility.

As a college student, did I really run into a friend at a Grateful Dead concert, where, already high on pot and hashish, we did a line of cocaine for good measure? Did we really wear tie-dyed bandanas and our hair halfway down our backs as we wandered through a haze of incense and strobe lights set to the opening riffs of “Purple Haze”? Did we really take LSD, mescaline, psilocybin, and other hallucinogenic drugs to explore the outer frontiers of the cosmos, with its “deep” insights? Insights that produced deep responses like, “Far out, man”?

Our band of cosmic travelers was on a quest—to right the injustices of poverty, racism, and war, but also to fill the void of loneliness. We questioned authority; we questioned everything.

The Moody Blues’ song “Question” described us perfectly:

Why do we never get an answer  
When we’re knocking at the door?  
With a thousand million questions  
About hate and death and war?

’Cause when we stop and look around us  
There is nothing that we need  
In a world of persecution  
That is burning in its greed.

## POTENT ELIXIR

I had not always been such a questioner.

I was raised in an upper-middle-class suburb of Chicago by nurturing, pious Catholic parents

CONTINUED ON PRECEDING PAGE

PHOTO BY BRIAN MACDONALD

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