

DESIGNING  
DELIGHT

# *SPREAD THE LOVE*

INTO YOUR  
OPENING  
SPREADS

*DESIGN = DELIGHT*

*F*

*A*

*L*

*L*

IN

LOVE

*S P R E A D*

THE LOVE



*WHERE DO WE START?*

“

Don't waste your efforts trying to please other people. Make work that's meaningful to yourself first. Create work that reflects your genuine passion. Your enthusiasm at the cellular level creates excitement and energy that radiates outward.”

*JAMES VICTORE*

*YOU*

*WHO ARE YOU?*

*WHAT DO YOU DELIGHT IN?*

What are things that you love or love to do?

What do you watch, listen to, or read?

What aspects of nature do you most delight in?

What makes the super nerdy part of your brain light up?

What are you most excited to talk about with other people?

What style of art or design are you drawn to?

WHAT YOU LIKE TO DO

## ADVICE TO WRITERS

By Tom McCoy

## ACROSS

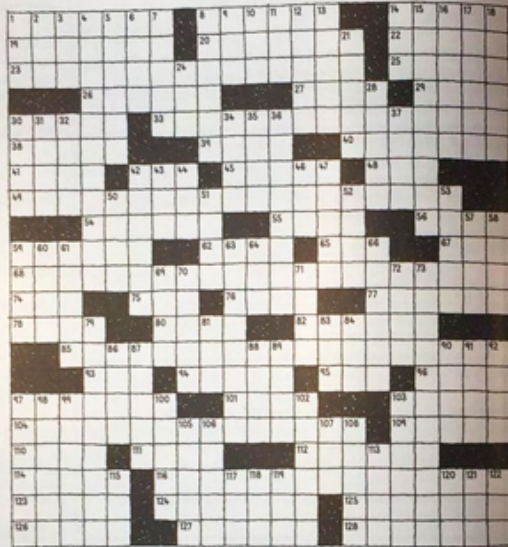
- 1 Drawing tool  
8 One not acting alone  
14 Literally, "great O"  
19 Ackbar's rank, in "Star Wars" films  
20 Relating to an eye layer  
22 What fan fiction is not  
23 Writing tip No. 1  
25 Accessory  
26 Plant anew  
27 Lo —  
29 So  
30 Contractor's guidelines  
33 Writing tip No. 2  
38 Yearn for  
39 Unlike the wind  
40 Lead-in to guess or game  
41 Got up there  
42 Balneotherapy site  
45 Bi- and bi-?  
48 Train part  
49 Writing tip No. 3  
54 Relating to a major vessel  
55 Hexagonal state  
56 Invalidate

- 59 Restaurant chain with a flag in its logo  
62 Sand aids  
65 Make suitable for indoors, as a plant  
67 Home of Ithaca, Athens and Olympia  
68 Writing tip No. 4  
74 They go from town to town! Abbr.  
75 That, in Tijuana  
76 Ed.'s request  
77 Cell parts  
78 "Uh-huh"  
80 German auto co.  
82 Flew off the handle  
85 Writing tip No. 5  
93 Bill Clinton or Barack Obama  
94 — group (structure found in proteins)  
95 Old English letter  
96 Shoot the breeze  
97 Turn on  
101 4,840 square yards  
103 Cylinder-shaped pasta  
104 Writing tip No. 6  
109 Regarding

- 110 Large Hadron Collider org.  
111 Hoity-toity sort  
112 Became adept in  
114 1983 Michael Keaton title role  
116 Writing tip No. 7  
123 Operative  
124 Less watertight  
125 Energetic pooch  
126 Graph parts  
127 Knights' needs  
128 Primes

## DOWN

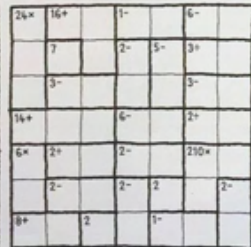
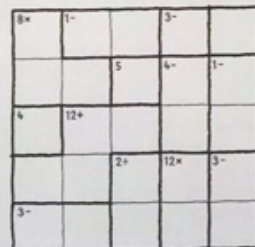
- 1 Give the ax  
2 Poem of homage  
3 2005, to Cato  
4 Ring bearers, maybe  
5 Bring in  
6 Droops  
7 It "knits up the ravel'd sleeve of care," per Macbeth  
8 Doctrines  
9 Atop, poetically  
10 RR stop  
11 Up to  
12 Jungian inner self  
13 Knocked to the ground  
14 Andean tuber  
15 Like the movies "Brian's Song" and "Sharknado"  
16 Circumvention



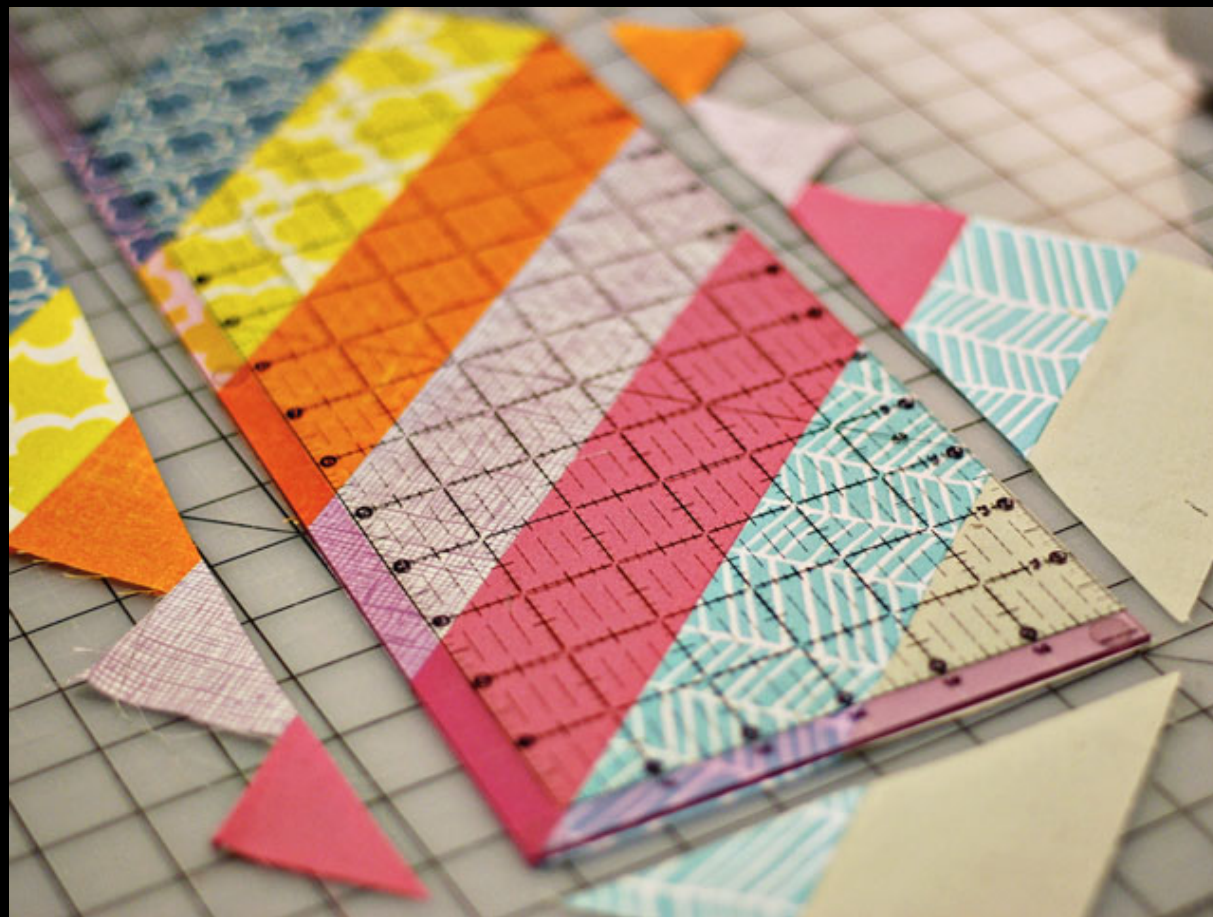
**Puzzles Online:** Today's puzzle and more than 5,000 past puzzles, [nytimes.com/crosswords](http://nytimes.com/crosswords) (\$39.95 a year). For the daily puzzle commentary: [nytimes.com/wordplay](http://nytimes.com/wordplay).

## KENKEN

Fill the grid with digits so as not to repeat a digit in any row or column, and so that the digits within each heavily outlined box will produce the target number shown, by using addition, subtraction, multiplication or division, as indicated in the box. A 5x5 grid will use the digits 1-5. A 7x7 grid will use 1-7.

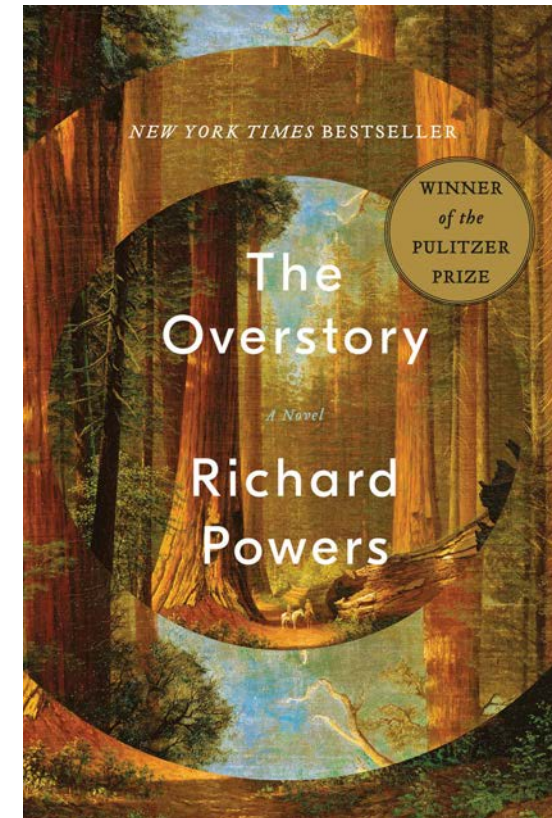
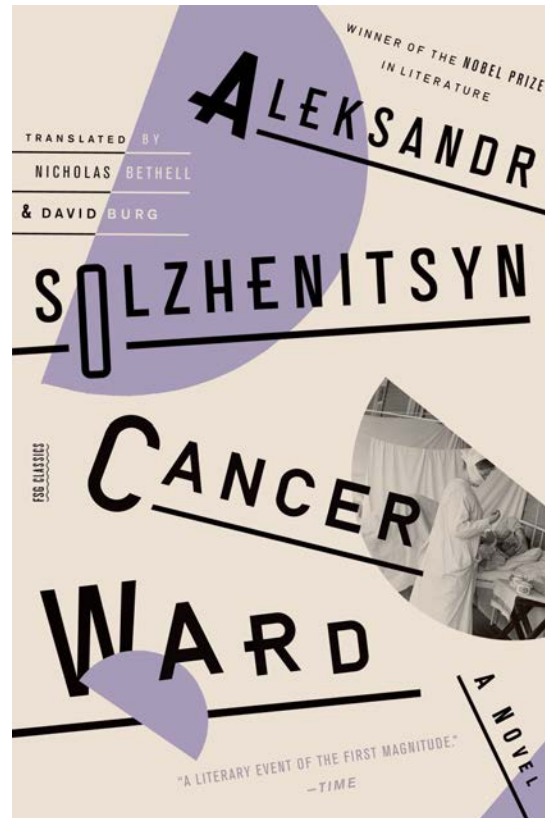
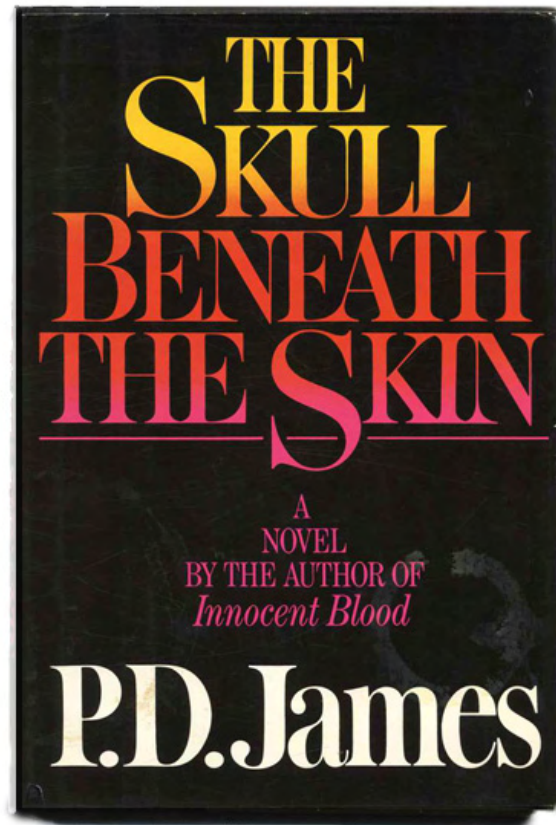


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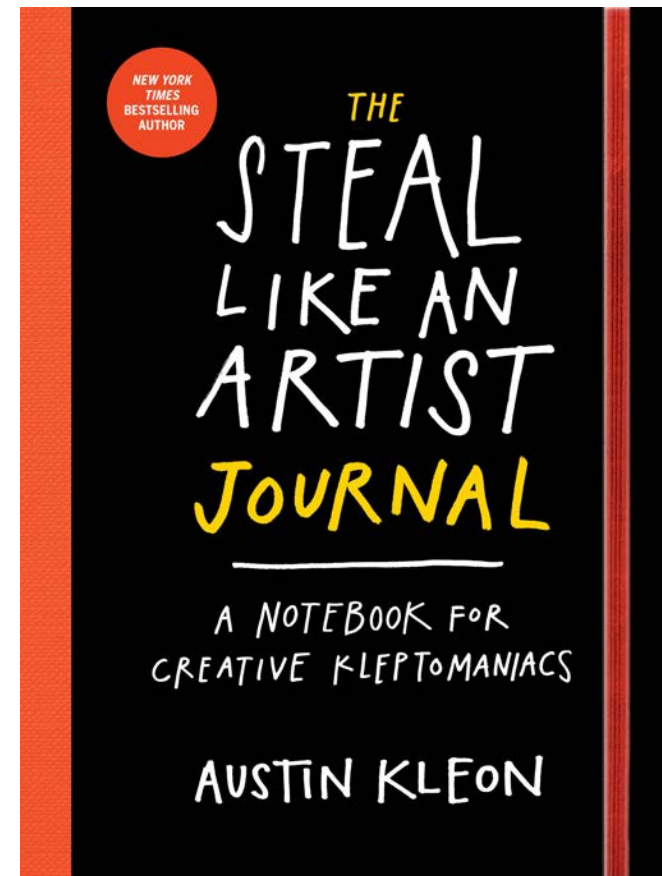
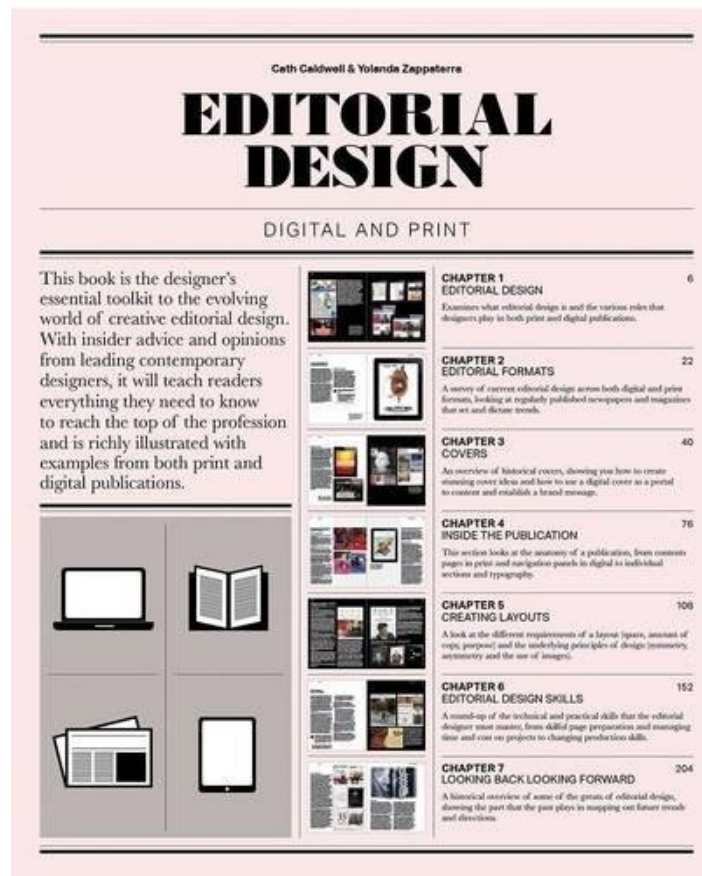
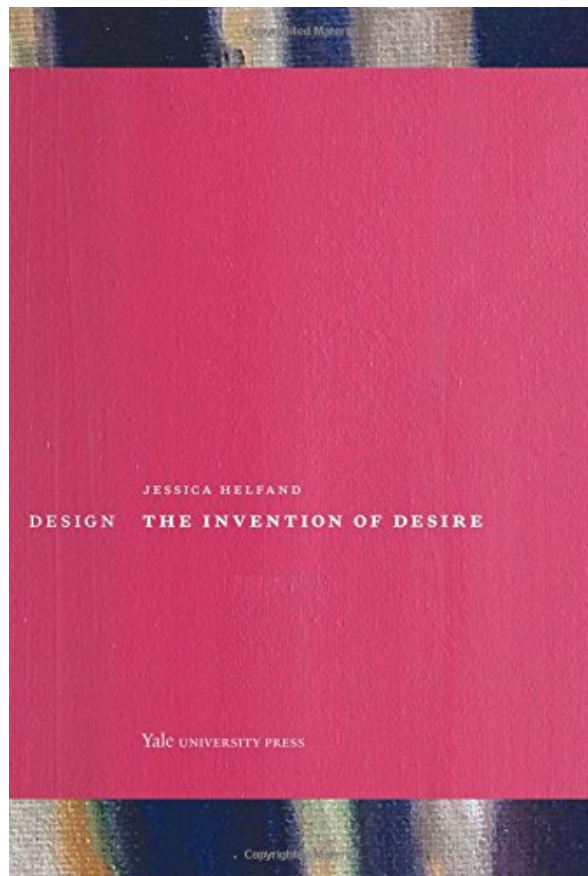












Michael Bierut + Jessica Helfand  
The Observatory



# Design Matters



with  
Debbie  
Millman

THE  
crazy  
one

WITH STEPHEN GATES



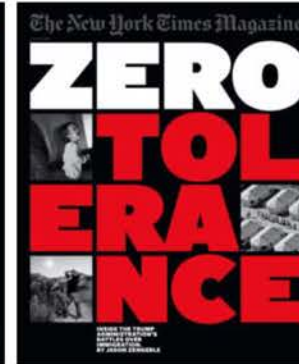
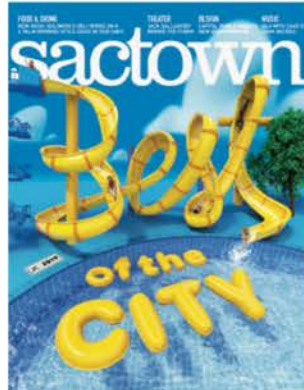
WHAT YOU LIKE THAT OTHER PEOPLE DO





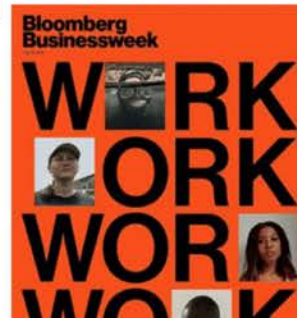
*A celebration of creative covers & their ace designers.  
 Coverjunkie is an addiction to magazine covers.*

## typographic covers



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- awardwinning covers
- best of the rest
- classic covers
- controversial covers
- interviews
- kate moss covers
- premier issue covers
- sexiest covers
- split-run covers
- typographic covers



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# NICE SPREAD

Welcome to SPD's Nice Spread, a portfolio of great magazine and newspaper spreads from around the world.

## Austin Monthly, September 2019

September 24, 2019



### CREDITS

Creative Director: **Sara Marie D'Eugenio**

Photographer: **Josh Huskin**

Writer: **David Leffler**







“

Let all your loves, fears, and interests saturate your work and make it memorable. Who you are is the most important part of your work—never leave it out.”

*JAMES VICTORE*

*INPUT*



*YOU*



*OUTPUT*

*INSPIRATION*



*YOU*



*AESTHETIC*

*DEFINE YOUR AESTHETIC*

1

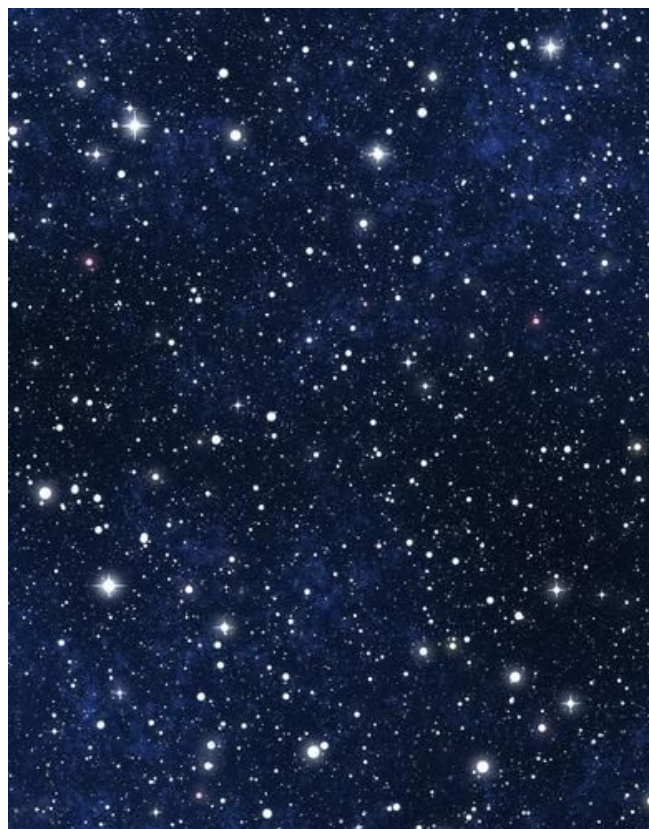
Moodboards / Collect Images you love

2

Design / Collect Work you love

3

Adjectives / Collect Words you love



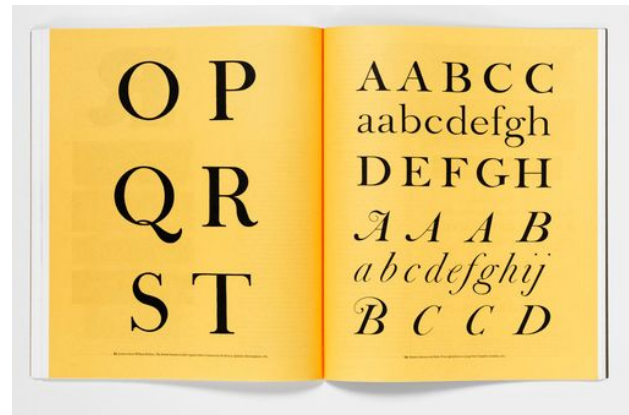
A	<i>a</i>	<i>b</i>	<i>c</i>
B	<i>a</i>	<i>b</i>	<i>c</i>
C	<i>a</i>	<i>b</i>	<i>c</i>
D	<i>a</i>	<i>b</i>	<i>c</i>
E	<i>a</i>	<i>b</i>	<i>c</i>
F	<i>a</i>	<i>b</i>	<i>c</i>
G	<i>a</i>	<i>b</i>	<i>c</i>
H	<i>a</i>	<i>b</i>	<i>c</i>
I	<i>a</i>	<i>b</i>	<i>c</i>
K	<i>a</i>	<i>b</i>	<i>c</i>
L	<i>a</i>	<i>b</i>	<i>c</i>
M	<i>a</i>	<i>b</i>	<i>c</i>



Form vollendet

die deutschen Mitglieder der AGI 19.10.05–15.11.05 ddd Galerie Osaka/Japan

Barber Georg · Bimbach Herbert · Blum Karl Oskar · Bose Günter Karl · Brude Helmut · Büttner Helmut Felix · Denzin Markus · Edelmann Heinz · Enslin Klaus · Erdreich Wolf · Feenke Dieter · Fiedler Detlef · Gasser Christof · Gieseler Frieder · Hagberg Helmut · Haufe Daniela · Hickmann Frits · Hilmann Hans · Hoch Hans Peter · Kapitzki Herbert W. · Kiese Günter · Kiese Uwe · Lortz Helmut · Matthes Holger · Mendel Pierre · Monson Rungart Heide · Müller Ralf · Ott Nicolas · Pfäfer Volker · Pospichl Hans Georg · Rambow Günter · Rauber Hermann · Schmidt Helmut · Schmidt Gerwin · Schütz Hans Günter · Stein Bernd · Wagenbreth Henning · Widemann Karl · Wiese Bruno K. · Zapf Hermann





*SIMPLE / RESTRAINED*

*CLASSIC / ELEGANT*

*FUNKY*

*LOVE*



*YOU*



*LOVE*

*WHAT YOU LOVE*



*YOU*

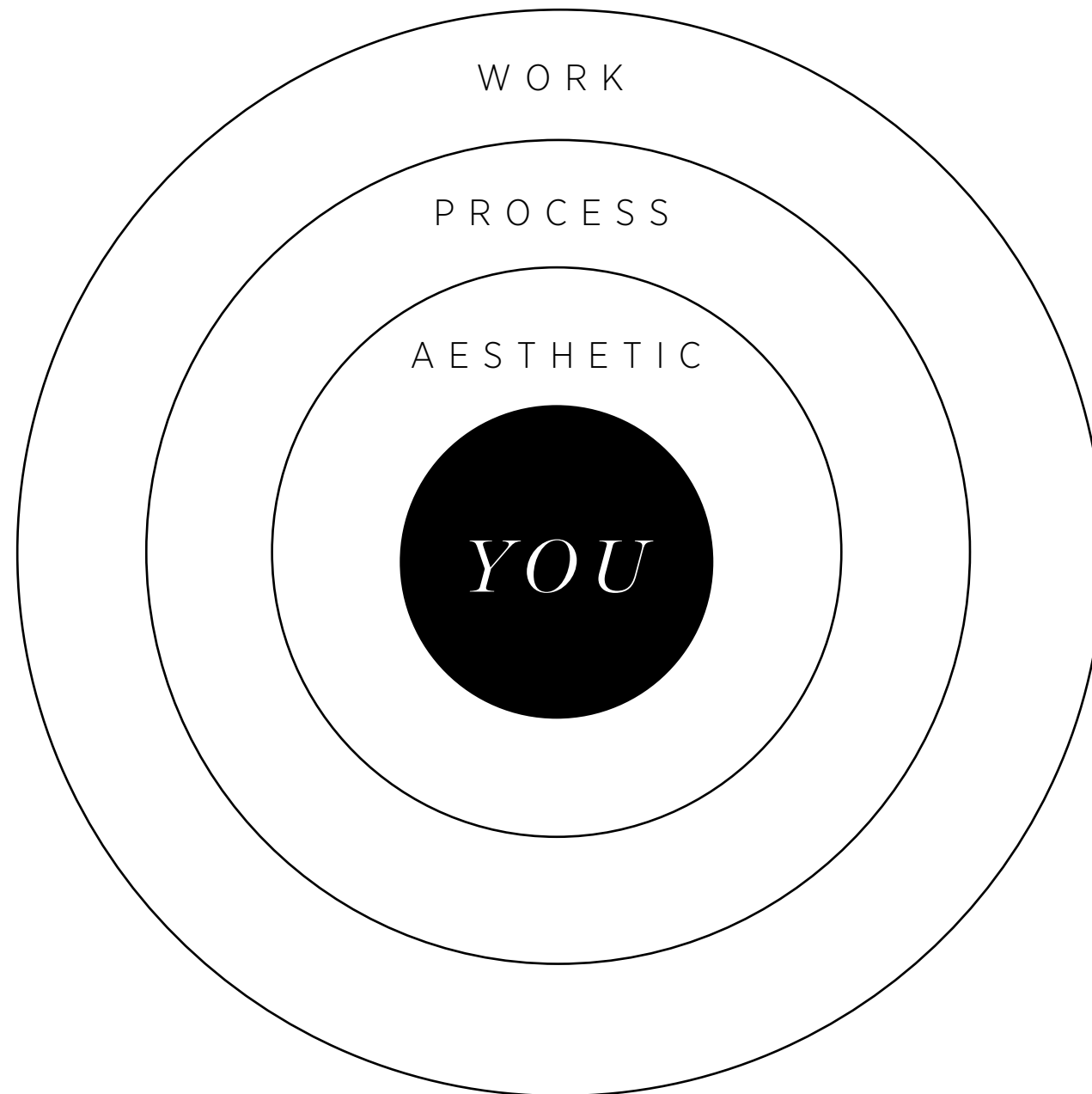


*LOVE YOUR WORK*

*DELIGHT*



*DESIGN*



*DEFINING PROCESS WILL . . .*

1

Help you understand how you work.

2

Give you a structure for how to get your best ideas.

3

Streamline your workflow to be more efficient.

*BREAK IT DOWN*



Read Article



Brainstorm / Sketch



Image Selection / Creation



Design / Layout

Read Article



**Research**



Brainstorm / Sketch



Image Selection / Creation



Design / Layout

*AESTHETIC* / Know yourself

*PROCESS* / Know how you work

*RESEARCH* / Know your subject

“

To be human is to struggle with the unknowable. To design is to make things knowable.

*JESSICA HELFAND*

*RESEARCH CAN. . .*

1 Inform

2 Equip

3 Inspire

WHEN RESEARCH INSPIRES

DOROTHY SAYERS

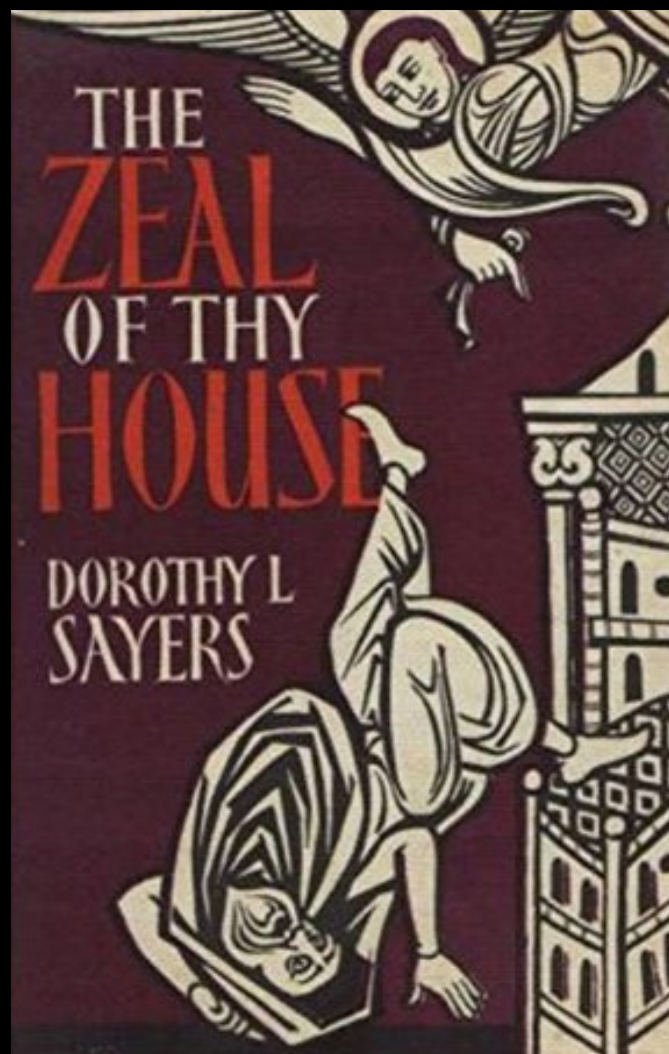
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DOROTHY SAYERS, RELUCTANT PROPHET



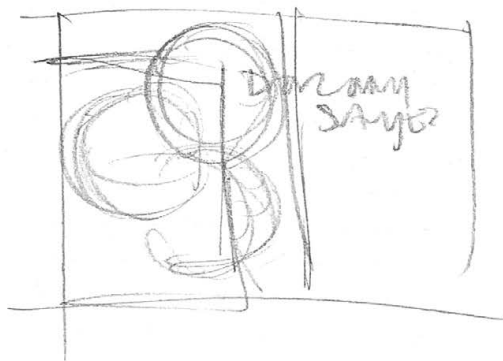
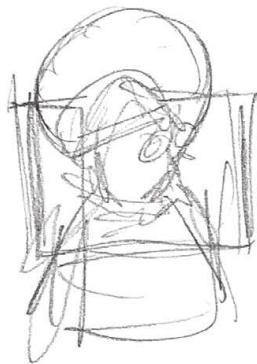








or  
  
 on chest



# DOROTHY SAYERS,



## RELUCTANT

## PROPHET

*What the saucy writer  
can still teach us  
125 years after her birth.*

BY CRYSTAL DOWNING

PHOTO OF SAYERS: ILLSTEIN BILD BTL / GETTY



B

BETWEEN 1941 AND 1944, C. S. Lewis gave a series of BBC radio talks, eventually published as *Mere Christianity*, that are the stuff of legend. Less well known today is a series of BBC broadcasts during the same era written by Dorothy L. Sayers: a retelling of the gospel message that Lewis himself valued highly.

Ironically, numerous evangelicals who relished Lewis's BBC work as well-seasoned intellectual food wanted to spew Sayers's broadcasts out of their mouths. While Lewis was lionized, Sayers received an anonymous postcard calling her a "nasty old sourpuss." Lewis was elevated to the cover of *Time*, whereas some in England actually accused Sayers of causing the fall of Singapore during World War II.

Sayers's BBC broadcasts, in fact, incited one of the biggest religious controversies in England since Henry VIII broke with Rome. Prophetically challenging the signs of her times, Sayers made the pious vociferously angry. Perhaps this reflects the kind of prophet she was: the kind who never wanted to become one in the first place.

Though a lifelong Anglican, Sayers had little interest in promoting a

religious agenda. During her college years, she requested cigarettes more than spiritual advice from her parents, and she reviled student invitations to join the Christian Social Union. As she told a correspondent later in life, "I never, so help me God, wanted to get entangled in religious apologetics, or to bear witness for Christ, or to proclaim my faith to the world, or anything of that kind." Nevertheless, she received a call that changed thousands of lives, including her own.

## TRANSFORMED BY ZEAL

Born 125 years ago this month, Sayers had a privileged childhood. The adored only child of a well-heeled Anglican rector, Sayers received a superb education, becoming one of the first women in history to receive a BA and MA simultaneously from Oxford University. Credited with coining the phrase "it pays to advertise," she worked for a London advertising firm while writing detective novels. Her most famous fictional creation, amateur sleuth Lord Peter Wimsey, helped turn her into a best-selling novelist, enabling her to become a full-time author and active member of London's Detection Club, along with G. K. Chesterton and Agatha Christie.

Preparation as a prophet, however, is rarely smooth, and Sayers suffered painful degradation in the early 1920s. Like King David, she fell to sexual temptation. Sayers's lover, however, "chucked" her after she got pregnant, as she put it. Keeping her secret from colleagues, friends, and family (except for a cousin who raised the child), Sayers financially supported her illegitimate son into adulthood, making sure he went to the best schools. The burden of this secret, which kept her in emotional turmoil for three straight years, convinced her of sin's power and the need for redemption. Her troubles continued after her hasty marriage to an older divorcee, whose mercurial temperament caused her great anguish.

And then she got the call.

At the height of her fame, Sayers was asked to write a play to be performed in Canterbury Cathedral for an annual festival. Having spent 15 years writing about a sexually adept aristocrat who entered churches more for aesthetic contemplation than spiritual renewal, Sayers hesitated. She finally accepted the commission, due, most likely, to the prestige of her predecessors in the job, T. S. Eliot and Charles Williams.

However, in writing a play about the 12th-century architect who rebuilt part of Canterbury Cathedral after its fiery destruction, Sayers experienced her own baptism by fire. As though a hot coal had touched her lips, she began speaking, through her characters, about the relevance of Christian doctrine to the integrity of work. Intriguing even professional theologians, her play ends with an angel announcing that humans manifest the "image of God," the *imago Dei*, through creativity. After all, the Bible chapter proclaiming the *imago Dei* presents God not as judge or lawgiver but as Creator: "So God created mankind in his own image, in the image of God he created them; male and female he created them" (Gen. 1:27).

Even more radically, Sayers's angel suggests that creativity is Trinitarian. Any creative work has three distinct components: the Creative Idea, the Creative Energy "begotten

of that Idea," and the Creative Power that is "the meaning of the work and its response in the lively soul." Indeed, Sayers's angel says of Idea, Energy, and Power, "these three are one."

Called *The Zeal of Thy House*, Sayers's 1937 play ran for 100 performances, having moved from Canterbury to London's West End. Audiences valued its unusual communication of Christian belief. Rather than endorsing pietistic practices, it celebrated the sanctity of work; rather than obsessing over sexual sins, it denounced arrogant pride as the "eldest sin of all." The play's self-aggrandizing protagonist, a womanizer who believes he alone can make the cathedral great again, is humbled by a crippling fall. Only then does he abandon his narcissistic need for mastery and acclaim, telling God, "to other men the glory / And to Thy Name alone."

## A SACRED SCANDAL

Due to the play's popularity, Sayers was hounded by the press for statements about her beliefs, finally writing an essay for the *Sunday Times* that argues, as she later summarized, "whether you believed in Christ or not, it was ridiculous to call the story of the Incarnation and Redemption dull." She desired

Prophetically challenging

the signs of her times,

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Perhaps this reflects

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wanted to become one

in the first place.



to challenge dismissive and antagonistic responses to earnest faith. But to do so, she recognized the need to get rid of Christian rhetoric associated with pious self-righteousness and political self-interest. As she put it in another article written during the tour of *Zeal*,

Let us, in Heaven's name, drag out the Divine Drama from under the dreadful accumulation of slipshod thinking and trashy sentiment heaped upon it, and set it on an open stage to startle the world into some sort of vigorous reaction. If the pious are the first to be shocked, so much the worse for the pious—others will enter the Kingdom of Heaven before them.

In 1940, the BBC asked Sayers to write a series of 12 radio plays about Jesus. Taking the commission very seriously, Sayers spent a year rereading the Gospels, studying the original Greek as well as Bible commentaries.

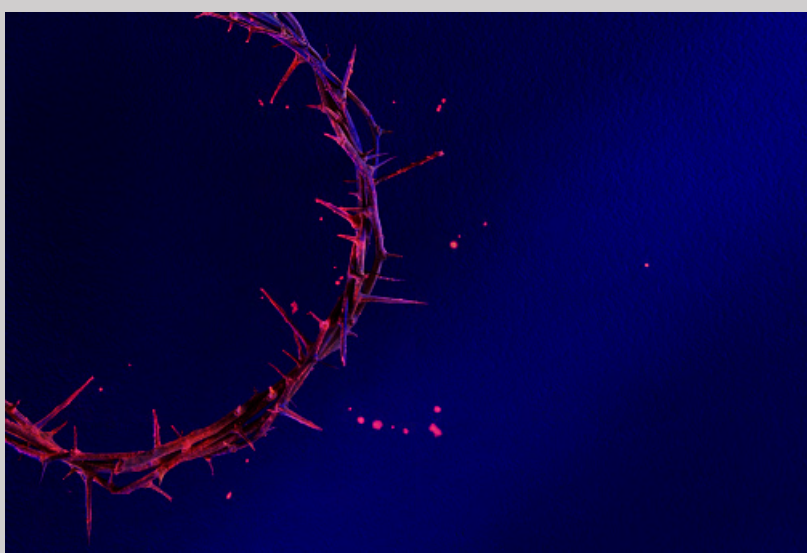
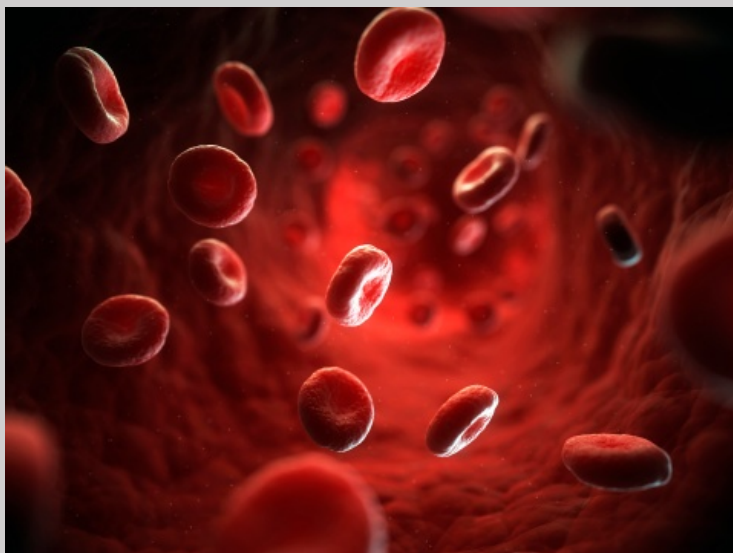
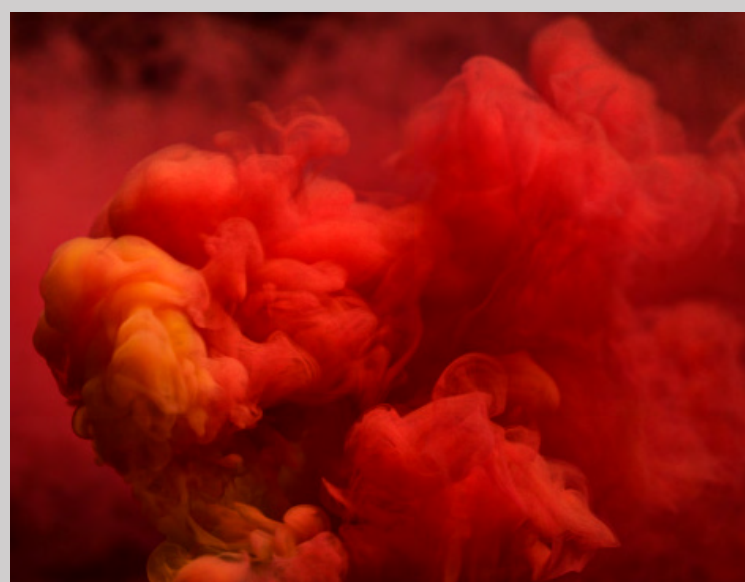
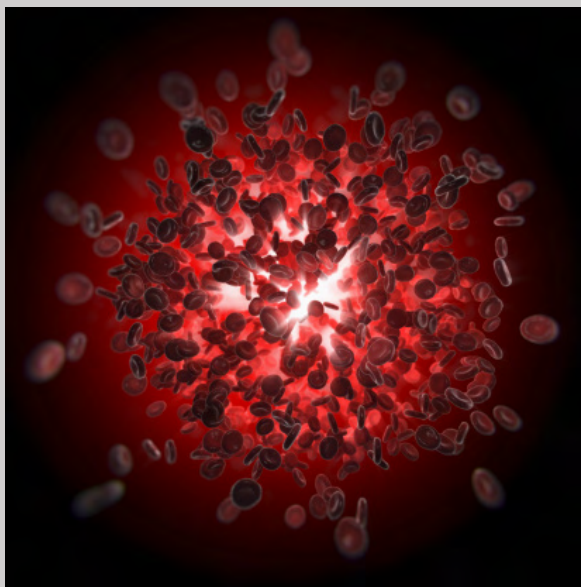
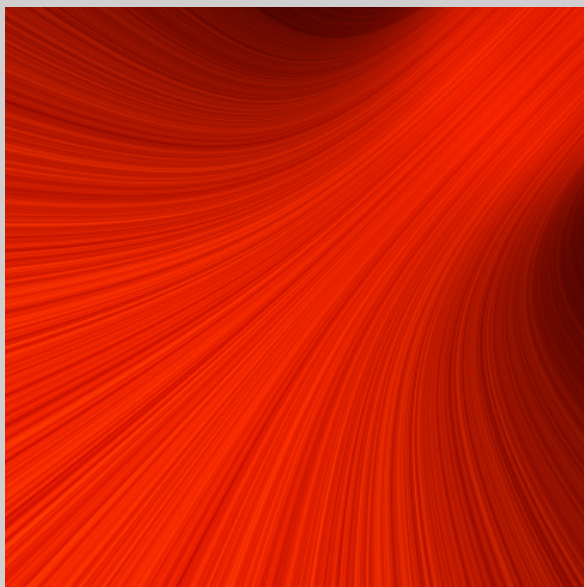
When the first play was ready for broadcast, in December of 1941, the BBC arranged for a press conference in which Sayers read from one of her scripts. Reporters, surprised that Sayers used colloquial rather than King James English, played up the fact that some of Christ's disciples spoke working-class slang. Multiple Protestant organizations, appalled by the seeming desecration of God's Word, demanded censorship. Numerous Christians sent letters of protest not only to the press but

BLOOD



NOTHING BUT THE BLOOD





Crude Model <sup>a</sup> (N = 480 subjects, 1518 observations)										
CRP		IL-1 $\beta$		IL-6		IL-10		TNF- $\alpha$		
% $\Delta$ (95% CI)	p	% $\Delta$ (95% CI)	p	% $\Delta$ (95% CI)	p	% $\Delta$ (95% CI)	p	% $\Delta$ (95% CI)	p	
$\Sigma$ DEHP	-3.09 (-8.23, 2.34)	0.26	2.92 (-2.13, 8.23)	0.26	2.91 (-2.18, 8.25)	0.27	0.94 (-2.76, 4.79)	0.62	-1.65 (-4.20, 0.97)	0.22
MBzP	7.62 (-0.38, 16.3)	0.06	-1.80 (-8.81, 5.76)	0.63	6.34 (-1.25, 14.5)	0.10	2.09 (-3.39, 7.89)	0.46	1.60 (-2.24, 5.60)	0.42
MBP	5.91 (-1.34, 13.7)	0.11	1.05 (-5.56, 8.11)	0.76	2.66 (-4.02, 9.81)	0.44	2.41 (-2.57, 7.65)	0.35	0.80 (-2.66, 4.38)	0.66
MIBP	4.15 (-4.08, 13.1)	0.33	0.61 (-6.95, 8.79)	0.88	4.93 (-2.93, 13.4)	0.23	1.92 (-3.82, 8.01)	0.52	2.41 (-1.67, 6.66)	0.25
MEP	2.03 (-4.63, 9.15)	0.56	-4.44 (-10.4, 1.86)	0.16	4.42 (-2.01, 11.3)	0.18	0.44 (-4.18, 5.29)	0.85	0.65 (-2.63, 4.03)	0.70
MCP	-3.67 (-8.80, 1.75)	0.18	2.36 (-2.71, 7.7)	0.37	8.43 (3.04, 14.1)	<0.01	2.51 (-1.27, 6.44)	0.20	-0.96 (-3.54, 1.69)	0.48
Full Model <sup>b</sup> (N = 464 subjects, 1468 observations)										
CRP		IL-1 $\beta$		IL-6		IL-10		TNF- $\alpha$		
% $\Delta$ (95% CI)	p	% $\Delta$ (95% CI)	p	% $\Delta$ (95% CI)	p	% $\Delta$ (95% CI)	p	% $\Delta$ (95% CI)	p	
$\Sigma$ DEHP	-2.65 (-7.93, 2.92)	0.34	2.77 (-2.45, 8.27)	0.30	3.00 (-2.29, 8.57)	0.27	1.91 (-1.92, 5.89)	0.33	-1.17 (-3.80, 1.53)	0.39
MBzP	5.71 (-2.35, 14.4)	0.17	0.32 (-7.17, 8.42)	0.94	6.79 (-1.21, 15.4)	0.10	3.25 (-2.49, 9.33)	0.27	1.22 (-2.76, 5.37)	0.55
MBP	4.42 (-2.77, 12.1)	0.24	2.68 (-4.23, 10.1)	0.46	1.92 (-4.94, 9.28)	0.59	2.49 (-2.61, 7.85)	0.35	0.34 (-3.18, 3.99)	0.85
MIBP	2.14 (-6.03, 11.0)	0.62	2.27 (-5.65, 10.9)	0.59	4.00 (-4.06, 12.8)	0.34	1.53 (-4.31, 7.72)	0.62	1.60 (-2.54, 5.92)	0.45
MEP	-0.99 (-7.58, 6.07)	0.78	-3.91 (-10.1, 2.69)	0.24	3.98 (-2.70, 11.1)	0.25	-0.61 (-5.32, 4.34)	0.81	-0.33 (-3.68, 3.13)	0.85
MCP	-4.78 (-9.93, 0.67)	0.09	2.47 (-2.79, 8.01)	0.36	8.89 (3.28, 14.8)	<0.01	3.44 (-0.47, 7.50)	0.09	-0.69 (-3.34, 2.04)	0.62

Results from weighted linear mixed models with subject-specific random intercepts and slopes.

<sup>a</sup>Crude model adjusted for urinary specific gravity and gestational age at sample collection (N = 480 subjects, 1518 observations);

<sup>b</sup>Full model additionally adjusted for maternal race/ethnicity, health insurance provider, pre-pregnancy body mass index, and time of day of urine sample collection (N = 464 subjects, 1468 observations)

doi:10.1371/journal.pone.0135601.t003

**Table 4.** Multivariate analyses with age<sup>a</sup>- and multivariable<sup>a</sup>-adjusted outcomes associated with a 50% increase in blood lead for high-risk biomarkers<sup>c</sup> [OR (95% CI)] and log-transformed continuous biomarkers [ratios of GMs (95% CI)].

Biomarker	OR (95% CI)	p-Value	Ratio of GMs (95% CI)	p-Value
Lipid profile				
Total cholesterol (total, <i>n</i> = 620; high, <i>n</i> = 335)				
Age adjusted	1.19 (1.04, 1.36)	0.01	1.02 (1.01, 1.03)	< 0.001
Multivariable adjusted	1.13 (0.98, 1.30)	0.09	1.01 (1.00, 1.02)	0.01
Further weighted for inverse probability of revisits	1.12 (0.97, 1.28)	0.11	1.01 (1.00, 1.02)	0.01
LDL <sup>d</sup> (total, <i>n</i> = 614; high, <i>n</i> = 277)				
Age adjusted	1.10 (0.97, 1.25)	0.14	1.02 (1.01, 1.04)	0.002
Multivariable adjusted	1.03 (0.90, 1.18)	0.61	1.01 (1.00, 1.03)	0.06
Further weighted for inverse probability of revisits	1.03 (0.91, 1.18)	0.59	1.01 (1.00, 1.03)	0.06
HDL (total, <i>n</i> = 619; high, <i>n</i> = 124)				
Age adjusted	0.83 (0.76, 0.98)	0.02	1.02 (1.01, 1.04)	< 0.001
Multivariable adjusted	0.85 (0.72, 1.01)	0.11	1.02 (1.01, 1.03)	0.002
Further weighted for inverse probability of revisits	0.88 (0.74, 1.04)	0.13	1.02 (1.01, 1.03)	0.002
Triglycerides (total, <i>n</i> = 619; high, <i>n</i> = 77)				
Age adjusted	1.03 (0.86, 1.22)	0.72	0.99 (0.97, 1.02)	0.63
Multivariable adjusted	0.99 (0.82, 1.21)	0.78	0.99 (0.96, 1.02)	0.47
Further weighted for inverse probability of revisits	0.97 (0.81, 1.18)	0.91	0.99 (0.96, 1.02)	0.47
Inflammation				
hs-CRP (total, <i>n</i> = 621; high, <i>n</i> = 127)				
Age adjusted	1.23 (1.07, 1.44)	0.01	1.06 (1.01, 1.12)	0.03
Multivariable adjusted	1.14 (0.97, 1.33)	0.10	1.03 (0.98, 1.09)	0.23
Further weighted for inverse probability of revisits	1.14 (0.98, 1.34)	0.10	1.03 (0.98, 1.09)	0.20
ICAM-1 (total, <i>n</i> = 620; high, <i>n</i> = 283)				
Age adjusted	1.04 (0.84, 1.18)	0.53	1.01 (1.00, 1.03)	0.05
Multivariable adjusted	1.02 (0.89, 1.16)	0.88	1.01 (1.00, 1.02)	0.14
Further weighted for inverse probability of revisits	1.00 (0.89, 1.13)	0.96	1.01 (1.00, 1.03)	0.12
IL-6 (total, <i>n</i> = 430; high, <i>n</i> = 207)				
Age adjusted	0.97 (0.84, 1.13)	0.73	1.02 (0.89, 1.17)	0.76
Multivariable adjusted	0.98 (0.81, 1.15)	0.91	1.05 (0.91, 1.20)	0.54
Further weighted for inverse probability of revisits	0.99 (0.86, 1.14)	0.95	1.04 (0.90, 1.20)	0.60
TNF-R2 (total, <i>n</i> = 430; high, <i>n</i> = 203)				
Age adjusted	1.24 (1.07, 1.44)	0.004	1.05 (1.02, 1.08)	< 0.001
Multivariable adjusted	1.28 (1.10, 1.50)	0.002	1.05 (1.03, 1.08)	< 0.001
Further weighted for inverse probability of revisits	1.26 (1.09, 1.45)	0.002	1.05 (1.02, 1.08)	< 0.001

<sup>a</sup>Adjusted for age at baseline and difference in age between baseline and time outcome was measured. <sup>b</sup>Additionally adjusted for education, BMI, alcohol intake, pack-years of smoking, smoking status, hypertension status, and statin use. <sup>c</sup>Based on ATP III guidelines for lipid profile [total cholesterol  $\geq$  200; LDL  $\geq$  130 mg/dL; HDL  $<$  40 mg/dL (low levels of good cholesterol); triglycerides  $\geq$  200 mg/dL (Expert Panel 2001)] and on the AHA/CDC recommendation for C-reactive protein (hs-CRP)  $\geq$  3.1 mg/L (Pearson et al. 2003). For biomarkers without recommendation based on the median: ICAM-1  $>$  281 ng/mL, TNF-R2  $>$  5.52 ng/mL, and IL-6  $>$  28.0 pg/mL. <sup>d</sup>Calculated from total cholesterol, HDL, and triglycerides for those with triglycerides  $<$  400 mg/dL.





NOTHING

BUT

THE

BLOOD

A SPIRITUAL AND  
MEDICAL HISTORY  
OF BLOOD.

BY DOUGLAS ESTES

**In the time it takes you to read  
this sentence, your body will  
produce 17 million red blood cells**

deep in its marrow. To put that in context, that's as many cells as *twice* the population of New York City. Once created, those red blood cells move into the bloodstream—red blood cells, white blood cells, and platelets, all bobbing along in plasma through 60,000 miles of vessels in the human body.

And in the time it took you to read the first paragraph, all of the blood in your body has completed its regular journey—it has traveled from your heart to your extremities and returned, there and back again. Your blood knows your body better than your brain does, as your blood has seen all but the cornea, from the brain to the toes and everything in between. It has sailed on the quick current of the great arterial rivers and through the smallest cholesterol-clogged creeks. It has seen it all.

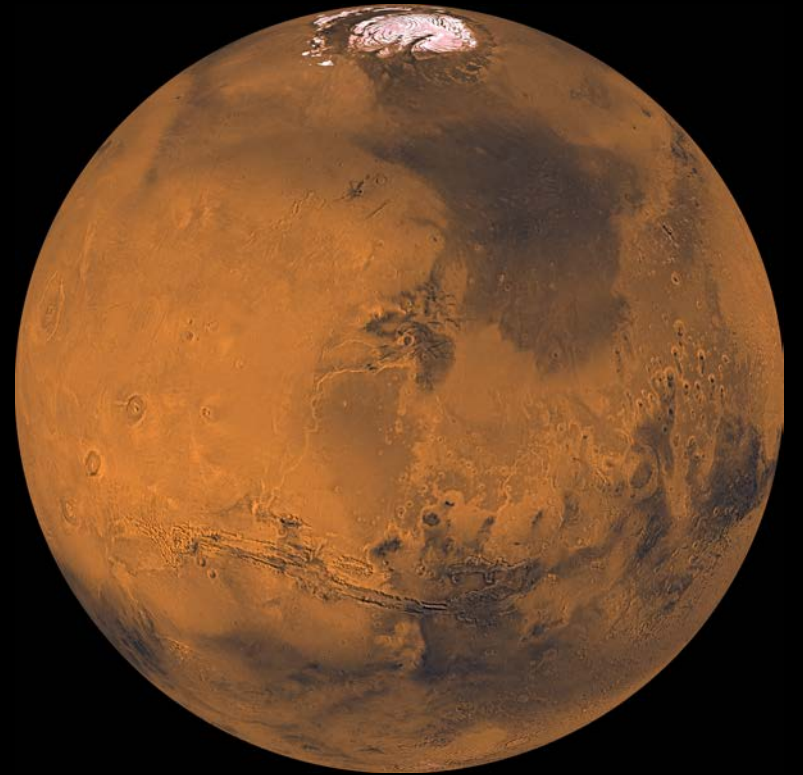
Because of this Hobbitesque journey, remnants of all of the battles waged by the white blood cells against the enemies of your body, foreign and domestic, persist in your blood. Evidence of aberrations developed over the course of your life lurks behind, indicating future problems on your health's horizon.

Your blood is a biomarker. Biomarkers, according to epidemiologist Barbara Hulka, are “cellular, biochemical, or molecular alterations

MARS



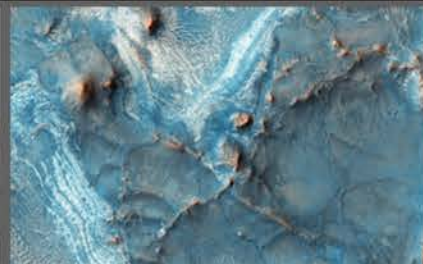
RED PLANET CALLING



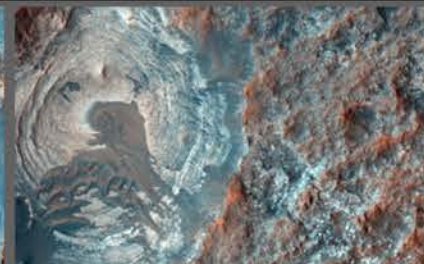




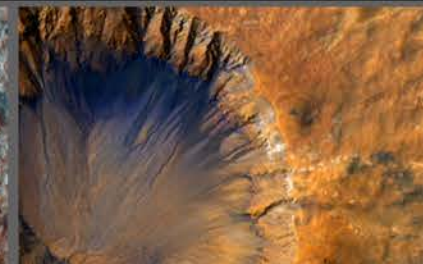
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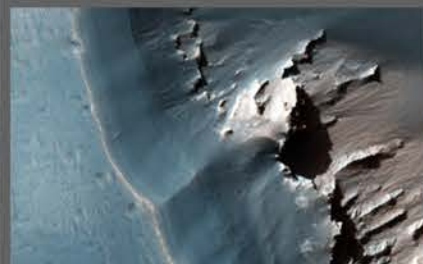
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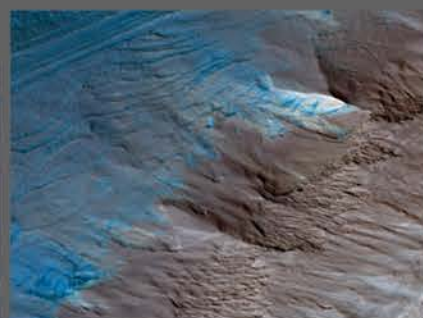
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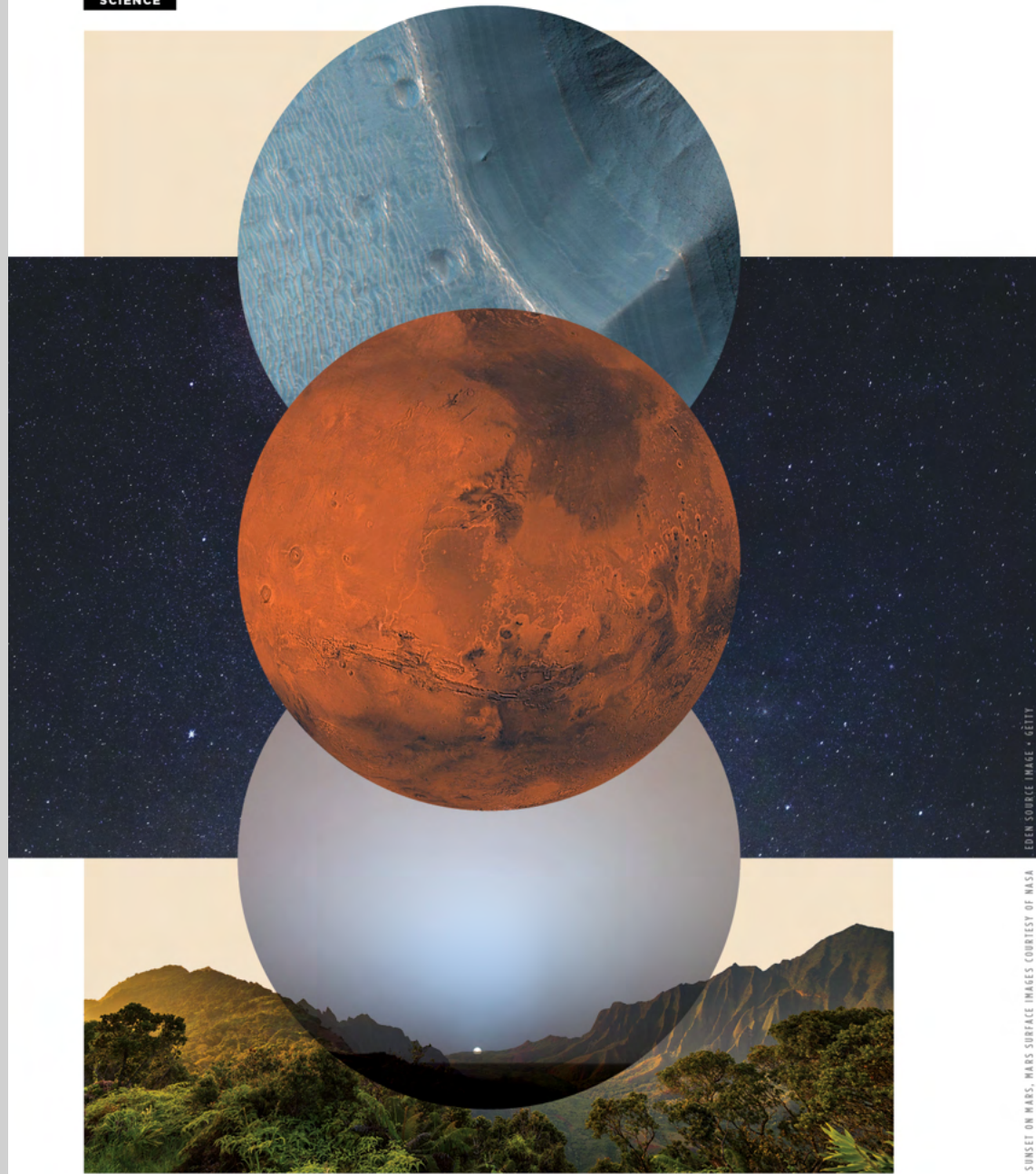


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WHAT

SPACE

EXPLORATION

TELLS US ABOUT

# RED PLANET CALLING

HUMAN CURIOSITY,

FROM EDEN

TO MARS.

•

BY DOUGLAS ESTES



# BLUE IS THE COLOR OF MARS AT SUNSET.

From the surface, the cold, dim light of the setting sun comes in from the horizon as it competes with the ever-present dust, thick in the air. The plains of graveled hematite that were once shades of ochre and umber by day are now jet and onyx.

In the darkness, Mars may seem to be a dead planet. But in Gale Crater, there is human movement, as NASA's Curiosity rover slowly treks its way up the shoulder of Mount Sharp.

Mars is not the dying planet sprung from the imagination of writers like Edgar Rice Burroughs and Ray Bradbury. Mars is more alive than ever—increasingly populated over the last two decades with the robot explorers of an emergent humanity, propelled by a sense of curiosity that infects our species.

Ecclesiastes 1:13 calls humanity's curiosity about the universe both a "heavy burden" (in the NIV), but also a gift "given to human beings" by our Creator (in the NRSV). Everyone loves, but God calls us to a higher love. Everyone is curious, but God calls us to a higher form of curiosity.

Last month, after nearly two years of testing and repairs, the Curiosity rover is again drilling into Martian rock in its bid to discover whatever secrets may be hidden within. One of the keys to unlocking those secrets is an instrument the car-sized vehicle carries called the ChemCam, an onboard spectrometer that uses a laser to vaporize Martian rock and then, by reading light waves, can measure the rock's chemical and mineral makeup.

"Exploring the universe around us is a very God-given activity—to follow our curiosity and to continue the work of exploring God's creation that has [already] begun," explains Roger Wiens, a scientist at Los Alamos National Laboratory and the principal investigator for ChemCam.

Several hundred years ago, it was Polynesian wa'a kaula brimming with coconuts and Portuguese caravels laden with cloth; today, it is mechanized rovers rigged with lasers. Humans are motivated by an unquenchable curiosity—from my four-year-old son, Everett, who catches and observes snails and grasshoppers in his plastic terrarium to the 1,200 scientists and engineers completing the James Webb

Space Telescope, the Hubble telescope's successor that will allow us to see the formation and development of galaxies. We seem hard-wired to explore the big and the small of the universe around us.

Unlike the discovery of the New World, the discovery of Mars lies beyond recorded history. In the geocentric minds of the earliest astronomers, there was something different about the five wandering stars—what we today call planets—visible to the unaided eye.

*Pyroesis* ("fiery") is the name the ancient Greek skywatchers gave to this perceptibly red planet. It was its fiery nature that caused the Babylonians to declare the red planet to be the star of Nergal (a Mesopotamian deity who was the god of death, referenced in 2 Kings 17:30), and the Greeks to follow suit and make it the star of Ares (the god of war). By the time of the Roman era, it was simply known as Mars.

In the imaginations of the ancients, Mars was a world of fire, death, and war. But we moderns are obsessed with its capacity for life.

"For me, the real wonder is that Mars was a place where living things could have inhabited sometime in the long past," Wiens says. "We have found evidence for long-lasting lakes, probably oceans, and certainly rivers that have been there for long periods of time. These were freshwater. That means there was snow for sure, and likely rain—we don't understand all of this, but it's just amazing."

Pre-Copernicus, the planets were often thought of as "worlds," and to ancient people, "worlds" naturally assumed "life," notes Oliver Morton in *Mapping Mars*. The idea that Mars could have canals and people did not seem so preposterous before the advent of flight.

Seeing worlds overhead evoked curiosity among ancient peoples. That curiosity gave shape to speculation about the "powers and principalities" that controlled those worlds, whether gods or demons.

For early Christians such as Tertullian, there was the question of what curiosity about the world—and these worlds—could teach us about God.

"Curiosity" was very popular during late antiquity, but the idea was often linked with divination, astrology, and speculative philosophy. Augustine famously separated what we today call "curiosity" into two kinds: *curiositas* ("frivolous speculation") and *studiositas* ("principled investigation").

In Augustine's thinking, "frivolous speculation" is prompted by a mind seeking answers apart from God. It's a search for new knowledge that circumvents its connection to our Creator, which results in an incomplete integration of the knowledge gained. This kind of exploration limits our ability to see the full picture. Picking up from Augustine, Karl Barth explains this kind of speculation is the root of all untruths, and John Webster likens it to a lust for new experiences.

"Frivolous speculation" is a kind of curiosity that works against God. God created a universe so vast and complex that there is no end to it, large or small, from the supermassive black hole of NGC 4889 to the submicroscopic quarks and



A self-portrait of NASA's Curiosity Mars rover at "Namib Dune," where the rover's activities included scooping samples of sand for laboratory analysis.

leptons that constitute all matter. If we search for the end for the sake of the search, we will never find it; frustration will be our only reward. This is the vanity described in the warning in Ecclesiastes 8:16–17.

In contrast, "principled investigation" comes out of our fulfillment of God's redemptive purposes for humanity. Webster explains that the "pursuit of new knowledge is *natural*," meaning that it is a good and useful activity instilled in us by our Creator. Alister E. McGrath suggests it is so "that something of the wisdom of the God who made the world can be known through the world that was created."

When our Earth was a bit younger, Adam and Eve lived a life of fruitful possibilities. But those possibilities ran out when they chose what was pleasing to their eyes over what would please their Creator. So their Creator pushed them out from that place, and Adam and Eve were forced to explore their strange, new world (Gen. 3). What must have seemed difficult to our first ancestors (Ecc. 1:13) became part of the fulfillment of God's plan for people (Rev. 21).

Over the millennia, their progeny kept right on exploring—by land and by sea, until the whole Earth could be populated and subdued.

Mankind's machines have been populating Mars for the last four decades, from the Soviet Mars 2 in 1971 to the latest successful landing of the Mars Science Laboratory—the Curiosity—in 2012.

Mars is a world of contrasts. One recent discovery is that it still snows there—water snowflakes around the north pole but

carbon dioxide snowflakes around the south pole.

Mars is one Mad Max world where there is room to rover in any direction, never stopping; around and around the planet's surface, one can go. There are no oceans, just Martian soil and Martian rocks and Martian hills and Martian craters. From the Valles Marineris, deeply lacerated into the planet's surface, to Olympus Mons, the volcanic Everest of our solar system, there is no escaping the possibilities.

Not all the steel that humans have flung at Mars has been successful. Contrary to popular imagination, the Babylonian wise men and the Greek mathematicians were not very successful in their star charts, either. But they tried and tried, and we continue to try, to persevere, exhaustively exploring all that God created.

Why do we explore? Is it out of frivolous speculation or principled investigation?

GOD'S CREATION  
SEEMS NOW  
ALMOST LIKE  
HIS PERSON,  
IN THAT THERE  
IS ALWAYS SO  
MUCH MORE  
TO EXPLORE.

Due to Augustine's, and later Aquinas's, influences, "curiosity" became a vice by the Middle Ages, to the point that pre-modern theologians such as John Calvin denounced it. But the Middle Ages gave way to modernity and the Age of Discovery to the Enlightenment. From the rediscovery of ancient wisdom to the founding of universities to a newfound freedom of thought, there was, according to 19th-century theologian Herman Bavinck, an "awakening of the love for nature."

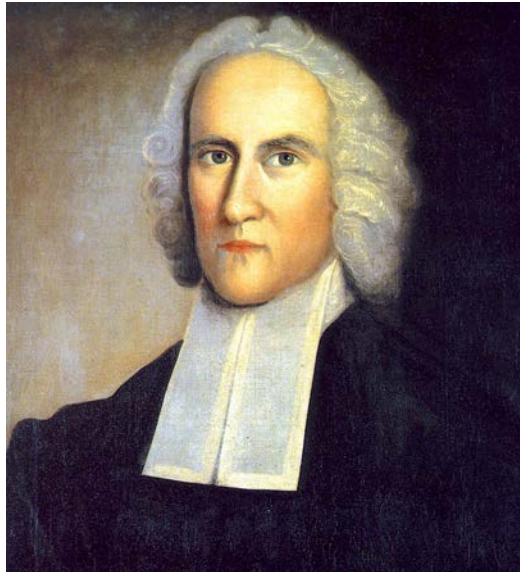
"[The modern view of] nature was rather different from the workshop of demons; it was a revelation

# PASTORS OF THE ENLIGHTENMENT

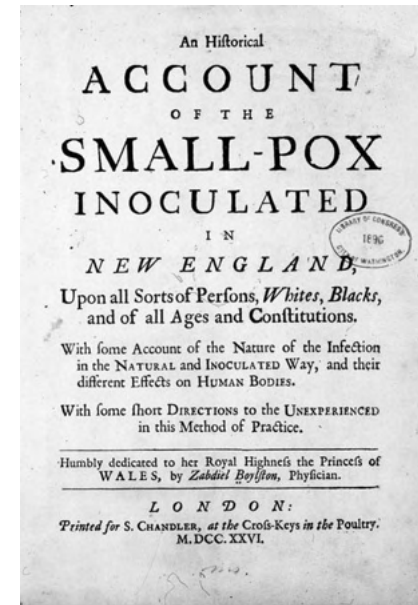
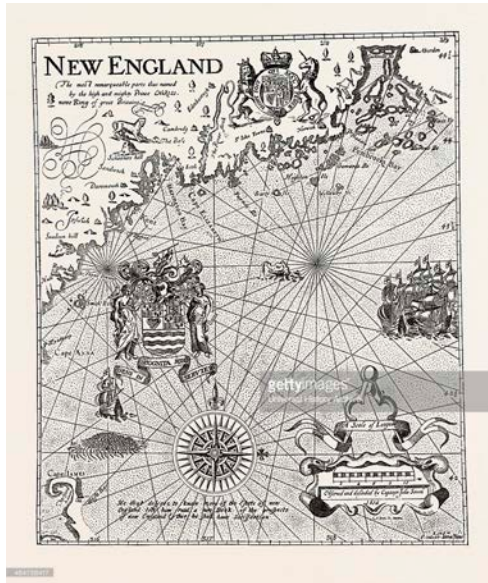


FORGOTTEN FIGURES



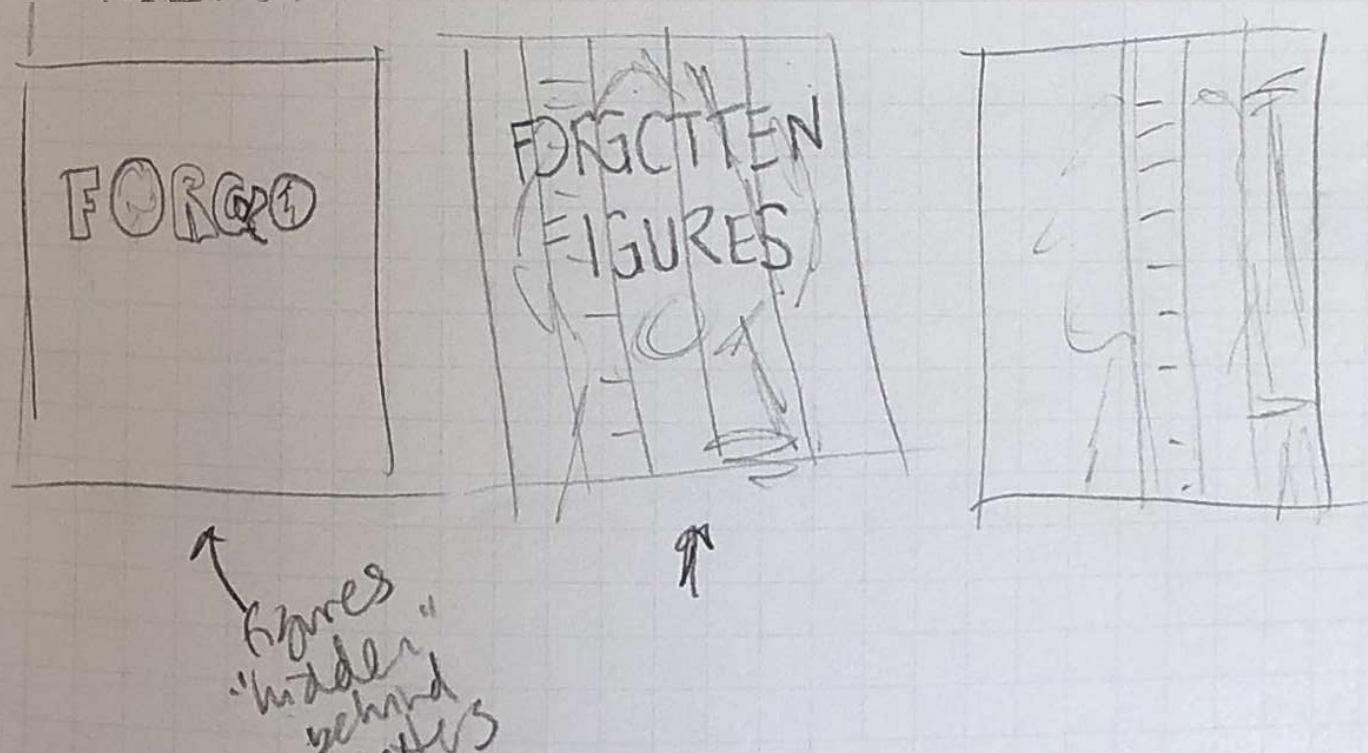
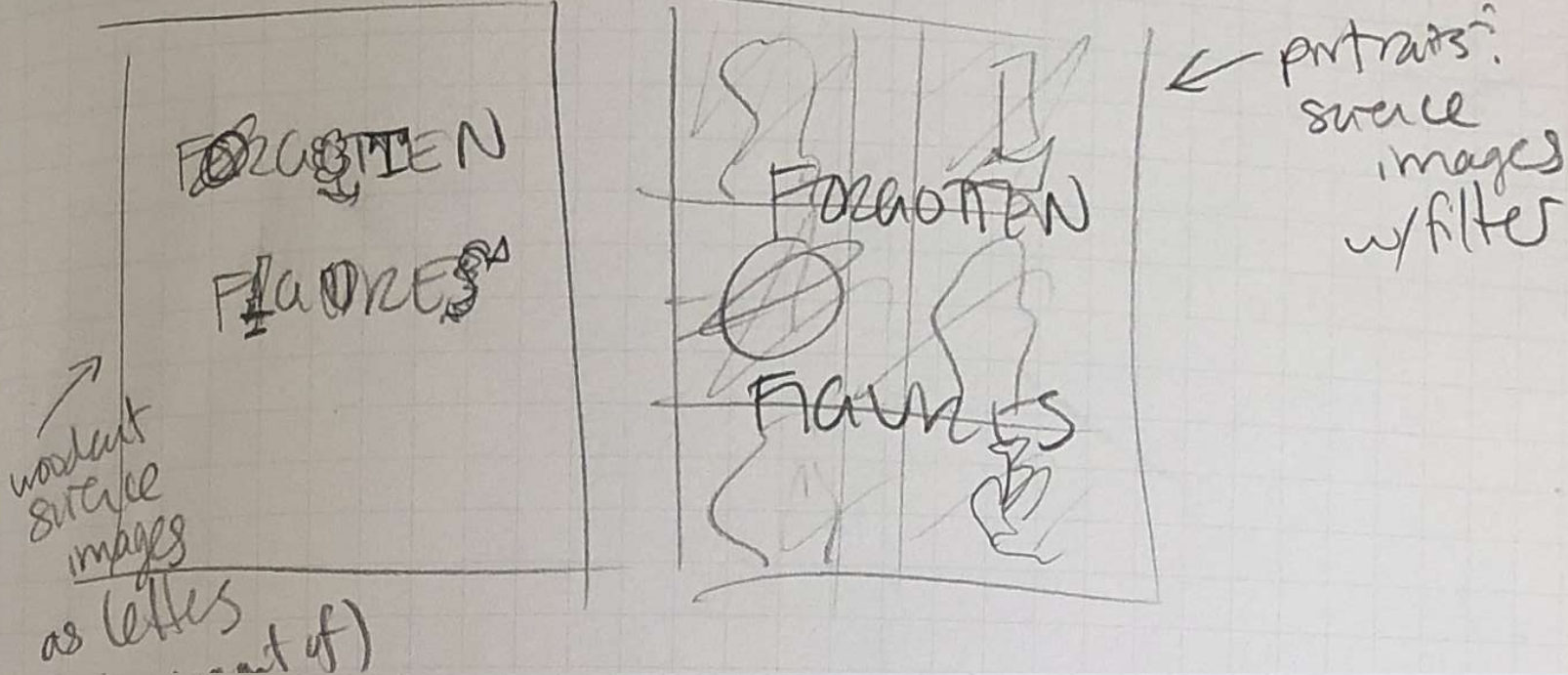
















# FORGOTTEN FIGURES

HOW PASTORS OF  
THE ENLIGHTENMENT  
HELPED ADVANCE  
MODERN SCIENCE.

THE SCIENTIFIC REVOLUTION hit Western Christendom hard.

Nicolaus Copernicus hypothesized that Earth was not at the center of the universe and, with the emergence of his 1543 publication *De Revolutionibus Orbium Coelestium*, a bitter struggle ensued between Christianity and science to shape the reigning worldview. Science came to dominate from the Enlightenment forward.

Or so we've been told.

But in fact, a Lutheran minister and theologian named Andreas Osiander was the one who published Copernicus's seminal piece. That should be our first clue that the story of enmity between Christianity and science has often been distorted and overstated, leading us to forget some of history's most influential science advocates and fueling a false dichotomy that unnecessarily polarizes scientific debates today.

The prevailing narrative that Christianity is inherently anti-science gained acceptance in 1896 with Andrew Dickson White's *A*

*History of the Warfare of Science with Theology and Christendom*. White singled out prominent Protestant pastors such as John Wesley and Increase Mather for promoting an attack on the new science. "From the first to last," White wrote, "a long line of eminent divines, Anglican and Calvinistic, strove to resist new thought."

At other points, Wesley had been singled out in 19th-century historiography for opposing scientific reasoning in support of the orthodox Christian faith, as though the two were inherently at odds. Meanwhile, Wesley's many publications engaging with the science of the time as he advocated for the usefulness of electricity, explored natural philosophy, and promoted natural solutions for curing disease (rather than merely spiritual solutions) were conveniently ignored.

White is correct in at least one regard: If a war had been waged between theology and science, prominent Enlightenment-era pastors would certainly have been leading the charge.

Yet, when we delve into the history of 18th-century clergy, we discover a different story of their involvement in the rise of modern science. We discover pastors who engaged the latest scientific discoveries and experiments in a variety of ways and with a predominantly receptive attitude.

What's more, the very idea that science and Christianity

inherently conflicted would have defied these pastors' theological mindset. Pastors after the scientific revolution viewed engagement with new science as an opportunity to understand God as Creator with greater depth in order to bring him greater glory. And so, the clergy were frequent promoters rather than detractors, enthusiasts and participants rather than fear mongers. Their observations and contributions through publishing, preaching, and their own scientific pursuits helped enable the advancement of modern science in Western communities. Their examples also model for us the value and necessity of Christian engagement in scientific pursuits and discoveries.

## NEW SCIENCE AND 'HOT' PROTESTANTS

If there were any group of clergy opposed to the new science, surely it was Puritans.

The well-known Hawthornesque rendition of the cold, rigid, and judgmental Puritan is image-defining.

In their origins, however, Puritans were not considered cold by their contemporaries. Rather, they were maligned as "hot" for wanting to loosely follow what they considered the rigidity of the Church of England's liturgy out of the desire to lead worship extemporaneously. Paradoxically, they were stubbornly determined to be sensitive to the free movement of the Holy Spirit.

Though not without their blind spots, Puritans defy common stereotypes and expectations when it comes to new science. Historian George Marsden has shown in his biography of Jonathan Edwards that the Newtonian worldview was embraced by the New England clergy (i.e., that God can work through secondary causes) as were many other important scientific advancements, and they frequently made their positions public. Marsden writes, "New England clergy, being the best educated persons in their communities, were often the chief interpreters of the new science."

This essay was the first-place winner of the 2017 CT Science Writing Contest.

BY  
JENNIFER  
POWELL  
MCNUTT

Read Article



Research / **Image Research**



Brainstorm / Sketch



Image Selection / Creation



Design / Layout

WHEN AN IMAGE INSPIRES

# RETIREMENT

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SAVING RETIREMENT

IT TAKES A (SENIOR) VILLAGE

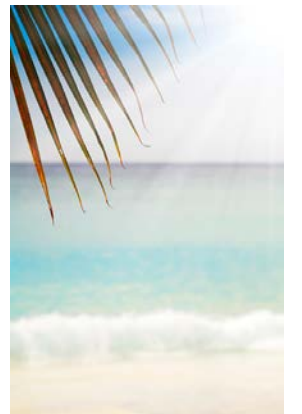
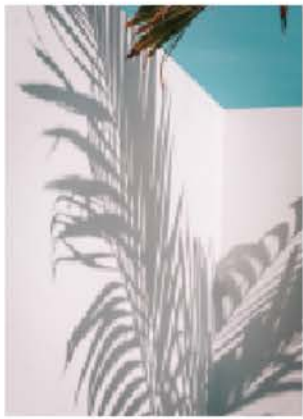


<u>Aging</u>		<u>finishing</u>	
graying old	going gray	wrapping up	new journey
gray hair		third act	beginning
white hair		finesse	hard to start again
wrinkles	anti-aging cream	last leg	
walker		complete	Chapter
cane		checking off	epilogue
stereotypical clothes		second wind	
velcro sneakers		renewal	
recliner		new age	
		next move	
		full	
		starting off	
		polishing off	

<u>work</u>	<u>Saving</u>	
chair	resume	
desk	ring	calendar
office	vest	pin the tail
pad/blotter	money	
pen/pencil	pay back	
computer	investment	
typewriter		
phone		
briefcase		
time		
pushing in/out		
rat race/hamster wheel		
<u>illusion/vacation/retrunet</u>		
reflection in pool		
fake palm tree		
toys		
fish house		
can't on stick		
demons of life stages		









# Saving



*Growing old is not what it used to be. For millions of retirees, that may actually be good news.*

BY JEFF HAANEN

# Retirement





# It Takes a (Senior) Village

*Built around widows and orphans,  
Florida's oldest retirement community  
has modeled intergenerational  
ministry for more than a century.*

BY JEFF NEELY

PHOTO BY AUBREY SUTCLIFF / GETTY



CHRISTIANITY TODAY

MARCH 2019

MAKING THE  
JORDAN  
MIGHTY AGAIN

WIDOWS,  
ORPHANS, &  
SNOW BIRDS

AFTER  
GATES OF  
SPLENDOR

# Saving Retirement



*The dream of old age as vacation  
has failed us. What now?*

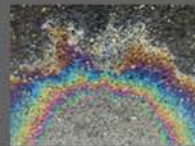
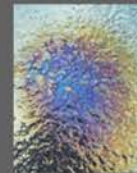
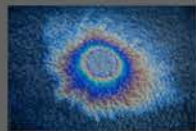
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GOD GAVE US OIL

PETROLEUM PRODIGALS





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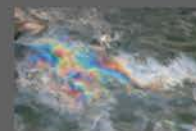
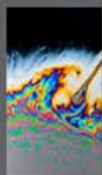
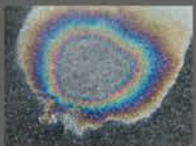
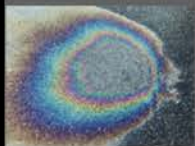
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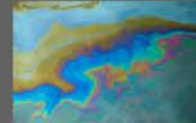
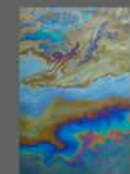
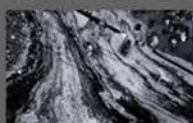
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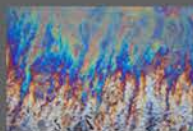
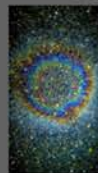
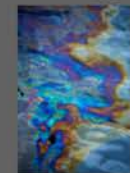
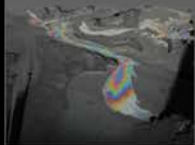
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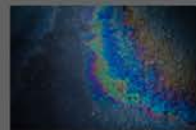
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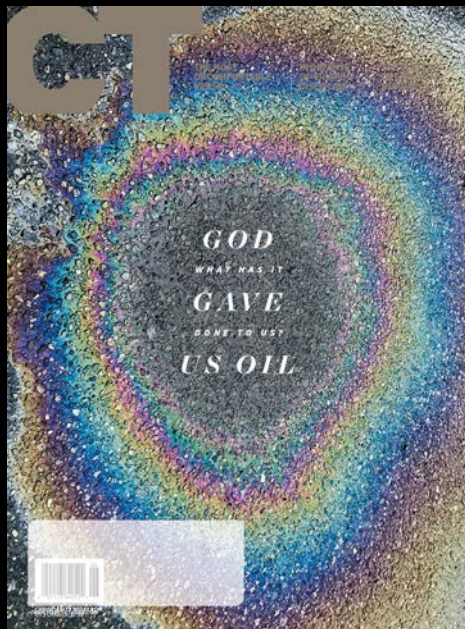
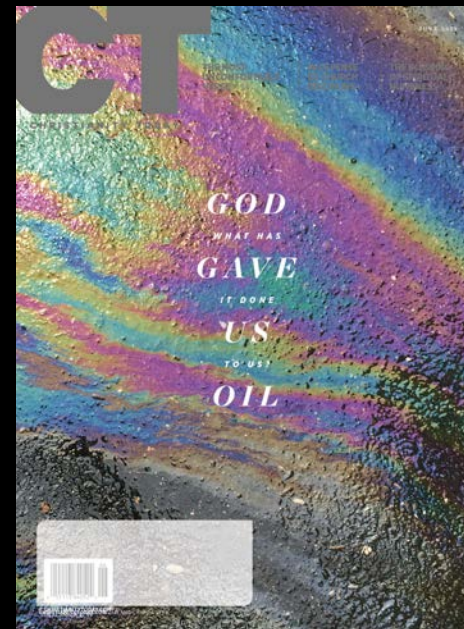
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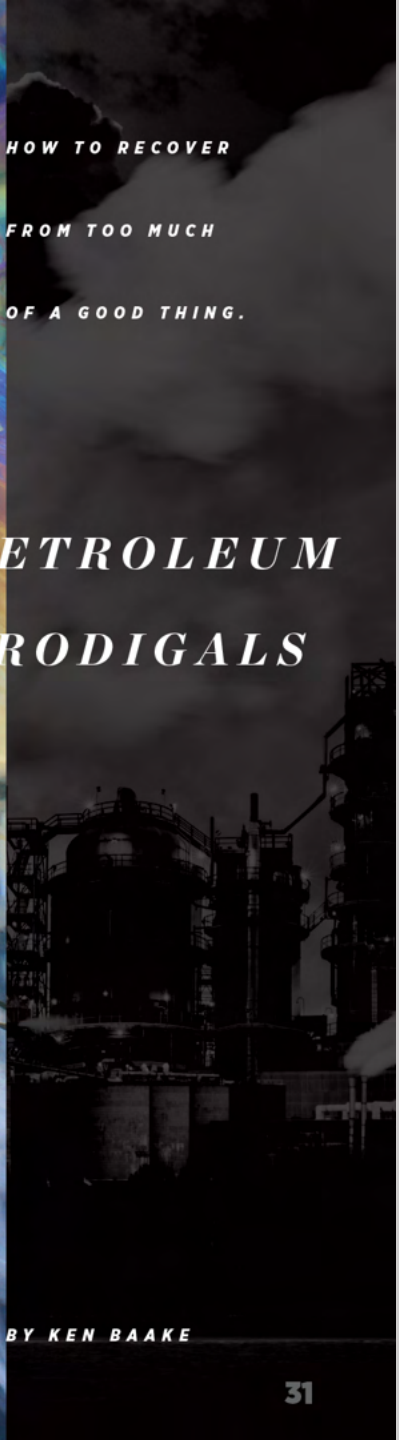




HOW TO RECOVER  
FROM TOO MUCH  
OF A GOOD THING.

## *PETROLEUM PRODIGALS*

BY KEN BAAKE





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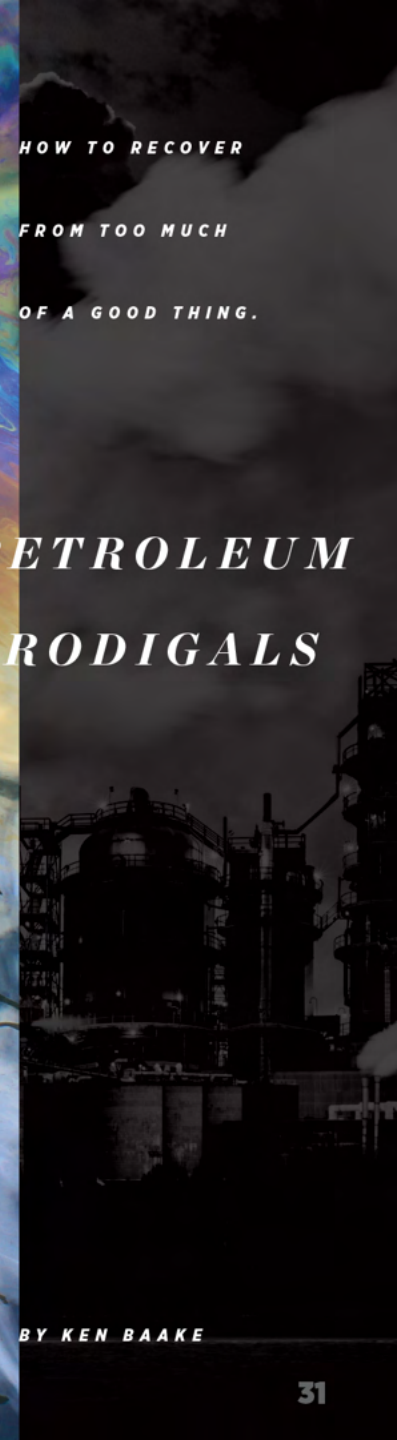




HOW TO RECOVER  
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## *PETROLEUM PRODIGALS*

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# B

BY AUGUST 27, 1859, New England railroad conductor Edwin L. Drake had been spending borrowed money for months, and it was running out. His steam-powered drill had bored 69 feet into the rock near Titusville, Pennsylvania, at the rate of three feet a day, and he had yet to strike oil. His employer, America's first petroleum exploration company, had given up on him. When Drake and his crew went home for the night, they were already accustomed to being the punchline of local jokes.

The next day, one of Drake's men spotted black liquid bubbling up in their well, and they began pumping it by hand into a washtub. What followed was arguably the most rapid economic and cultural transformation of the world.

The oil boom Drake triggered was accompanied by a flood of superlatives about the wonders, mysteries, and splendor of what was known at first as "rock oil." Most immediately, Drake's discovery offered America and the world affordable light. Kerosene—which

could be made from petroleum—rapidly became the low-cost choice for lamp oil (its main competitor was pricey whale oil). Within two decades, kerosene had brought artificial lighting to city streets and to nearly every home in America.

Celebratory language continued into the early 20th century, as petroleum products found revolutionary new uses as lubricant and, eventually, as fuel for motor vehicles. Geologists, businessmen, politicians, poets, and songwriters speculated on what this new discovery meant for America and humankind.

Pastors and theologians weighed in, too. For Presbyterian minister S. J. M. Eaton of Franklin, Pennsylvania, the sudden profusion of drilling sites along nearby Oil Creek was not the result of chance. In Eaton's view, God put vast pools of oil in the ground but kept it from man until just when we needed it to lift us out of the sin and trauma of the Civil War. In his 1866 book, *Petroleum: A History of the Oil Region of Venango County Pennsylvania*, Eaton wrote: "Who can doubt but that in the wise operations of God's Providence, the immense oil resources of the country have been developed at this particular time, to aid in the solution of the mighty problem of the nation's destiny?"

The year after Drake's discovery, another historian named Thomas A. Gale published a book on oil that opened with a quotation from the Book of Job, where the tormented Job was longing for the return of God's blessings, "when my steps were washed with milk, and the rock poured out for me streams of oil" (29:6, RSV). The verse probably references olive oil, but for early celebrants of petroleum, it seemed to apply far more directly to their divine gift from the ground. Historian Darren Dochuk, whose new book *Anointed With Oil* chronicles the intertwining paths of Christianity and crude, has noted that "many of the aspiring men who moved to the oil region of Western Pennsylvania after the Civil War did so armed with a certainty that they were chasing something from God."

Nineteenth- and early 20th-century adults in Chautauqua assemblies, the era's equivalent of TED Talks, learned from Alexander Winchell's 1890

geology text that coal—the fossil fuel that launched the industrial revolution—was also a gift from God. It was laid down, according to Winchell's *Walks and Talks in the Geologic Field*, for the benefit of man, who "is the fulfillment of the prophecy of the ages."

Within a century of Drake's discovery, America had powered itself to world dominance—with oil fueling the engine of its growth and prosperity. Of course, the blessings of oil have never been equitably enjoyed. In an economy as diverse as that of the United States, extractable fossil fuels and minerals have generally been a boon for most of the population. In countries with less diverse economies or with more authoritarian leaders—think the Democratic Republic of the Congo or Iraq—abundant natural resources have more often been linked to conflict and widespread poverty, a phenomenon economists call the "resource curse."

Nonetheless it is difficult to fault early optimism about the potential of fossil fuels to lift mankind to new heights of flourishing, because they did. After biblical times, the earth's population edged slowly upward to around a billion until the late 18th century, when economic and technological advancements, enabled by coal and then oil, lengthened life expectancies and sent the population soaring on a near-vertical trajectory to 7.7 billion today.

Unquestionably, for our forebears and for so many of us, oil indeed has been a gift from God. Why then, in the public square today, are oil and other fossil fuels increasingly spoken of as the source of looming catastrophe, like an addictive substance from which we are anxious to wean ourselves?

Last year, 13 government agencies from NASA to the Department of Commerce endorsed a report with dire warnings that the carbon dioxide byproduct of burning fossil fuels is layering the earth with a heat-trapping blanket, raising temperatures and sea levels. In 2016, United Nations member countries ratified a new approach to fighting poverty that, in part, prioritized helping the poor in countries without the resources to adapt to a warming earth.

Americans are far from unified on

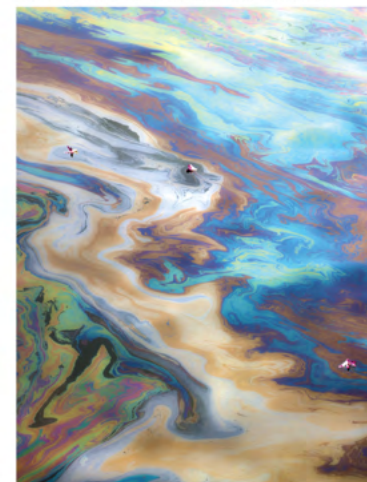
our views of climate change. Yet various surveys show a growing majority are both worried about the trend and see human activity as its likely cause. Evangelical Christians, on the whole, remain skeptical but are becoming less so; half say that global warming is happening and a quarter say humans are partially to blame, according to 2015 research by Pew. (A 2013 LifeWay study found that more than four in ten Protestant pastors "believe global warming is real and man made.") And in a 2015 encyclical letter both lauded and criticized by Christian communities, Pope Francis suggested that ignoring climate change is tantamount to ignoring the poor.

Concerns about climate change aside, our consumption of oil products in particular has had a host of other less-disputed consequences. Plastic waste from our packaging-laden economies is filling our oceans to the tune of between 5.3 million and 14 million tons a year by some estimates—most of it from trash dumped on the ground and in rivers in developing countries. Researchers are only beginning to glimpse the impacts of microplastics, barely visible particles that are swirling in the oceans and that researchers this year found raining from the air in France.

Even our well-intended efforts at recycling—the fallback creation care practice for so many of us ("At least I recycle")—appear to be failing. China, where we sent most of our recyclables until now, announced major restrictions last year on how much paper and mixed plastics it would accept. The move has left much of America with almost no market for recyclables, prompting some cities to stop recycling altogether.

If we take a step back from our daily dependence on oil and our partisan views toward its place in our lives, the larger story arc is difficult to miss: As the God-appointed stewards of creation, we were handed one of the most priceless treasures from the depths of the earth and we fell in love with it. In ways deliberate and unwitting, we placed more and more of our hopes in its potential, until our union with oil became so intimate that it stretched our technological, theological, and social imaginations to think we could ever exist otherwise.

OIL SLICK FROM THE USS ARIZONA IN PEARL HARBOR



IF ANYTHING, WE  
LOST SIGHT OF OIL'S  
MIRACULOUS AND  
GIFT-LIKE NATURE  
AND CAME TO TAKE IT  
FOR GRANTED.

DRAKE (RIGHT) IN FRONT OF HIS FIRST OIL WELL



PREVIOUS SPREAD: OIL SPILL PHOTO BY STUDIOBARCELONA / GETTY OIL REFINERY BY SHARON / GETTY / GETTY

DRAKE PHOTO COURTESY OF WIKIMEDIA COMMONS OIL SLICK PHOTO BY ISTOCK / GETTY



## OIL IN OUR BLOOD

Every one of us is a child of oil and its material offspring. The moment we are born in a modern hospital, we are wrapped not in swaddling clothes, as Jesus was, but in oil, notes environmental scholar Vaclav Smil in his book, *Oil*. The first things we likely encounter as newborns are surgical gloves, flexible tubing, catheters, IV containers, and other trappings of sanitary health care—all made of oil-based plastics, as is the housing of the many computers and electronic instruments that monitor our well-being.

Our trip from the hospital to a well-lit and heated home will likely be in a car fueled by gasoline on roads paved with asphalt. Unless we are organic and local-food movement devotees, what we eat will have come from crops fertilized with fossil fuel derivatives and delivered to our homes on trucks or giant cargo ships from distant lands.

There is no denying oil's awesome power, harnessed from solar energy sequestered in simple ocean organisms that sank over eons to the sea floor. Under intense pressure, this dead carbon formed deposits that when mined and refined have such pent-up strength—as petroleum engineers like to tell it—that a mere teacup of gasoline can move a 1,000-pound vehicle a mile up a mountain road.

But as the 20th century brought population growth, technological and agricultural wonders, and wars on unprecedented scale, oil became less of a marvel and more of a “given” in our society. If anything, we lost sight of its miraculous and gift-like nature and came to take it for granted.

Instead, Americans celebrated the automobile and the freedom and mobility it brought. Popular songs lauding the “Merry Oldsmobile” of the early 20th century and the “Little GTO” of the postwar baby boom sounded almost like psalms of praise for the almighty car. Such hymns persist today in musical worship of the iconic truck. “Thank God for the red words Jesus said,” sings Kyle Thomas Nunn in a hard-driving country anthem. “Thank God for trucks.”

Iconic images of the oil industry itself have become fundamental parts of American identity. “They don’t wash out with the mud,” asserts Montana country music singer-songwriter Eli Hundley, proclaiming his love for oil-field work. “It’s in our American blood.”

And yet that oil-rich “blood” is no longer reserved for the developed world. Beijing, New Delhi, Bangkok, and many other Asian cities are choked with dangerous smog as the region’s growing middle class plays catch-up with the West in consumption. The Asia Pacific region has already overtaken the West in carbon dioxide emissions, which many experts see as a tipping point of sorts toward inevitable sea-level rise, droughts, and what Texas Tech climate scientist Katharine Hayhoe and others refer to as “weather on steroids.”

Hayhoe and her husband, Andrew Farley, are evangelicals whose book *A Climate for Change* argues that God’s gift was in creating a planet whose atmosphere was perfectly suited to human life. But by pouring greenhouse gasses into that atmosphere, we have upset the balance, essentially defiling the gift.

## FRUIT OF THE SPIRIT, FRUIT OF THE EARTH

Assuming, for argument’s sake, that the vast majority of climate scientists are correct in their view that humans are warming the world, it’s difficult then not

to ask: Could we have done anything differently up to this point? After all, serious research into atmospheric warming didn’t begin until the mid-1900s, so it would be uncharitable to accuse 19th-century industrialized nations of willfully disregarding the global consequences of carbon emissions.

Humans were polluting the air for hundreds of years before the Industrial Revolution, and history suggests we have long had an intuitive—if unscientific—sense that it was bad for us. The dangers of dirty air were contemplated as early as A.D. 61, when Seneca wrote about the “oppressive atmosphere” of smoke shrouding ancient Rome. The Romans allowed smoke pollution lawsuits, and more than a thousand years later, England made modest attempts to limit the burning of coal under Queen Elizabeth I. Large-scale organized campaigns to curb air pollution eventually materialized in the mid-1800s, when the coal-hungry steam engine was supercharging the world’s economy and coating neighborhoods in London, Chicago, and St. Louis with black soot.

Still, clean air concerns were almost entirely localized until recent decades. The notion that emissions could threaten the entire planet has only recently gone mainstream. But even if science and popular perception failed to raise sufficient alarms about climate change, was there nothing else to check our consumption of fossil fuels—and in particular our consumption of them as Christians?

There probably was. In the throes of the energy crisis in 1980, a man named George Sweeting, then president of Moody Bible Institute, sat down to write an essay for this magazine urging Christians to consume less. Like many Americans, Sweeting was worried that the world would soon run out of oil. Advances in oil extraction technology have deferred such concerns today, but his call feels just as timely as climate change and mounting waste dominate conversations.

“We buy things that are convenient. We eat more than we need. Expensive packages and containers become trash,” Sweeting wrote. “As victims of an easy lifestyle we have unthinkingly



STANDARD OIL REFINERY NO. 1 IN CLEVELAND, OHIO, 1897

perpetuated a problem that is fast becoming a crisis. Somehow, we have to convince ourselves that even though things seem right, something is very wrong.”

Whether intentional or not, Sweeting’s essay was informed by the apostle Paul’s list of the fruit of the Spirit in Galatians 5:22–23, arguably the simplest and most all-encompassing description of true Christian character. Paul not only makes the case that a life of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control is the ultimate goal of the Christian but also that such a life is only fully possible through the inner work of the Spirit. These postures are to govern our every relationship—with one another, with God himself, with our resources, and with the created world around us. And when our behaviors stem from these postures, Paul says, we’ll have no need for laws to tell us what to do because we’ll already be outperforming the law.

If Paul is correct, then the fruit of the Spirit may be the gold standard governing how we consume God’s most precious natural gifts, such as fossil fuels and metals—or how we use any treasure, for that matter, such as an unexpected inheritance or a suddenly valuable piece of land on which a church building sits.

A loving posture toward our

neighbors, for instance, would among other things certainly rule out binging on precious resources for our own benefit at the expense of others. “Wasting energy is as much an act of violence against the poor as refusing to feed the hungry,” Sweeting wrote. Along the lines of self-control, Sweeting argued that Christians must be examples of those “who restrain our self-desires.” Seeming to make the case for patience, Sweeting argued that exploitation is the natural result of “greed and haste” when we “take too much too fast.” In an essay accompanying Sweeting’s in the same 1980 issue, evangelical philosophy professor Loren Wilkinson seemed to also have an attitude of patience in mind, writing:

Good stewardship does not place on the future greater debts than it inherited from the past. This principle is particularly important in considering our use of nonrenewable resources like metals and fossil fuels. It suggests that if we use those things, part of their use should be diverted to establishing a substitute the future can use.

One could probably extend Sweeting’s and Wilkinson’s logic today and argue, for example, that an outlook of joy and contentment would ask whether we

really need that jet-fueled international vacation this year, whether we really need quite so large a house to heat and cool, or whether we really need the latest cellphone.

## ACTS OF THE FLESH

Whether or not we have individually demonstrated the fruit of the Spirit in our consumption of fossil fuels over the past two centuries, the story of the oil industry itself is replete with “the acts of the flesh”—what Paul posed as the opposite of Christian living. History echoes Old Testament accounts of gold and other treasure that, in the service of corrupt kings and ordinary human greed, became idols that eventually invited God’s wrath.

The first oil king was John D. Rockefeller. Born 1839 in upstate New York to a pious mother and an unscrupulous cad of a father, Rockefeller was a devout Baptist. He launched and quickly dominated the oil refining and transportation businesses. But Rockefeller was a flawed godly kid, accused by critics of poor labor practices and cut-throat and deceptive business dealings. He consumed everything in his path like the giant octopus portraying him in newspaper cartoons of the day, and eventually his Standard Oil Co. was dismantled by the US Supreme Court as an illegal monopoly.

Many others were overcome with “oil fever” and turned away from God. Tales of stock swindles, oil field murders, and boom-and-bust town chicanery reveal a people embracing false idols, bewitched by the promise of wealth. Only six years after Drake’s discovery, William Wright was lamenting in an 1865 book, *The Oil Regions of Pennsylvania*, that “in Petrolia, the church universally believed in is an engine-house, with a derrick for its tower, a well for its Bible, and a two-inch tube for its preacher.”

As with our stewardship of most of God’s good gifts, of course, our relationship with oil is a complex mix of vice and virtue. The oil industry has been exploited by some but, at the same time, it birthed a new era of philanthropy in the United States. Rockefeller’s charitable giving to public health, higher





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*START IN YOUR BRAIN  
NOT ON A MACHINE*

Read Article



Research



**S K E T C H**

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WHEN SKETCHING INSPIRES

VOCATIONAL CALLING

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FOLLOW THE CALLER NOT THE CALLING



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FOLLOW  
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WHAT WE  
FORGOT ABOUT  
VOCATION.

BY  
RYAN J.  
PEMBERTON



A

S THE OLDEST OF THREE CHILDREN IN A SINGLE-PARENT FAMILY, I REMEMBER WE STRUGGLED TO COVER THE RENT MOST MONTHS AND STILL HAVE ENOUGH FOR GROCERIES. WE MOVED SO OFTEN THAT, BY THE TIME I REACHED MIDDLE SCHOOL, I NO LONGER BOTHERED TO PUT AWAY THE MOVING BOXES IN MY CLOSET. AS A TEENAGER I CRAVED STABILITY. SO IT SURPRISED EVEN ME WHEN, A FEW YEARS AFTER COLLEGE, I WILLINGLY LEFT A STABLE CAREER WITH A CARDBOARD BOX IN MY HANDS AND TEARS IN MY EYES.

At age 25, I was enjoying the kind of security I had longed for. I had married my high-school sweetheart and was the youngest account manager at a marketing firm where I helped clients to tell their stories. Yet I sensed a pull down a different path. *Instead of telling my clients' stories, I thought, maybe God wants me to tell his story—the story of his in-breaking kingdom.*

After much prayer and many conversations, my wife and I liquidated our retirement accounts, left our jobs, and moved 6,000 miles to England so I could study theology at Oxford University. I saw this education as a way to enrich my writing, to help others see the world through the lens of Christ's life, death, and resurrection. Yet even as I was confident that God had called me in this direction, part of me wondered

what it even meant to be called.

Having spent the past few years writing about calling, I have realized I'm not alone.

### LET YOUR LIFE SPEAK

My quest to understand calling began when I was an anxious college freshman. Reading Parker J. Palmer's classic *Let Your Life Speak*, I was struck by his description of vocation: "something I can't not do, for reasons I'm unable to explain to anyone else and don't fully understand myself but that are nonetheless compelling." For Palmer, vocation is deeply connected to identity: God's purpose for one's life is found in God's design of one's life. "Our deepest calling," he explains, "is to grow into our own authentic selfhood . . . the seed of true self that was planted when I was born."

It soon became clear to me that writing is that which I cannot *not* do. Shortly after Jen and I married, I began slipping out of bed well after midnight so I could record thoughts on my laptop. I would leave work at the marketing firm late so I could scratch down reflections I had throughout the day. Even before I began to question God's call on my life, I wondered about this urge to write.

Palmer encourages Christians to examine our lives' particularities to find out what we were created for. This may very well be different from who you want to be or what you want to do. And this introspective work is not to be done in isolation. It is performed best within a community of faithful Christians who know you and are actively seeking God's will. In community is where God's call is most clearly discerned.

## CALLING ALWAYS ASSUMES A CALLER. AND FOR CHRISTIANS, THAT CALLER IS THE LIVING GOD.

encouraging us to attend to the people and communities around us. "The place God calls you to," writes Buechner, "is the place where your deep gladness and the world's deep hunger meet."

For me, that outward look came in the form of the final text message my sister-in-law sent me before her unexpected death at age 19. Hayley had struggled with drugs and alcohol, and she hadn't attended church regularly for some time. Yet she was reading my writing and sharing it with her roommates. "You're going to impact a lot of people's lives," Hayley told me in that final text. "You have mine."

Together, Palmer and Buechner encouraged me to pay attention to moments in my life when I felt most alive, and to discern what those moments say about what I have to offer. Buechner, in particular, taught me not to overlook the ways in which the "deep hungers" of this age can bring out my God-given gifts.

As our culture rarely helps us to reflect on anything beyond the most immediate demands for our attention, most of us would do well to reflect on what the particular qualities of our lives say about what we were made to do. But calling cannot be discovered by only looking at ourselves. We need a voice from the outside to guide us.

### THE HIDDEN CHRIST WHO CALLS

"*Nein!*" is how theologian Karl Barth responded to Emil Brunner's notion that the created world, as God's handiwork, reveals God's will. In a prominent exchange, Brunner acknowledged that sin has blemished creation's original image. But he maintained that God's will remains

apparent in the world as a "remnant," accessible to human minds apart from Scripture or revelation in Jesus Christ.

Barth believed Brunner had conflated human reason with divine revelation. He insisted that any approach to discerning God that does not begin and end with Scripture or Christ must be rejected.

Barth's counterpoint has important

implications for how we define calling. For example, when we look only to the needs of the world and our own dreams and desires, we risk placing a divine stamp of approval on our own will. We can easily mistake our dreams, talents, and ambitions as God's will for our lives when they may be no more than our own will.

Dietrich Bonhoeffer, Barth's contemporary and interlocutor, encouraged Christians seeking God's will to turn to the living Christ, rather than risk baptizing their own ambitions. "It is the hidden Christ who calls," wrote Bonhoeffer. "The call as such is ambiguous. What counts is not the call but the one who calls."

For Bonhoeffer, the way to hear Jesus' call is to listen to the Word preached and to receive Communion. We must listen for the voice of the One who calls in the context of the church. Godly community helps defend against confusing our ambitions with God's will. In discerning the latter, we must be careful not to simply baptize the former. We must always be willing to give back to God even what we believe to be his call on our life.

Does this mean that we should disregard our deepest passions and our world's greatest hungers when seeking to glorify God in our decisions? The answer is both yes and no.

Palmer and Buechner rightly encourage us to take inventory of our talents and passions so that we can steward them well. But we'd be mistaken to think that all we need is careful self-examination, the right personality assessment, or a Venn diagram to determine *how* God will use such gifts. When it comes to knowing how our talents and passions will manifest in God's call on our life, there is no one-to-one relationship between such gifts and God's will.

### A STORY-SHAPED CALLING

So how do we discern God's will without conflating it with our own dreams and ambitions? One way is to think about calling in terms of story. This means asking: "If the risen Christ calls me to follow him, and if calling is conceived primarily in terms of that call, what shape should my life take?"

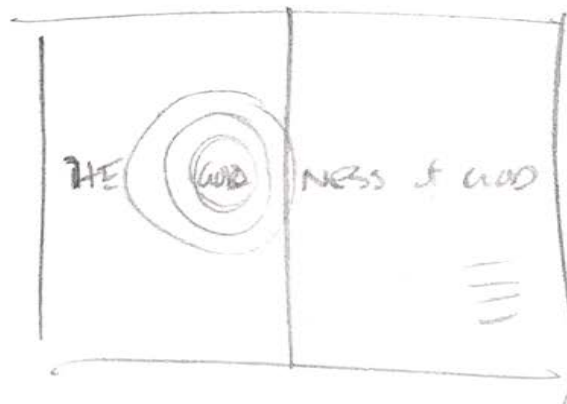
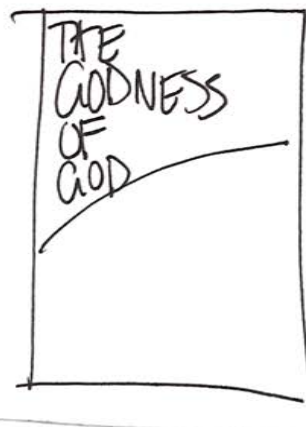
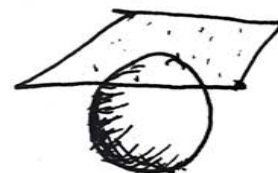
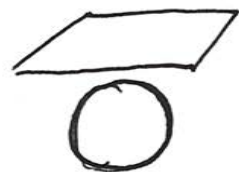
This story-form approach is a more

KARL BARTH'S THEOLOGY

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THE GODNESS OF GOD







128 • WIRED • 06-17



BY SIMON PARKIN

PHOTOGRAPHY: GREGG SEGAL





# THE GODNESS OF GOD

KARL BARTH THOUGHT WE  
NEEDED TO BE REMINDED  
CONTINUALLY OF THE  
OBVIOUS, WHICH TO BARTH  
WAS NOT SO OBVIOUS.

BY  
MARK GALLI



# N

Nearly 100 years ago, a book was published in Switzerland that, as one scholar put it, “landed like a bombshell on the playground of theologians.” That playground was inhabited by liberal theologians, and the bombshell was Karl Barth’s *Epistle to the Romans*. His commentary on Romans catapulted Barth onto the scene and sent shockwaves through church and academy. In this commentary, despite its excesses, we first find themes that profoundly shaped Barth’s later theology.

More interesting to me is that the book contains themes that I believe are particularly relevant to evangelicalism today, one of which we’ll consider here: Barth saw in Romans a complete refutation of the human-centered religion of his day. Describing “the characteristic features of our relation to God,” he wrote:

Our relation to God is ungodly. We suppose that we know what we are saying when we say “God.” We assign to him the highest place in our world; and in so doing we place him fundamentally on one line with ourselves and with things. . . . We press ourselves into proximity with him; and so, all unthinking, we make him nigh unto ourselves. We allow ourselves an ordinary communication with him, we permit ourselves to reckon with him as though this were not extraordinary behavior on our part. We dare to deck ourselves out as his companions, patrons, advisers, and commissioners. . . .

Secretly we are the masters in this relationship. We are not concerned with God, but with our own requirements, to which God must adjust himself. . . . Our well-regulated, pleasurable life longs for some hours of devotion, some prolongation into infinity. And so, when we set God upon the throne of the world, we mean by God ourselves. In “believing” on him, we justify, enjoy, and adore ourselves.

Or as he later summarized the problem: “For this theology, to think of God meant to think in scarcely veiled fashion about man, more exactly, the religious, the Christian religious man.”

Instead, Barth discovered in Romans “that the theme of the Bible . . . certainly could not be man’s religion and religious morality, nor his own sacred divinity. The Godness of God—that was the bedrock we came up against . . . God’s absolute unique existence, power and initiative, above all in his relationship to men.”

Barth pushed this idea to its limit. He argued that God as God could not be conceived of; he is beyond this world, wholly other, remote, alien, hidden. He drove home, in the words of Kierkegaard, “the infinite, qualitative distinction” between time and eternity, between humankind and God. Barth was desperate to demolish any notion that there is some preexisting connection between God and humankind, some natural capacity in human beings that gives them access to knowledge of God.

Those who do not know the unknown God have neither occasion nor possibility of lifting themselves up. So is it with those who know him; for they too are men; they too belong to the world of time. There is no human righteousness by which men can escape the wrath of God.

In short, he was toppling the liberal pillars of experience, ethics, and history, showing that, when it comes to knowing God, we bring absolutely nothing to the table. Not even tried-and-true analogies can bridge the gap between us and the God who is beyond all analogies. For

example, we see power in nature, and we use that as a starting point to talk about God’s unlimited power. God’s power, we assume, must be like nature’s power, only God’s power is just much greater, greater to an infinite degree.

This is how the discussion of God’s attributes often begins. But the very category of power, like all human analogies, Barth said, is merely a human construct and therefore inadequate to talk about God. God is not just an extension to infinity of the idea of power. Our notions of power are utterly inadequate to grasp the nature of God’s power, which is beyond human imagination. God, in this respect, is completely unknowable and distinct from creation.

In some respects, Barth highlighted themes that Eastern Orthodoxy has been wrestling with for centuries. Theologians such as Clement of Alexandria, Gregory of Nyssa, Pseudo-Dionysius the Areopagite, and Maximus the Confessor talked about God’s transcendence by means of apophatic theology, which is an attempt to tell us what God is *not* like—God is not bound by space or time, for example. God cannot be known in himself, Gregory Palamas argued, but only in his energies. Such theologians say that it is not even proper to say that God exists, because to say he exists is to suggest that his reality shares something of the reality of everything else that exists. But God’s being is so radically different from ours that the word “exists” cannot do justice to his existence. Thus we cannot say that God “exists.”

Such ideas have also been explored by many Western theologians, such as Thomas Aquinas, who balanced apophatic theology with cataphatic theology, that is, a theology that asserts positive things about God. But for Barth none of this went far enough. God is not simply beyond existence; he’s beyond all our ideas about his being beyond existence!

If this is true, then how do these two realities—God and humankind—ever touch, for does not the Bible teach that they do in fact touch? Yes, says Barth, but not how we typically imagine it. There’s an engagement, but

one initiated and completed by God. If we are to know God, he must make himself known. There is no innate human capacity or gift for religious insight, no natural contact point that humans exploit to work themselves up to a knowledge of God. An encounter with God is nothing less than miracle, something God does from beginning to end. It is the “impossible possibility of faith—a possibility whose source lies in God alone.”

The connection is revealed in the very fact that the connection is impossible, that the gap between God and humankind is indeed unbridgeable:

Grace is the incomprehensible fact that God is well pleased with a man, and that a man can rejoice in God. Only when grace is recognized to be incomprehensible is it grace. . . . Grace is the gift of Christ, who exposes the gulf which separates God and man, and, by exposing it, bridges it.

And later,

Faith is awe in the presence of the divine incognito; it is the love of God that is aware of the qualitative distinction between God and man and God and the world; it is the affirmation of resurrection as the turning-point of the world; and therefore it is the affirmation of the divine “No” in Christ, of the shattering halt in the presence of God. . . . The believer is the man who puts his trust in God, in God himself, and in God alone.

Barth is keen to remind his readers of the complete freedom of God. God is not bound to this world in any way. He is its judge. He can withdraw his divine favor at will. He is not a natural part of the created order who can be assumed to be there whenever and wherever we call upon him. We have no right to claim his presence, power, or love.

When God, at his discretion, does intersect the world, it is not in obvious ways. Barth compares it to “the way a tangent touches a circle, without touching it,” so that when the world, by God’s

grace, recognizes that touch, the world sees that touch not as a confirmation and affirmation of its existence but as a sign that this existence is transcended. This is what happened in Jesus Christ, especially his resurrection, which in turn throws light on his crucifixion, revealing its meaning.

But even in these events, in which God is with humankind and united to human nature in the flesh, God remains distinct from creation for Barth. If he were not distinct, then everyone would recognize him for who he is. Instead, he veils himself in the humanity of Christ, remaining hidden, unknown to the world—until he chooses to reveal through faith who he is in Christ. Thus God’s revelation of himself in Christ is a revelation of his incomprehensibility, in fact, “the most complete veiling of his incomprehensibility.”

**GOD IS NOT SIMPLY BEYOND EXISTENCE; HE’S BEYOND ALL OUR IDEAS ABOUT HIS BEING BEYOND EXISTENCE.**

Thus God is not the opiate of the people, not one who merely makes them comfortable in their current existence, who makes their lives bearable, but one who upsets them, confronts them with a “crisis.” The crisis is in part God’s judgment on the pretension of human beings, who think they have God figured out. The crisis is also the knowledge that the God whom human beings thought they had figured out is utterly elusive, that he is not only beyond this world but beyond the beyond.

Barth’s *Romans* is, in some ways, one long commentary on the commandment, “You shall have no other gods before me.” As Barth puts it simply,

“Men are men, and God is God.” One way this works itself out is in how Barth interprets passages that we instinctively imagine are about us.

Take, for instance, Paul’s statement, “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). The temptation is to think Paul is speaking of peace as a feeling, as relief from the guilt of sin, or as an easing of the sense of alienation from God, or as a sense of God’s nearness. But to think of peace in these ways is to think about ourselves, about what’s happening to us inwardly. Barth doesn’t deny that something happens to us and that this might elicit feelings of peace. But he’s much more interested in what this peace represents objectively, that is, “Peace is the proper ordering of the relation between man as man and God as God”:

Peace with God is the peace concluded between man and God. It is effected by a God-given transformation . . . through which the proper relation between the Creator and the creature is re-established, and by means of which also the only true and proper love towards God is brought into being.

Thus, even the way we read Scripture can become a monument to idolatry, a vehicle for thinking about ourselves, and then about God, and then only as he helps us with our religiosity. As some of these quotations already suggest, Barth’s unrelenting emphasis on divine transcendence, on the Godness of God, while they attack idolatry, also point to good news: “God himself propounds the problem of God—and answers it. He sets all men of all ranks always under one threat and under one promise. . . . But it is precisely this sternness of the gospel of Christ which constitutes its tenderness and gentleness and its power unto liberty. In his utter strangeness, God wills to make himself known and can make himself known.” **CT**

**MARK GALLI** is editor in chief of Christianity Today. Adapted from his newly released *Karl Barth: A Biography for Evangelicals* (Eerdmans, 2017).

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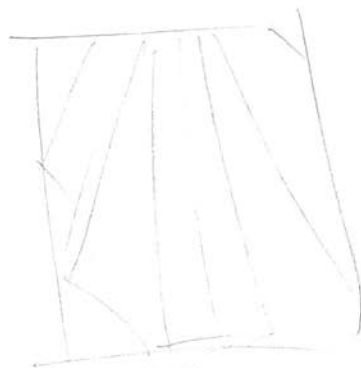
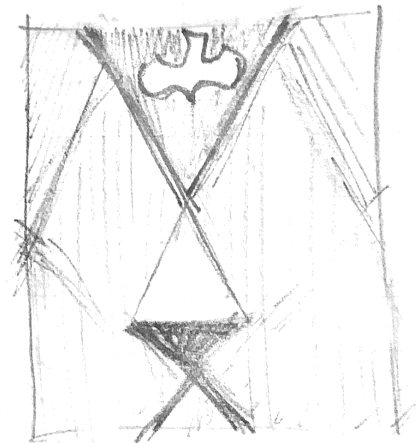
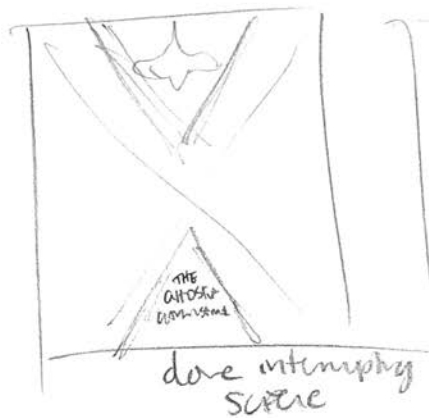
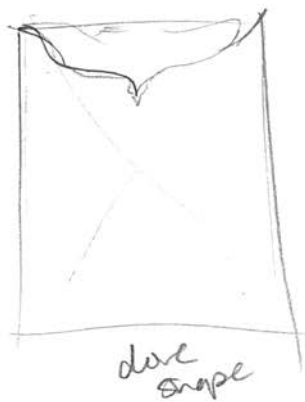


THE HOLY SPIRIT + CHRISTMAS

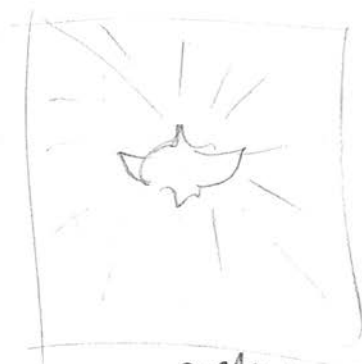
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A PENTECOSTAL CHRISTMAS





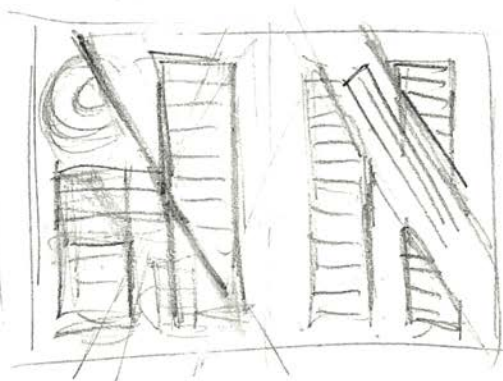
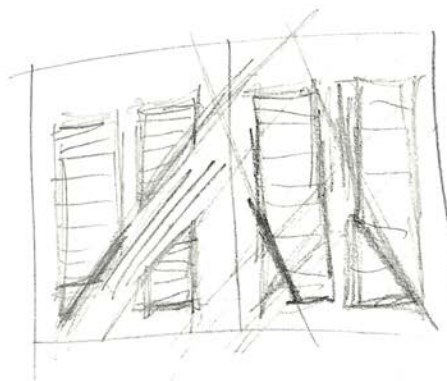
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## A PENTECOSTAL CHRISTMAS

Remembering the Holy Spirit's  
role during the birth of the Son.

BY JOHN D. WITVLIEF



Our Christmas cards, carols, and crèches delight in the characters of the Christmas story. In pageants, there are a lot of parts to go around: Mary, Joseph, and the baby Jesus; the angels, shepherds, and Magi; perhaps even Elizabeth and Zechariah, Simeon and Anna. But for all the times and ways the story is told, one key participant is almost impossible to find: the Holy Spirit.



This omission is particularly noticeable in our music. We have dozens of carols centered on shepherds, Magi, angels, Mary, Joseph, and baby Jesus, but few that acknowledge the work of the Spirit. It is a surprising omission, for the Gospel of Luke discloses a strikingly Pentecostal Christmas vision, testifying to the Spirit's engagement with no fewer than six different characters: John the Baptist (1:15), Mary (1:35), Elizabeth (1:41), Zechariah (1:67), Simeon (2:25–26), and, later, Jesus himself (4:18).

Certainly, Luke is the same writer who described the coming of the Spirit on Pentecost (Acts 2), but Luke doesn't

at all believe that was the Holy Spirit's debut. Luke depicts the entire Christmas drama as fully Trinitarian, involving God the Son, who was born in a manger, God the Father, who sent him, and also God the Holy Spirit, who was mysteriously active in so many moments in the drama.

Not only did Luke write about the Holy Spirit, Luke is himself a testament to the work of the Holy Spirit, whose inspiration graced Luke as he "carefully investigated everything from the beginning" in order to "write an orderly account" of Jesus' life (Luke 1:3).

Luke is not alone. Matthew also testified to the Spirit's work in Jesus' conception (Matt. 1:18, 20). Isaiah, sometimes called "the fifth Gospel" because of the clarity of its messianic vision, announced that the Spirit of the Lord would rest on this Messiah (Isa. 11:2, 42:1, 61:1). Each Old Testament prophet who gazed into the future with messianic hope testified in advance about Jesus because of the "Spirit of Christ in them" (1 Pet. 1:11). The Spirit was active in, around, and through the entire story, as well as those who told it.

#### THE 'DOUBLE GIFT'

An especially vivid Pentecostal account of the Christmas gospel unfolds in the stunning, symphonic words of Galatians 4:4–6, where Paul links two dramatic sendings. First, "when the set time had fully come, God sent his Son . . . that we might receive adoption to sonship." Second, "God sent the Spirit of his Son into our hearts, the Spirit who calls out, 'Abba, Father.'"

Here are two missions, two gifts, two experiences of grace: God sent his Son, and then God sent the Spirit of his Son. The first gift arrived in Bethlehem. The second arrives deep within the souls of believers. The first Christmas gift came then and there. The second comes again and again in the here and now. Indeed, every single time anyone anywhere professes "Jesus is Lord," we can be grateful for the work of the Spirit (1 Cor. 12:3).

Everyday examples of double gifts are all around us. In a middle-school math class, it's a wonder when a teacher starts multiplying and dividing fractions. It's

a second wonder when a student who doesn't like math suddenly grasps how to do it too. In an art museum, the first marvel is the artwork itself. The second marvel happens when someone who doesn't like art suddenly discovers its beauty and wants to return. Beauty discovered is a double gift.

What a gift it is during an adoption process when, after months of parental longing and reams of paperwork, the adoption papers are officially sealed. But there is the second gift that parents long for, too, when the adopted child one day whispers, from a deep, mysterious place within, "I love you—we belong together."

Paul uses this same comparison. God sent his Son "so we might receive adoption," and God sends the Spirit of his Son into our hearts to turn the legal adoption into a loving relationship. Adoption flowers into attachment.

It's an intimate business, this Spirit cry within, issuing forth in the deepest recesses of our souls, as "the Spirit himself testifies with our spirit that we are God's children" (Rom. 8:16). While every defense mechanism of our well-protected selves resists pondering it, there is grace in the fact that God's Spirit is at work in the deep haunts of our "inner being" (Eph. 3:16).

Sometimes, this mysterious inner working of the Holy Spirit lifts our drooping spirits, interceding "for us through wordless groans" (Rom. 8:26). Sometimes this mysterious inner working does some breaking down before the building up, scattering "those who are proud in their inmost thoughts" (Luke 1:51). In and through it all, God's Spirit is at work healing our fragile and tender souls.

And so at Christmas, we rejoice. The Spirit not only prepared the way for our Savior to come to us but is also preparing us to come to the Savior. "We have received . . . the Spirit who is from God, so that we may understand what God has freely given us" (1 Cor. 2:12).

Once we see this, we recognize that this double-gift vision is woven into Luke 2 as well. The first gift is there, "a baby wrapped in cloths" (v. 12). But the second is there, too, as the Holy Spirit guides Simeon to recognize and cherish the newborn Messiah. In fact, in a flurry

of Pentecostal fervor, Luke mentions the Holy Spirit in three consecutive sentences (vv. 25–27), emphasizing divine agency in Simeon's tender celebration.

This "double gift" way of telling the story is transformative.

Without it, it is too easy to tell only half the story, to convey the part about Jesus' birth then and there but to have nothing to say about God's work here and now. We tell the story of God's work through Jesus but convey that we are on our own to respond. We leave our hearers with a lot of imperatives to be better people but without a sense of expectation for how the Spirit works within us to unite us to Jesus.

In contrast, what a joy it is to announce that the same Spirit that came upon John, Mary, Elizabeth, Zechariah, and Simeon, the same Spirit that anointed Jesus to preach good news to the poor and raised him from the dead, has now been poured into our hearts (Rom. 5:5). The same God who sent the Spirit to answer the waiting people of Israel is at work restoring creation, healing drooping spirits, giving us Advent hope. The Spirit makes us participants in the Christmas drama.

#### EXPANDING OUR PERCEPTION OF THE HOLY SPIRIT

All of this challenges our often simplistic understanding of the Holy Spirit.

In my own teaching and work with congregations seeking worship renewal, I am often struck by the profoundly different assumptions we hold about the Holy Spirit. Though we read the same Bible, some assume the Spirit's work is typically perceptible, while others assume that it is typically hidden. Some associate the Spirit with spontaneity, surprise, and emotion; others with order, stability, and new insight. Some are readily aware of how the Holy Spirit works in and through us, while others talk as if the Holy Spirit's agency picks up where ours leaves off (implicit in phrases like "we need to leave room for the Spirit.")

Scripture as a whole challenges these simplistic, either/or categories. These Christmas-related Holy Spirit references are especially illuminating. Here we have the Spirit working through visions and dreams as well as through artfully crafted canticles, the beauty of soaring prophetic promises, Paul's vigorous sermon touches, and Luke's "orderly account."

We see the Holy Spirit at work, often imperceptibly, through centuries of divine providence leading up to this "fullness of time," as well as in ways that were very perceptible for Luke as he narrated the dramatic story. Here the Spirit is doing a new thing but also affirming with continuity the hope and consolation of Israel now fulfilled in Jesus.

The Spirit works through the miracle of Jesus' conception and also the miracle of turning stone-cold human hearts into places of tender attachment. All these both/ands challenge simplistic assumptions and invite us into a deeper awareness of the Spirit's resourcefulness.

Have you ever heard Simeon highlighted as a leading example of Pentecostal experience? Yet there he is, in seasoned old age, with the Holy Spirit working through his faithful obedience to the law, his immersion in the Scriptures of Israel (seen

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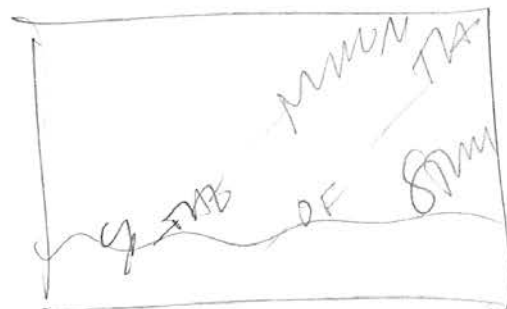
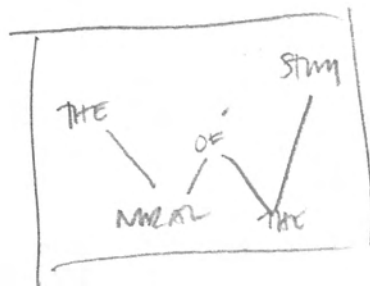
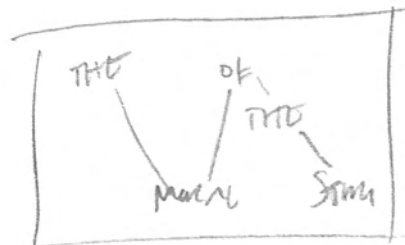
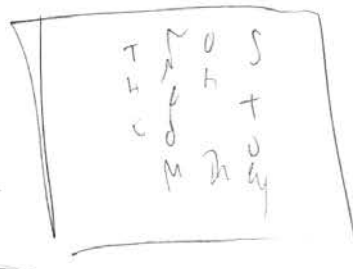
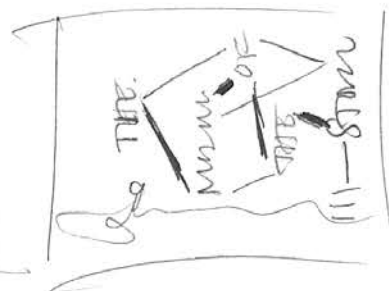
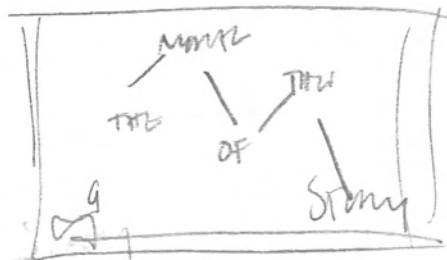
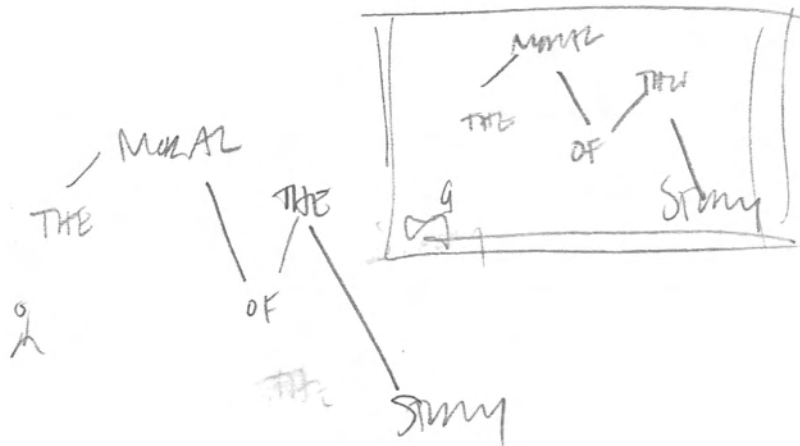
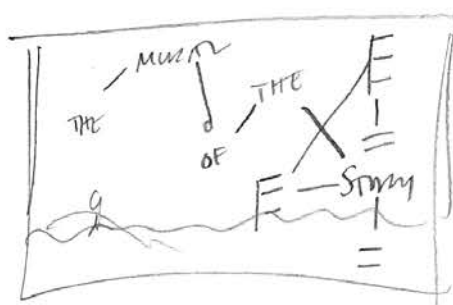
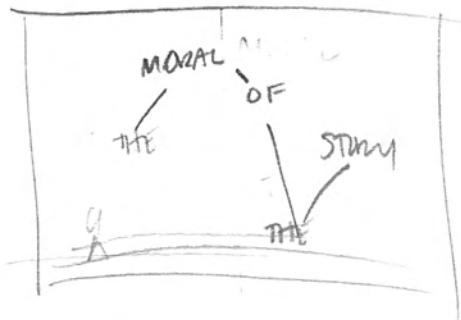
MORAL PHILOSOPHY INTERVIEW

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THE MORAL OF THE STORY







# THE MORAL OF THE STORY

THE SO-CALLED "MORAL ARGUMENT" GIVES EVIDENCE OF GOD'S EXISTENCE,  
BUT IT ALSO POINTS TO HIS GOODNESS AND GRACE.

INTERVIEW BY CHRISTOPHER REESE  
PHOTOGRAPHY BY MEGAN VAUGHAN





FOR  
SOUTHERN  
BAPTISTS,

# JD GREEAR

IS A

NATIONAL  
TREASURE

THE PASTOR MADE EVANGELISM THE FOCUS OF HIS BOOMING  
NORTH CAROLINA MEGACHURCH. NOW HE WANTS TO DO THE  
SAME FOR HIS DECLINING DENOMINATION.

BY KATE SHELLNUTT | PHOTOGRAPHY BY ALEX BOERNER



## J. D. Greear falls somewhere between two of his heroes, Martin Luther and Nicolas Cage.



**THE NORTH CAROLINA PASTOR** strives for the famous reformer's gospel convictions and allegiance to Scripture, as expected for a missions-minded Southern Baptist.

It's much more unusual to hear a preacher reference Nic Cage movies as much as he does, including in a Holy Week sermon earlier this year, when Greear compared Christ's pursuit of the lost to the plot of *National Treasure*.

Like his favorite actor, Greear's also high-energy and passionate, with a persona that leads him to be both beloved and parodied by the people who know him best. A @fakeJDGreear account on Twitter has drawn in 17,000 followers by posting one-liners and memes in his style. Even the pastor's staff plays "J. D. Bingo," lovingly tracking his eccentricities in the office.

Eating barbecue in downtown Raleigh, Greear put down his ribs half a dozen times to wave at gazing passersby, say quick hellos, or even take group photos with congregants who recognized his chipper smile and salt-and-pepper gray hair from the sermons broadcast to The Summit Church's 11 locations across North Carolina's Research Triangle.

He's a famous face in the area for good reason. Since Greear became pastor of the Summit in 2002, the congregation has grown from a single 300-person gathering to a regional, multi-site megachurch with nearly 10,000 attendees each weekend.

The Southeastern Baptist Theological Seminary grad counters what he sees as "clichéd, truncated, and often sloppy ways we present the gospel" with thorough preaching and a clear call to evangelize. Because his church constantly offers inspiration, training, and opportunities for members to evangelize, the Summit has grown into what one nearby pastor called a missions juggernaut—with about 250 full-time missions workers and around 40 new church plants last year alone.

In an American church context where "some evangelicals overreacted to what they perceived as a hyper-programmed form of evangelism with no evangelism," Russell Moore, president of the Southern Baptist Ethics and Religious Liberty Commission (ERLC), said

Greear models a balanced corrective.

Living on mission, whether locally or abroad, is an explicit expectation at the Summit, where every service ends with the three-word benediction *You are sent*.

"God called me to the pastorate while calling me to the mission field," Greear said in an interview with CT. "I tell The Summit Church all the time, the way I'm fulfilling my call to the mission field is as a pastor of a sending church."

The Summit has sent out 1,000 foreign and domestic missions workers over its history, and it's already a quarter of the way to its goal to plant 1,000 churches by 2050.

"I've seen the church commit to the vision of being sent out, and it's been really neat to see God's faithfulness replenishing people as we continue to send," said Alicia Miller, who has attended the Summit's original Brier Creek campus for the past 16 years.

When she brings up her church at work with the local school system, "principals immediately know the Summit," she said. "They say, 'They're the church that serves. They're the church that helps with our building and supports our staff.'"

Three campuses meet at area schools, and some of the church's 355 small groups volunteer in the system. Members said they appreciate that the church meets in shared spaces, such as schools or theaters, so it can save on building costs and dedicate more funds to missions.

Greear wants to see the Summit—among the 20 biggest churches in the Southern Baptist Convention (SBC)—steward its national influence so that its effective ministry in Raleigh-Durham can inspire other churches to take missions seriously in their contexts.

In addition to blogging, speaking, and publishing books on faith and evangelism (his latest, *Not God Enough*, came out in February), he is ready to officially bring the Great Commission vision that transformed the Summit—a middle-ground approach between programmatic and organic evangelism—to his entire denomination, which has experienced record declines over the past decade.

At the beginning of the year, Greear accepted his second nomination to run for SBC president and will square off in an election at the annual meeting in Dallas in June. During the last presidential race in 2016, he backed out rather than undergo a third tie-breaking vote between him and Memphis pastor Steve Gaines, who went on to assume the presidency.

Like in his race against Gaines, the 45-year-old is once again up against a leader who's decades older, giving commentators the chance to highlight generational divides within the SBC. (His opponent,

former Southwestern Baptist Theological Seminary president Ken Hemphill, served in leadership in the SBC's North American Mission Board and executive committee while Greear was still in high school and college.)

But just as Greear has the latitude to go from Martin Luther to Nic Cage, he doesn't fit into generational stereotypes. He brings a fresh voice, style, and passion for missions, but his values have grown out of SBC strongholds, such as his ongoing relationship with his doctoral advisor Paige Patterson, one of the biggest forces in the SBC's Conservative Resurgence of the 1980s and '90s.

"J. D. is the product and extension of who Southern Baptists are and who we hope to be," said Nathan Akin, founder of Baptist21, a movement among Southern Baptist pastors, and pastor of Imago Dei church in Raleigh. "By that, I mean he is a product of the Conservative Resurgence, the return to the Bible in our convention, and what we wanted in a return to the Bible, a Great Commission Resurgence."

Though Greear would be the youngest president elected in 37 years, "he, from the beginning, has had a strong connection to the older generation in SBC life and he maintains good relationships across the generations," said Moore, of the ERLC. "Your young

**"GOD CALLED ME TO THE PASTORATE WHILE CALLING ME TO THE MISSION FIELD."**

church planter in New York City would admire and appreciate J. D. Greear; so would the older, established pastor in Atlanta."

The last few years have brought up political, racial, and theological divides, with the convention conflicted over the election of President Donald Trump, the level of response to the racism of the alt-right (which was officially condemned in a last-minute resolution at last year's meeting), and the growing presence of Calvinist and Reformed leaders within the denomination.

"This is a defining moment. We need to decide as a convention what our priorities are, what our focus is, what our message is, and I'm praying that we come out of this with 'gospel above all,'" Greear said.

One secondary issue for Greear is the ongoing debate over theological views of salvation. Since he has avoided claiming Calvinism outright and emphasized there's a place for both sides in the





# Who

INSIDE THE  
ACADEMY'S BATTLE  
TO RIGHTLY  
DIVIDE AMERICAN  
CHRISTIANITY.

# Counts?

BY TED OLSEN

PHOTOGRAPHS BY JUSTIN CLEMONS



## “I’m not trying to be argumentative, but there are obvious differences,” says Jason Shelton,

a sociologist at the University of Texas at Arlington. He repeats his concern: “I don’t want to be provocative.”

Shelton, 42, grew up in the black church in the 1980s and ’90s. Now he’s quickly becoming one of its most prominent researchers. In 2012 he wrote (with Michael O. Emerson) a widely praised book on how black and white American Christians differ from each other. Now he’s reshaping the way American Christianity is studied and discussed by turning his attention to significant differences within the black church itself.

“As a kid who grew up in the black Methodist tradition and also went to a large Pentecostal church, I can say there’s a lot of distinctiveness between these traditions,” he says. At the same time, he says, shared experiences as black Christians in America unite black Methodists, black Pentecostals, and other black Christians in a special way. As he argued in the *Journal for the Scientific Study of Religion* last summer, “For blacks, the legacy of racial discrimination and inequality in America overshadows consequences of contrasting denominational affiliations.”

In that journal article, Shelton (with his UT-Arlington colleague Ryon Cobb) proposed a coding scheme for dividing African Americans into nine religious streams. Half a decade ago, it might have been received as a helpful nuance to the dominant way that sociologists, political scientists, pollsters, and others study American religion. But questions of unity, diversity, and division in the American church are not merely academic at the moment. Asking whether black Christians are on the same page with each other—let alone the same page as white Christians—seems more challenging. What unites black Christians with each other? What separates them? What unites and divides American Christians, or Christians globally? To what degree is Christian diversity division? To what degree are terms like “the black church,” “evangelicals,” or “mainline Protestants” helpful labels that identify real traditions?

To put it another way: How do we identify ourselves? Whom do we think of as our closest family members? As Paul asked the Corinthians, is Christ divided? Or in our attempts at unity, have we papered over real differences?

These are significant questions among Christians right now. It’s hard to find a major Christian conference not wrestling with them; they’re also at the center of church board discussions about congregational makeup and evangelism efforts.

Likewise, it’s hard to find an academic conference on religion not wrestling with them. In November, a panel on “Who Gets to Define Evangelicalism?” at the American Academy of

Religion in Denver focused in large part on questions of whether whites and ethnic minorities could be considered part of the same movement. At the same time, the *Journal for the Scientific Study of Religion* was publishing a series of articles debating whether the most common way of quantifying American religious identification had distorted Americans’ understanding of evangelicals and black Christians specifically and Christians more broadly. One of the key respondents in that series: Jason Shelton.

### DO BLACK AND WHITE CHRISTIANS DIFFER?

Shelton’s 2012 book, *Blacks and Whites in Christian America*, had its origins in the hiring of an administrative assistant when he was a postdoctoral fellow at Rice University. He was working with Michael O. Emerson, the leading sociologist studying multiracial congregations. (Emerson is now provost at North Park University.) An African American candidate for the position, a woman we’ll call Sharon, talked openly about how she “had to talk to the Lord” before her interview—just as she does several times a day, whenever she “needed some extra strength.” She even ended the interview asking for the Lord’s mercy as she drove home in the rain. After she left, Shelton remarked that her open religiosity and her frequent prayer were not unusual among churchgoing African Americans. But he didn’t know the white experience well.

“How many white Sharons are out there?” he asked Emerson.

“Probably not too many,” Emerson replied. “Perhaps a few evangelicals.” Soon they set out to find out: Do black Christians really pray more often than white Christians? If so, why? What other differences in faith and practice might there be? And what would that say about Christianity?

The answers came from two of the most respected academic surveys, the Portraits of American Lives Survey (PALS) and the General Social Survey (GSS), along with focus groups and in-depth interviews with black clergy. (Shelton and Emerson could not get white pastors to participate in the in-depth interviews.) In short, yes: Black Christians pray more than other Christians. In fact, controlling for other background factors, Shelton and Emerson found that black Protestants pray nearly three times more often than white evangelicals do. And they are twice as likely as white evangelicals to read their Bible away from worship services and more likely to attend Bible study groups. (The Bible engagement gap evens out when controlling for church attendance and age.)

Shelton argues that past and present oppression has been the driving factor in shaping these differences. As one black focus group member told him, “We’ve had to pray more and worship more and read the Bible more to survive in an oppressive situation.

... If you have had to overcome, if you’ve had to make a way out of no way, if you didn’t have any food for your children and God provided food on your table, then you’re gonna go to church and praise and worship Him because He’s worthy.”

But Shelton is also quick to argue—contrary to doubts he and Emerson heard from both white and black Christians—that black and whites indeed worship the same God. “On [survey] measures largely drawn from the orthodox Apostles’ Creed and on the centrality of faith, black and white Protestants look like identical twins,” he wrote. It’s easy to lose sight of that theological unity when you document all the ways that they differ in practicing and thinking about those core beliefs, he says. Black Protestants and white evangelicals practice their Christianity in very different ways at very different levels. But they’re both practicing Christianity.

“Efforts aimed at improving race relations will have limited success until social scientists, religious leaders, and the wider American public recognize that there are profound similarities—and most especially differences—among blacks and whites with respect to how they think about and practice their religious faith,” he wrote.

### DO METHODISTS AND BAPTISTS DIFFER?

Shelton still firmly believes that black Christians have more in common with other black Christians across denominations than they do with white Christians in their own denomination. That claim is a sociological truism at this point. Where Shelton is getting attention is in his proposal to measure the diversity among the multiple streams in the “Greater Black Church.”

For the last two decades, social scientists studying American Christianity have almost universally rallied to one tool in particular: a database code, abbreviated as *reltrad*, that uses survey respondents’ denominational “religious preference” to sort them into “religious tradition” buckets. For example, Wesleyans are coded as evangelical, United Methodists are coded as mainline, and African Methodist Episcopal Church attendees are coded as black Protestants. The other traditions in the *reltrad* schema are Catholic, Jewish, “other faith,” and “nonaffiliated.”

Race doesn’t usually factor into the count: If you’re white but attend an African Methodist Episcopal church, you’d get classified as “black Protestant.” But race matters in *reltrad* when respondents say things like they’re Methodist, but they don’t know which kind. And African American Baptists are counted as black Protestants even if they say they’re Southern Baptists or American Baptists. “Most blacks who belong to these denominations attend predominantly black Baptist churches,” argued the *reltrad* sociologists, led by Brian Steensland. “And most black Baptist churches

in the American and Southern Baptist Conventions have a dual affiliation status with other black Baptist denominations.”

There are other ways to divide American Christians into groups. Many public opinion polls breakout evangelical Protestants by asking, “Do you consider yourself an evangelical or born-again Christian?” then omit any Catholics or African Americans from those who said yes. Other surveys (like those from Barna and LifeWay) ask a series of questions about theology and religious practices. But when scholars talk about religious data today, they almost always separate black and white Protestants in some form. And *reltrad* has become, in many researchers’ words, the gold standard.

“*Reltrad* itself is the greatest thing since sliced bread for a nerdy academic like me,” Shelton says. But as an African



Jason Shelton

American, he says, *reltrad*’s lumping together all black Protestants is its “biggest limitation.” Just as old surveys might only indicate whether a respondent was a Protestant, Catholic, or Jew and miss the complexity in various traditions, when you split Protestants into evangelical, mainline, and black, “you’re missing a lot of the unique traditions and distinctions,” he says.

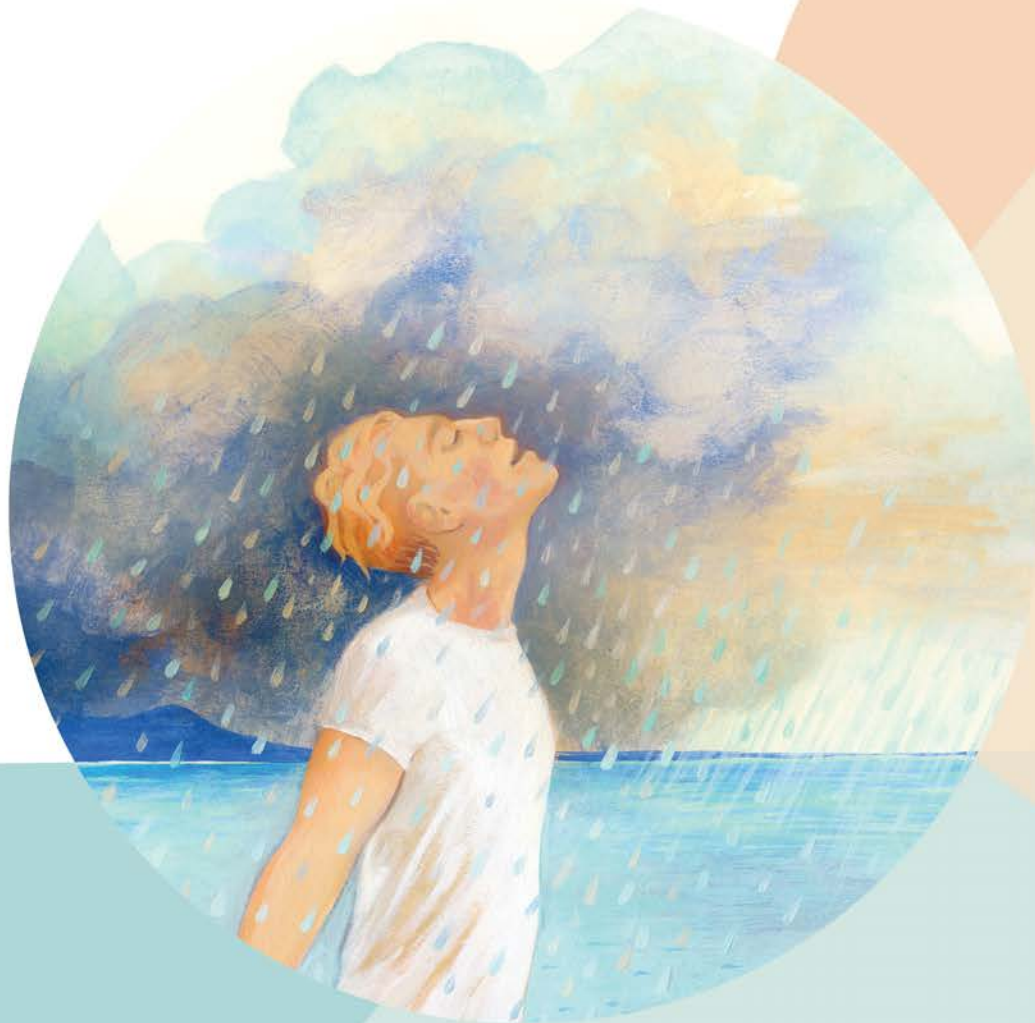
So he and Cobb created a “black *reltrad*” that identifies nine categories for identifying African Americans: Baptists, Methodists, Holiness/Pentecostals, historically white mainline Protestant denominations, historically white evangelical Protestant denominations, nondenominational Protestants, Catholics, other faiths (including Mormons and Jehovah’s Witnesses), and respondents with no religious affiliation.

To work, “black *reltrad*” needs big datasets with a large number of black respondents. That will limit some of its adoption, says Tobin Grant, a political science professor at Southern Illinois University and editor of the *Journal for the Scientific Study of Religion*. But there are plenty of large-scale studies like the GSS ready to be mined. The real test for black *reltrad*, Grant says, will be in its explanatory power and in its ability to find real differences between those categories.

“If black *reltrad* just said historically these are different

WHEN ILLUSTRATION INSPIRES





# THE EVERLASTING DESIRE

BY MARK GALLI

WHY THE GREATEST  
COMMANDMENT  
IS A WONDERFUL  
IMPOSSIBILITY.

ILLUSTRATION BY JULIA BRUCKNER REID

In our current cultural climate, when people think about the church, they tend to think of it as a human institution whose chief object is the love of neighbor. Some Christians are seen as activists of the socialist variety. Pentecostals are said to advocate a health and wealth gospel. Conservative white evangelicals are seen in purely political terms now, as one of the worst parts of the Republican party. In each case, the subset of the church is seen as promoting an agenda that is about human flourishing. Sometimes that flourishing looks like a socialist utopia, in other cases a libertarian one where government “intrusion” is absent. Sometimes it’s about maximizing material prosperity, at other times championing the simple life.



My impression gained over a lifetime of observation is that few think first and foremost about Christians as people who, more than anything else, are utterly and completely devoted to God. The reasons for that are complex, but one is because something fundamental has gone awry in American Christianity. It was summed up by the great novelist Alexander Solzhenitsyn decades ago. He named the problem in his speech upon receiving the Templeton Prize in Religion in 1983. He was talking about Western culture when he used it, but I believe it also applies to the American church: We have forgotten God.

Rather than try to prove that here (I try to do so in an online series “The Elusive Presence”), let me outline what it looks like for a people to remember God, or more particularly, to desire God above everything else, a desire so intense it sometimes looks like drunkenness or even madness. That description alone should suggest by way of contrast how much we have forgotten.

## DESIRE FROM BEGINNING TO END

The most vivid example of desire for God is King David. David was known as a man of action, a military leader, a nation's king, someone busy with the affairs of state. But the characteristic that seems to have earned him the label “a man after God's own heart” (Acts 13:22) was the fact that he sought God with all his heart:

You, God, are my God,  
earnestly I seek you;  
I thirst for you,  
my whole being longs for you,  
in a dry and parched land  
where there is no water.  
I have seen you in the sanctuary  
and beheld your power and your glory.  
Because your love is better than life,  
my lips will glorify you. (Ps. 63:1-3)

Other examples abound. But David isn't the only psalmist to yearn for God's palpable presence. Psalm 42 was written by a descendant “of Korah” and famously begins:

As the deer pants for streams of water,  
so my soul pants for you, my God.  
My soul thirsts for God, for the living God. (vv. 1-2)

The psalmists were driven by a desire to know God. Not just do his will. Not just to be wise or righteous. But to know God, to be with God, to bask in his presence.

Persons of a stoic nature, like me, are tempted to assume such passion is only for highly emotional personalities. Frankly, at times, David and the other psalmists seem like emotional wrecks, either lamenting their sorry state or begging desperately for divine aid or longing passionately for God. My instinct is to tell them to chill out.

In fact, this over-the-top passion to know and love God is found so often in Scripture that it makes me doubt my stoicism. We see it also in Isaiah the prophet: “My soul yearns for you in the night; in the morning my spirit longs for you” (26:9). We see it in Paul:

Everything else is worthless when compared with the infinite value of knowing Christ Jesus my Lord. For his sake I have discarded everything else, counting it all as garbage, so that I could gain Christ and become one with him. (Phil. 3:8-9, NLT)

And we see it in Jesus' life and ministry, not in yearning to be one with God (that would be absurd for the one in whom God fully dwelled) but in his teaching, especially in what he said was the greatest commandment: “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” (Mark 12:30). That pretty much covers the emotional, physical, spiritual, and mental landscape of human life.

To put it another way, Jesus tells us we are to be monomaniacs for God.

People like me—who strive to keep emotions in check, to navigate life on an even keel, to take things in stride—try to squirm out of this by saying that this first and greatest commandment is merely about obeying God's commands. We demonstrate our love for him by doing what he commands, like caring for others in practical ways. Doing favors for friends, listening attentively to a troubled coworker, serving at the food pantry, and maybe even standing in a prayer vigil at an abortion clinic or joining a protest march against racial injustice. Doing stuff that helps others—that's what it means to love God.

That's certainly part of it. But here's the rub: Jesus didn't say that loving our neighbor is the way we show we love God. He said the first commandment is to love God, and then he announced a second commandment—as if it were in a different category—to love others. This was not a commentary on the first commandment.

Add to that the unique character of the first commandment. There is something extraordinary about the love of God: We're commanded to love God with the complete range of emotion, with the full measure of spiritual fervor, with unending intellectual effort, and with every calorie of energy.

Jesus, as was his custom, is trafficking in hyperbole, because if we were to love God like this we wouldn't have anything left for the neighbor. But the point is made. Jesus is simply putting into command form the passion eloquently found in the Psalms: “Whom have I in heaven but you? And earth has nothing I desire besides you” (73:25). This is the deep and abiding desire he calls us to pursue.

## STARVING FOR GOD

Scripture employs a variety of metaphors to drive home the intensity of this desire. One set traffics in the idea of bodily nourishment—hunger and thirst.

THE DESIRE FOR GOD IS  
NOT UNLIKE FALLING  
IN LOVE. WHERE THE  
LOVE-STRUCK DESIRE  
NOTHING ELSE BUT TO  
BE WITH THE BELOVED.

We see this first in the Exodus account, where Moses drives home one lesson from the miracle of manna:

He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord. (Deut. 8:3)

This is the very verse Jesus quotes when tempted by Satan to break his fast. On another occasion, he was explaining to a crowd that in the desert his Father was responsible for feeding the Israelites with bread from heaven, but he now he offers “the true bread from heaven.”

To this his listeners reply, “Give us that bread every day.”

In response, Jesus says, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty” (John 6:35).

When his listeners became increasingly disturbed by this teaching, Jesus only doubled down, saying something that no doubt shocked them:

Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.... For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them. (vv. 53, 55-56)

It is a violent, frankly cannibalistic allusion meant to shock them into a deeper reality—the intense and personal nature of our union with God. As much as food and drink nourish and sustain us and become part of our bodies, so Jesus is needed

to sustain, nurture, and become one with us. And if we want such an intimate and life-sustaining union, we will hunger and thirst for it like nothing else.

Most of us reading such words live in lands of abundance, so the biblical metaphor does not quite register. Our pangs of hunger needn't last but for a few minutes. Within ready reach—in a refrigerator or store or vending machine—is something to nourish us. Hunger for us is mere inconvenience, and food an entertainment. We watch reality TV shows that revel in the abundance of food and in the creativity of chefs, and some of us pride ourselves in being “foodies.”

The biblical writers knew little of the affluence we enjoy. It was not uncommon for them to endure periods of drought or famine. They would much more likely identify with the sufferers of modern-day famines. In *Love, Poverty, and War*, British author Christopher Hitchens describes one such famine on a trip to North Korea:

In the fields, you can see people picking up loose grains of rice and kernels of corn, gleaning every scrap. They look pinched and exhausted. In the few, dingy restaurants in the city, and even in the few modern hotels, you can read the *Pyongyang Times* through the soup, or the tea, or the coffee. Morsels of inexplicable fat or gristle are served as ‘duck.’ One evening I gave in and tried a bowl of dog stew, which at least tasted hearty and spicy—they wouldn't tell me the breed—but then found my appetite crucially diminished by the realization that I hadn't seen a domestic animal, not even the merest cat, in the whole time I was there.

The psalmist, among others, believes he is starved and dehydrated without God, one whose bones suck on his skin and expose his skeleton, whose listlessness fuels his despair, who scours the ground for even a single grain of rice. The psalmist so desires to know God and his love—and here's where the nourishment metaphor is ironically transcended—that he says it is better than life itself (Ps. 63:3).

## THE ROMANCE OF GOD

Romantic love is another biblical metaphor about desire for God. We usually think of Song of Solomon as a celebration of romantic love between a man and a woman, as well we should. But for centuries, the church has also rightly understood romantic love as a symbol of the love between God and his people—for example, Bernard of Clairvaux published 86 sermons on this biblical book on just this theme.

Bernard came by this interpretation honestly and biblically. Perhaps the most well-known use of the metaphor is found in the apostle Paul's discussion of marital love, saying that in some ways it pictures the love between God and us:

“For this reason, a man will leave his father and mother and be united to his wife, and the two will become one flesh.” This is a profound mystery—but I am talking about Christ and the church. (Eph. 5:31-32)

CHRISTIAN WOMEN IN SCIENCE





**I**'ve been really amazed and curious about what causes differences (in people) and what's the usefulness and purpose of that," said Georgia Dunston, who grew up in Norfolk, Virginia, amid a strong black church tradition. "That's been the captivating question of my life."

When she speaks publicly, Dunston often illustrates her curiosity with a story from her childhood. She'd ask: "Mama, why he make me a girl? Why he make me colored? Why he give me kinky hair? It looks like God loves some of his

**GEORGIA DUNSTON**  
Geneticist  
WASHINGTON, DC

children a little bit more than others." She repeated these questions often. At their root, she wondered: "How does that difference reflect his love?"

Dunston simply had questions that others couldn't answer, so she kept going to school. When she graduated with a doctorate from the University of Michigan in 1972, there were very few people doing medical research in the black community. She began as a postdoc at Howard University, eventually moving to the National Cancer Institute.

One area of her research sought to understand why blacks did not do as well with organ transplants as whites did. At the time, doctors gave patients a tissue-typing test to determine if a donor was a good match. "We were able to identify antigens or genetic types that were frequent in blacks that were not in the general white population," she said. "Most of the antigens that were used in determining tissue type were collected by white donors."

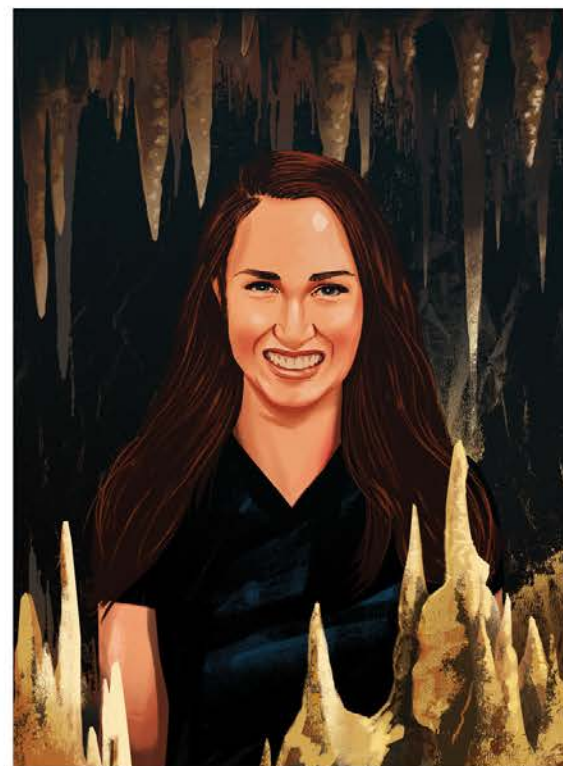
It was a step forward. Yet biologists aspired to more. Genetics research at the time mainly focused on rare diseases attributed to a single gene. Diseases caused by many genes and affecting large swaths of the population—diabetes, cancer, hypertension—were too difficult to understand. Then along came the Human Genome Project.

Dunston was on the team that began sequencing the genome in 1990 and completed it in 2003. The culmination, she said, was part of the answer to her childhood questions: "why God made me as I am, why some people get sick and others don't."

Dunston is acutely aware of how her identity as a black woman shaped the course of her career. She is the first black woman to do almost all of the things in her life's path. She is thankful for "knowing the creator God of life as my Father."

For her, the human genome provides knowledge for biology and theology. "The human genome is about life: human identity, population diversity, and global community. It is a living legacy, an epic love story on the journey of life in humankind through time. It brings us individually and collectively face to face with ourselves, each other, and our God," she said.

**JESSICA MOERMAN**  
Paleoclimatologist  
WASHINGTON, DC



**J**essica Moerman felt called to join God in ministry but wondered, "How can I serve God's kingdom by studying geology?"

She found the answer during a freshman-year lecture that explained how the rock record holds evidence of the Earth's past climate. "I was fascinated that creation had these clues about Earth's history," she said.

She felt drawn to the missional dimension of climate change. "It's really the most vulnerable in society that are impacted by global warming, and they contribute to it the least. That's where those two callings clicked," said Moerman, who is now a science and technology policy fellow with the AAAS.

Moerman completed postdoctoral studies at the Smithsonian Institution, during which time she obtained sediments from a paleolake in Kenya. She's also collected stalagmites from caves on the tropical Pacific island of Borneo. "I measure the chemical signatures in each layer and analyze 'What do patterns look like? How does it match up with other similar records in that region? Or other regions that might be impacted?'"

"It's kind of like reading a page out of the history book," she said. "We can also use it to answer questions about how and why climate is changing today and will in the future."

Researchers compare chemical footprints from different samples to computer simulations that are globally shared. "Each of our records is like a pinprick. . . . If you had a map, you could put a pushpin in each. But we need to bring them all together to get the full global picture."

"I love working in these big teams to answer these really big thorny questions where [answers] can only come from people working together," she said.



**JOANNA NG**  
Computer scientist  
TORONTO, ONTARIO, CANADA



When Joanna Ng told her boss of her father's death, he said, "Your dad must be proud."

But Ng had tried to keep her work and her family life separate. "At that moment," she said, "it dawned on me that I never told my dad what I was working on, because I knew that it was not a way to earn a brownie point from him."

In the view of her traditional Chinese family, she wasn't supposed to find a career. Ng's parents sent her to university to find a well-educated husband. She only took computer science courses as electives, not thinking she'd be good at them. Then she realized "God wired me for this field."

Ng finds commonality with other women from similar cultural backgrounds. "I had to reject the female role that my family put upon me and willfully accept the role that God had for me in his divine destiny. That took a lot of years until I was comfortable in my own skin."

Ng spent 35 years working for IBM and has been granted 44 patents under her name—notable because in the last 10 years, only 4 percent of patents list a woman as the sole inventor. "I am proud of my patent portfolio because it is my testimony of my journey of co-creating with God through the Spirit," she said, referencing Jeremiah 33:3.

In 2018, Ng left IBM to start her own company. Using artificial intelligence, she hopes to create technology that takes virtual assistants, like the Alexas and Siris of today, beyond their passive functionality of today (you still have to ask them a question for them to work). She sees a world where Alexa helps health care workers with large caseloads monitor patients' vitals and prioritize tasks.

To her, AI is nothing to be feared but should be used wisely—a message she shared at a Lausanne Network meeting last year in Manila.

Like a midwife, Margaret Miller raises coral from larvae and then rejoins them to reefs. "In the biblical terminology, our goal is to restore the fruitfulness of corals," she said.

Coral reefs around the world faced massive bleaching events after a heat-wave that lasted from 2014 to 2017, and many, like the ones in the Florida Keys near Miller's home, weren't doing well in the first place. Some reefs lost 50 to 70 percent of their coral. "It's very sobering," said Miller, who is the research director for SECORE International. "The corals have declined so breathtakingly fast and recently."

It's not just that corals are dying, but they seem to have an impaired ability to reproduce, which is why Miller and her team begin with sexual reproduction. Cloning corals has been somewhat effective in the past, but SECORE's approach, though more complicated, is promising.

"I wanted to play a role in alleviating that human detriment on nature," she said.

Before her current job, Miller worked 19 years for the National Oceanic and Atmospheric Administration, whose mission of stewardship resonated with her biblical outlook. "I draw hope from the understanding that God loves creation... but also God promises to renew creation."

Miller stands on the shoulders of her mother, who earned a master's degree in math and taught at the college level. "She experienced tremendous hurdles. Professors would explicitly refuse to talk to her and answer her questions because she was a female," she said.



**MARGARET MILLER**  
Coral ecologist  
MIAMI, FLORIDA



**M**ary Schweitzer's career has faced scrutiny since the beginning, and the whole thing was accidental, she said. After working other jobs, she pursued an interest in medicine while balancing the responsibilities of motherhood. But on a whim, she audited the class of Jack Horner, the paleontologist who advised the *Jurassic Park* movies. Fascinated, she switched paths and began her PhD, helping with a *Tyrannosaurus rex* that Horner found in 1992.

Her old medical interests immediately affected the trajectory of her new-found career.

"I kept smelling something very odd" in the dinosaur bones, she recalled. It reminded her of smells in the campus cadaver labs. Most paleontologists came from a geology background, so "it didn't dawn on them that it smelled," she said. "Nothing has an odor unless it has organics associated with it."

She analyzed the bone and found blood vessels, cells, and collagen inside—evidence of living tissue inside dinosaur bones millions of years old. "To put it mildly, my thesis was not well accepted in the grander community," she said.

In 2000, another *T. rex* was discovered and she attempted to repeat the analysis, the results of which were published in *Science* in 2005.

"Since then, we've tried really hard to replicate it and provide chemical data," said Schweitzer, who is now at North Carolina State University. Her lab has expanded to other specimen and tissue types, and a lab in Sweden has replicated her findings in a sample from another dig.

"I'm not doing what I do for attention," she said. "I'm utterly fascinated by the world God made, so I just try to ignore what other people say and just do the work in a way that God's blessed me to do."



## MARY SCHWEITZER

Paleontologist & molecular biologist  
RALEIGH, NORTH CAROLINA

When Schweitzer started, there were maybe four women in the field, she said. Now there are as many up-and-coming women in paleontology as men, and most of them have a biology background like herself.

In her observation, women spend less time in the field than men, partly due to family commitments. But it's allowed many women to ask questions around what they can analyze in the lab. "It affects the questions we ask and how we address those questions, and I think it makes the whole field a lot stronger," she said.

## MERCY AKINYI

Veterinarian & biologist  
NAIROBI, KENYA

**B**y studying baboons in the wild, Mercy Akinyi looks for how diseases start, progress, and transmit to others. This keeps primate populations healthy and also informs disease prevention and care for human populations that share their habitat.

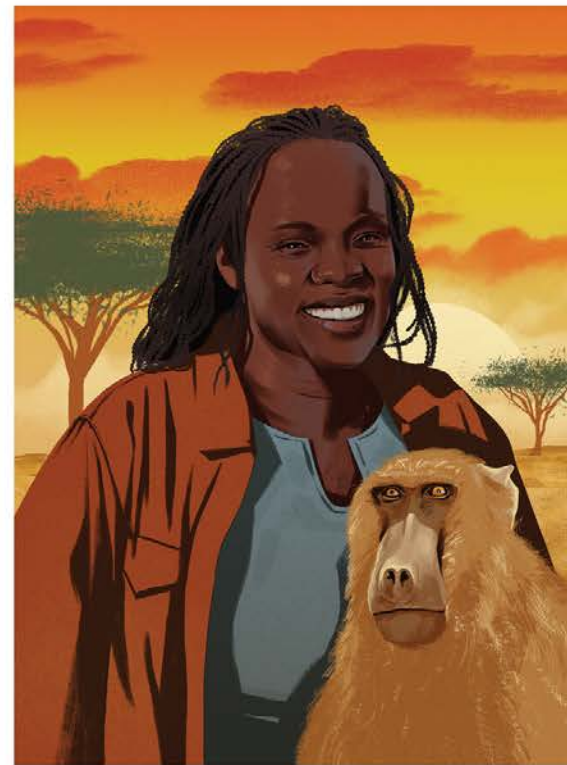
In her faith, she draws heavily on the virtue of patience. "Most successful researchers spend decades to achieve groundbreaking results," said Akinyi, a veterinarian at the Institute of Primate Research in Nairobi.

While her classes and lecturers have always been mostly male, she found a female mentor in grad school who encouraged her to apply for a PhD. "I still turn to her for advice as I continue with my science career."

When she arrived at Duke University, "the hardest part was being away from my home country and adjusting to the new culture," she said. She completed her PhD in 2017.

Now, she worries about how she will balance work with the demands of a newborn baby as she pursues a postdoc position at the KEMRI Wellcome Trust. "I believe that females' career progression is slower when they start having children, and so many people shy off to have children until they have accomplished the major milestones," she said.

While she hopes to make novel contributions to global health, "I would also like to be a role model to the many young African women in these fields," noting that there are more women in Kenya pursuing PhDs today.



Visit [MORECT.COM/MARCH2020](https://morect.com/march2020) for more profiles of Christian women in science.

From studying dinosaur bones to  
creating digital assistants, these  
women see research as their calling.

Sitting in rows of desks, women from the US and Canada gathered in a basement classroom at Wheaton College last summer to consider what topics they would like the Christian Women in Science (CWIS) group to address. Some men also came, wondering how they could support women. One participant asked to discuss “what we can achieve because of who we are instead of in spite of who we are.”

The parent organization of CWIS, the American Scientific Affiliation, has slowly grown in female membership since it began nearly 80 years ago. In 2013 it launched the women’s network, which today has about 200 members and aims to build an online community while providing mentorship to younger women pursuing science careers.

Science is not awash in female Christians, but it is rich in female Christian role models. Perhaps more women than ever lead top science-and-faith organizations. First, the ASA’s own executive director is Leslie Wickman, an aerospace engineer. Jennifer Wiseman, a physicist, is the director for the Dialogue on Science Ethics and Religion at the American Association for the Advancement of Science (AAAS). And Deborah Haarsma, also a physicist, has served as president of BioLogos since 2013.

Reflecting this shift, CT interviewed a cross section of scientists who are respected in their fields and whose work reflects not only who they are as women but who they are as Christians.

SIX

CHRISTIAN

WOMEN

IN

SCIENCE

YOU

SHOULD

KNOW

BY REBECCA RANDALL

ILLUSTRATIONS BY JONATHAN BARTLETT

WHEN WHAT YOU'VE GOT INSPIRES



# THE GREATEST STORY EVER ANIMATED



HOW THE BIBLE PROJECT IS USING VIDEO  
TO GET PEOPLE TO OPEN SCRIPTURE AGAIN.

BY PAUL J. PASTOR

VIDEO STILLIS COURTESY OF THE BIBLE PROJECT



PHOTO BY JEREMY BISHOP / UNSPLASH

TREES  
ARE EVERYWHERE  
IN SCRIPTURE.  
WHY HAVE THEY GONE  
MISSING FROM  
CHRISTIAN THEOLOGY?  
BY  
MATTHEW SLEETH

I

I've always loved trees. I love their look, their shade, the sound of wind in their leaves, and the taste of every fruit they produce. As a grade-schooler, I first planted trees with my father and grandfather. I've been planting them ever since. Once, as I was training to become a doctor, my wife and I tree-lined the whole street where we lived. But a dozen years ago, when I offered to plant trees at our church, one of the pastors told

KYUNG-CHIK HAN

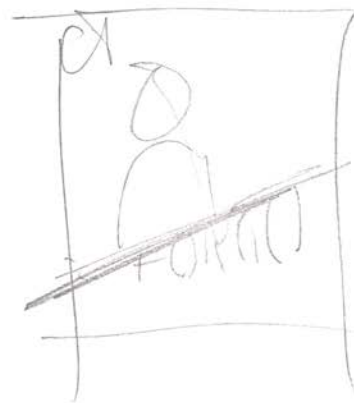
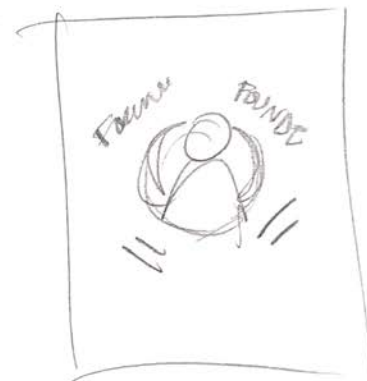
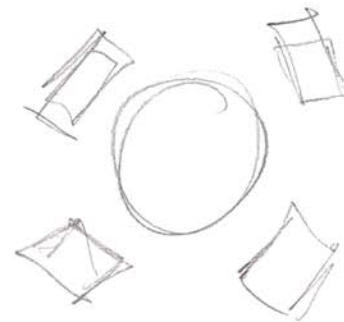
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THE FORGOTTEN FOUNDER











# THE FORGOTTEN FOUNDER

*A Korean pastor helped birth one of the world's largest charities. Then he disappeared from history.*  
BY DAVID R. SWARTZ

SEVERAL YEARS AGO,

I SAT ON THE TOP floor of World Vision's nine-story office building on Yeouido Island in Seoul, South Korea. It was located blocks from the National Assembly and was dwarfed by soaring skyscrapers in the nation's main political and financial district. The real estate was elite. The building, befitting a humanitarian nonprofit organization, was not. I interviewed a series of Korean executives over bottles of orange juice, surrounded by sturdy vintage furniture from the 1970s.

I had traveled to Korea to research the origins of World Vision, one of the largest humanitarian organizations in the world. I was expecting to confirm the accepted narrative of a dynamic evangelist named Bob Pierce, who in 1950 was undone by the sights of Marxist cruelties in Seoul. Working alongside the US Army, Pierce started schools, orphanages, and churches that helped lift Korea to capitalist heights out



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SEVERAL YEARS AGO,

I SAT ON THE TOP floor of World Vision's nine-story office building on Yeouido Island in Seoul, South Korea. It was located blocks from the National Assembly and was dwarfed by soaring skyscrapers in the nation's main political and financial district. The real estate was elite. The building, befitting a humanitarian nonprofit organization, was not. I interviewed a series of Korean executives over bottles of orange juice, surrounded by sturdy vintage furniture from the 1970s.

I had traveled to Korea to research the origins of World Vision, one of the largest humanitarian organizations in the world. I was expecting to confirm the accepted narrative of a dynamic evangelist named Bob Pierce, who in 1950 was undone by the sights of Marxist cruelties in Seoul. Working alongside the US Army, Pierce started schools, orphanages, and churches that helped lift Korea to capitalist heights out

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CHRISTIANITY TODAY

APRIL 2020

THE END  
OF HOTEL  
BIBLES? P. 13

ALL WE NEED  
(FOR LENT) IS  
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FOR THE  
FORGOTTEN  
FOUNDER



A KOREAN PASTOR HELPED  
BIRTH ONE OF THE WORLD'S  
LARGEST CHARITIES. THEN HE  
DISAPPEARED FROM HISTORY.



of wartime devastation. The myth of World Vision's founding—an altruistic American evangelical organization born in the anxious ferment of the Cold War—has stood for well over a half century.

As I talked with Jong-Sam Park, the just-retired president of World Vision Korea, he jolted me out of this conventional narrative. The distinguished, silver-haired executive fielded my persistent questions about Bob Pierce, but he wanted to talk much more about a Korean pastor I had never heard of. Kyung-Chik Han had helped Park during the Korean War when he was a homeless refugee child covered only by a straw mat as he slept on the streets of Seoul.

I listened impatiently, hoping to return to my questions about American missionaries. But when I tried to guide him back, he grew exasperated. Han, he explained, was also a founder of World Vision. “World Vision Korea?” I tried to clarify. “No, the whole thing,” he replied.

Upon reflection, Park's assertion fit evidence that I had previously overlooked. I had seen several photographs in which Pierce and Han appeared on stage together, usually with a caption describing Han as Pierce's “interpreter.” Indeed, many archival sources from the early 1950s described the two men appearing together, most often in Seoul. Han may have interpreted Pierce's sermons into Korean for his parishioners, but Han also spoke in his own voice as the pastor of the largest Presbyterian church in the world—and as the architect of hundreds of humanitarian initiatives that were becoming the foundation of World Vision.

There were also clues in America about Han's contributions. On one cold November evening in 1954 in Chicago's Orchestra Hall, where Han earlier had appeared on stage, the irrepressible Pierce acknowledged his colleague's evangelistic and humanitarian bona fides. Han, he said, was expertly distributing rice and the gospel to “war weary” Koreans. In this moment, a terrifying time in the Cold War when it appeared as if the United States and the Soviet Union might destroy each other with nuclear weapons, Pierce proclaimed hope for Asia, partly because of Han's work on the Korean peninsula. Pierce called him “a man of God, full of the Holy Ghost, the real soul-winner.” But Pierce didn't put all his hope in Han—or in God. He praised American bombers over Seoul, and he pledged to do his part. “I don't

expect to die in hospital sheets, I expect to die at the hand of a Communist.”

Pierce ended his sermon with a combination sales pitch—altar call:

How I pray tonight that there will be someone who will answer the call and give God your heart, to fill you with the Holy Ghost, and break your heart.... I have 600 children waiting [for] adoption this month. Their pictures are already taken, their names [could be] filed within ten days, if you will write on that envelope “I will adopt a child” and covenant with God that you will send ten dollars a month for a year.

With businesslike efficiency, ushers collected the pledges, moved the crowd out, and brought in a new one. Then Pierce gave the presentation all over again.

The money collected in Chicago went to a brand-new organization called World Vision. Like Billy Graham and growing evangelical institutions such as Youth for Christ and *Christianity Today* in the 1950s, World Vision nurtured a strong dedication to spiritual revival and a strong opposition to communism. What made it different was its emphasis on humanitarian relief. But this too was attractive to many American Christians, who propelled World Vision to prominence. The ministry grew from 240 sponsorships of children in 1954 to 1 million in 1990 and 3.5 million by 2015.

Today the recipient of multimillion-dollar grants from the US government and millions of small donations from individuals, World Vision is the 19th-largest charity in the United States by private donations. The American arm records annual revenues of more than \$1 billion; combined revenues for World Vision International, the global umbrella organization, are \$2.75 billion.

But 65 years ago in Orchestra Hall, the notion that World Vision was the brainchild of two men was already starting to fade. As Pierce became a legend, friend to presidents around the world and the recognized founder of World Vision, Han was ushered off the stage, disappearing from American consciousness.

AN AMERICAN NARRATIVE

Pierce moved to Southern California in the 1930s, along with many other Americans devastated by the Great Depression. Dramatically converted to faith, he overcame an unstable childhood and a rocky marriage and began to preach salvation with the passion of a man who had radically experienced it himself. His charisma took him on a fast track through the surging Sun Belt evangelical world of Southern California



## Pierce became a legend, friend to presidents around the world and the recognized founder of World Vision. Han was ushered off the stage, disappearing from the American imagination.



Baptists, Nazarenes, and the Christian and Missionary Alliance. After serving at several churches as a youth leader and associate pastor, Pierce became an evangelist with Youth for Christ.

Pierce's first international trips to China in the late 1940s fueled his anticommunist convictions. After notching 17,852 “decisions for Christ” during a stunningly successful evangelistic tour, he witnessed the destruction of hospitals, schools, and missionary compounds by the Red Army. Chinese pastors—new friends of the American evangelist—were murdered. Pierce, sometimes only miles from the front, barely escaped before Mao Zedong took all of mainland China. The specter of communism had turned into a ghastly spectacle.

With China lost, Pierce set his sights on Korea. But an early 1950 visit reinforced his sense of alarm. Russian forces lay across the 38th parallel, and just weeks after Pierce returned to the US, North Korea invaded. The attack, which sparked the Korean War, immediately engulfed Seoul and pushed the South Koreans to the southern coast. By September 1950, communists held more than 90 percent of the Korean peninsula.

A daring intervention at Incheon in November by General Douglas MacArthur, however, led to the recapture of Seoul. In fact, US and United Nations forces advanced northward all the way to the Yalu River on the border of Korea and China. Then the tide turned again. The sudden insertion of Chinese Communist forces reversed the progress, leaving Seoul once again, in Pierce's description, a “bleeding, battered city.” And the war continued, going back and forth until 1953, when an armistice established a demilitarized zone at the same line at which the hostilities had begun three years earlier.

In Korea, as in China, Pierce's work emerged as an existential response to communism. Pierce maintained a frenetic pace in those years of military action. At first watching helplessly from his home base in the United States, he began raising money for one of the first hot fronts of the Cold War. At a 1950 conference in Winona Lake, Indiana, Pierce told dramatic stories of Christian martyrdom as he pleaded for generous gifts. Billy Graham, who spoke after Pierce, told the crowd, “I had planned to buy a Bel Air Chevy, but instead I'm giving the money to Bob Pierce for the Koreans.”

On the spiritual front, Pierce continued an evangelistic offensive. In the midst of war, he persuaded 25,000 Korean civilians, Korean soldiers, and American soldiers to “turn from the darkness of heathenism and unbelief unto the glorious light of the Gospel.” South Korea's President Syngman Rhee, a Christian, effusively praised Pierce's successes. Pierce relayed in a newsletter that Rhee believed “Youth for Christ's type of evangelism will help hold back the flood of atheism which is flowing through the Far East.”

If Pierce's combination of wanderlust and revivalism was not unusual, his response to the suffering was. Though evangelicals had long built hospitals and schools around the world, the fundamentalist-modernist controversies of the 1920s had moved evangelicals, at least rhetorically, away from work that smacked of the social gospel. Pierce's encounter with physical suffering and poverty in China and Korea, however, provoked him to reengage with humanitarian efforts both theologically and rhetorically.

Pierce's humanitarianism was awakened through a personal encounter that became the myth of World Vision's founding. He met a young Chinese girl named White Jade who had been beaten and disowned by her father after she converted to the Christian faith. Effectively an orphan, White Jade had no place to go. A local missionary did not have the capacity to care for yet another orphan. Pierce gave the missionary and White Jade all his remaining cash—five dollars—and pledged the same amount each month thereafter.

This encounter, among others, so moved Pierce that he wrote a sentence on the inside cover of his Bible: “Let my heart be broken with the things that break the heart of God.” This became World Vision's mantra, and

VIRAL PRAYER

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WHEN YOUR PRAYER  
REQUEST GOES VIRAL

# When Your Prayer Request Goes Viral

Online outlets like  
CaringBridge, GoFundMe,  
and social media accounts  
have the power to turn  
individual medical crises  
into trending topics.

by Maria Baer



## The first thing her daughter's diagnosis stole

from Holly McRae was her words. Her memory of that day in 2009 is foggy, but the hospital staff later told her all she could muster at first was, "Jesus, Jesus."

It was early summer, and a neurologist at Phoenix Children's Hospital had just told Holly there was a large mass in a "dangerous spot" on five-year-old Kate's brain. Holly had brought Kate in after noticing a small hand tremor. She was sitting in the waiting room, filling out Kate's kindergarten application, before she lost her words. She and Kate didn't leave the hospital for another two months.

Back then, Kate was precocious and talkative, with wispy blond curls and cheeks that filled up like balloons when she smiled. She jumped on the bed before surgery. Her parents could barely process the shock of the diagnosis.

"I felt like my language was suddenly gone," Holly said. "We didn't have deep-rooted community yet, so it was like ... who do we even call?" Though their church had been welcoming and kind, they were still new to the area.

Even so, Holly said friends showed up. Their worship pastor had an idea: Film a little video to update the congregation. Get people praying.

So Holly and her husband, Aaron, a pastor, sat down in the ICU lobby at Phoenix Children's and shot a low-budget, numb-eyed video to explain Kate's diagnosis and plead for prayer. Worship pastor Brian Wurzell uploaded it, called it "Pray for Kate," and off it went.

In the first 24 hours, the video got thousands of views. Then thousands

more. Celebrities shared it. The late Arizona Senator John McCain stopped by the hospital to visit the family. Dr. Phil promoted it (and would later invite the family onto his show). Kate made her way onto prayer lists worldwide.

At the time of Kate's diagnosis a decade ago, CaringBridge—a kind of social network for sharing updates from people receiving medical treatment—had been around for years but was still relatively niche. The McRaes had seen another family in their church use CaringBridge for a similar health crisis, so they gave it a try. The site streamlines communication so that caregivers don't have to keep sending updates to a bunch of different people.

In the weeks and months that followed Kate's first surgery, thanks to the publicity from the "Pray for Kate" video, Holly's CaringBridge site—which was open to the public—garnered a huge following. It turns out the situation was uncharted territory for both the McRaes and for CaringBridge.

"I do remember Kate's page—I actually still follow Kate's page and her story," said Sona Mehring, the founder of CaringBridge, who was acting CEO in 2009. "It became one of the most active pages very quickly ... It actually helped us prove that we could handle that kind of traffic."

The team could tell when Holly posted an update, Mehring said, because traffic would skyrocket. The numbers are staggering: From CaringBridge's inception in 1997 to the beginning of 2009, about 185,000 pages were created. From 2009 to 2019, that number more than tripled to over 608,000.

### # PRAYERS FROM INTERNET STRANGERS

Holly wasn't thinking about publicity back when she started posting updates; she was thinking about survival. Still, Kate's story went viral all the same. Prayers and good wishes started pouring in. Kate received mountains of mail in the hospital, which provided welcome encouragement and distraction.

Holly was grateful for the prayers but surprised by the response. "It's funny how attention is less enamoring when there's so much on the line. There were moments you wished no one knew her name and yet you were thankful that so many said her name in prayer," she said.

It's an odd conundrum to become "famous" right in the middle of a crisis, for that crisis. The McRaes couldn't really have predicted the widespread attention they'd get; they were pioneers. Even Facebook users back then were still adjusting to the "Newsfeed," then a relatively new feature but today the cornerstone of the site. At first, users complained that it was too "invasive" to scroll through personal updates.

Yet now, amid a barrage of personal details on social media, personal health news and fundraising have carved out their own corner of the internet, through crowdsourced sites like GoFundMe, which hosts more than 250,000 medical campaigns totaling \$650 million a year.

Dozens of other well-known Christians have brought their health crises online, as social media offers the opportunity—and pressure—to turn prayer into a viral campaign. Los Angeles pastor Chad Veach shared his daughter's diagnosis with a rare brain disorder with his large online following, and

some—including celebrities like Justin Bieber—have even gotten "G" tattoos in her honor. Christian writer Kara Tippetts blogged about her battle with breast cancer, with fellow believers reading and praying along until her death in 2015 at age 38.

More recently, Christian artist and calligrapher Lindsay Sherbondy, founder of the brand Lindsay Letters, was inundated with prayer from a growing online community after her daughter, Eva, suffered a traumatic brain injury in an accident last summer when she was 7. Tens of thousands of followers liked and share each Instagram update, tagged #EvaLove.

Lately, the social media landscape for prayer campaigns or health-care fundraising has grown more crowded. These days, the comments section on Kate's CaringBridge page is peppered with notes from other families, who may offer prayer and support but then request their own support and include a link to their own sites. These requests also come up in Instagram comments for families like the Veaches and Sherbondys.

A 2016 study from the University of Washington found that roughly 90 percent of GoFundMe accounts don't meet their goal. People with wide-ranging personal networks (like celebrities) are likely to raise more. So are people with curable conditions. So are the photogenic, the upbeat, and those promising an exciting life once they're past the crises. Some marketing agencies have even started offering services to help families and entrepreneurs curate their Kickstarter or GoFundMe pages to be more successful.

For the McRaes, the wide response to Kate's crisis was likely due to a combination of factors: The social media trend was relatively new, Kate was young, and Holly was a compelling blogger. But instead of dissecting it, Holly simply welcomed the deluge of encouragement.

Not only was the flood of prayers from strangers a kindness, the sheer volume of them was a whole other gift. "It was also a reminder that, man, if God is doing this, what else will he potentially do in and through this?" she said.

Viral campaigns often have a way of drawing even those unfamiliar with Jesus to sympathize with young patients and their families—sometimes turning to God on their behalf.

Holly said: "We had people tell us, 'I have never in my life fasted before. But I felt impressed that if I really wanted to pray and intercede for your daughter, I was challenged to fast, and I did for the first time.'"

Kate's circumstances and urgent needs for prayer gave the uninitiated just the sort of impetus they didn't know they needed to get started. "For some ... it was a new way of relating to God," Holly said. "It gave them this new language that they were cutting their teeth on with Kate."

### # I FELT GOD SAY, 'YOU NEED TO POST THIS'

Three days before Christmas in 2017, Jaxon Taylor was strapped to a gurney and flown by helicopter to the University of California Davis Children's Hospital in Sacramento. He was two years old, and his parents, Bethel Music CEO Joel Taylor and wife Janie, had absolutely no idea what was happening. The usually healthy and happy Jaxon had been getting sicker over the past few days. He had already been admitted and

released once from their local hospital in Redding. And then suddenly, the doctors were using phrases like "worst-case scenario" and "some children don't make it."

Jaxon had contracted E. coli—the Taylors still don't know the source—and then developed hemolytic uremic syndrome (HUS), a dangerous condition that can cause kidney failure.

Taylor texted an urgent prayer request to several close friends, from inside and outside the Bethel Music world. Then he went online.

"I didn't want to bring everyone into my world ... I wasn't a huge social media person," Taylor said. "But clear as day, I felt God say, 'Right now, you need to post this.' " So, with swollen eyes and unwashed hair, he posted a video from his hotel room, begging for prayer.

Within hours, he was gaining Instagram followers by the thousands. Nearly

There were moments you  
wished no one knew her  
name and yet you were  
thankful that so many  
said her name in prayer.

@hollymcrae

240,000 people watched that first video. He went from about 4,000 followers to more than 100,000 over the course of Jaxon's illness.

"I was just like ... this is incredible ... this is the church," Taylor said. He was especially moved by messages from parents saying their kids were praying. He got comments that churches in Russia and Asia were praying corporately. He's still approached regularly—at



“ You can't invent a design.  
You recognize it, in the  
fourth dimension. That is,  
with your blood and your  
bones, as well as your eyes.

*D . H . L A W R E N C E*

Read Article



Research



Brainstorm / Sketch



Image Selection / Creation



Design / Layout



**Iterate / Perfect**

ANTIBIOTIC USE

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# THE PROMISE AND FAILURE OF ANTIBIOTICS



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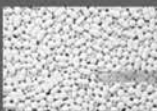
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## THE PROMISE AND FAILURE OF ANTIBIOTICS

HOW THE CHURCH CAN LEAD THE WORLD TO  
BETTER STEWARDSHIP OF ANTIBACTERIAL  
MEDICINE AND AVERT A GLOBAL HEALTH CRISIS.

BY LINDSAY STOKES

**IN 2013**

the American Academy of Pediatrics began encouraging doctors to treat certain ear infections with what they called “watchful waiting,” an attempt to combat the skyrocketing incidence of antibacterial resistance that was due in part to the overuse of antibiotics.

For me, that meant when exhausted parents showed up in my ER halfway through a sleepless night with a child cradling a painful ear, I could explain to them that in 95 percent of cases the infection is viral and therefore not helped by antibiotics. We could talk about ways to make the symptoms

*DELIGHT* ≠

It's good enough.

It's fine for what it is.

I can live with it.

THE  
PROMISE



AND  
FAILURE

## OF ANTIBIOTICS

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PROMISE



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“ A designer knows he has achieved perfection not when there is nothing left to add, but where there is nothing left to take away.

*ANTOINE DE SAINT-EXUPERY*

*DELIGHT*



*DESIGN*



1

What delights you?

Define your aesthetic.

Put yourself into your work.

2

Do your research.

Be curious.

Delight in learning.

3

Sketch. Create your own art.

Have fun. Do what you want.

Stay true to your aesthetic.



Finish well.

If you don't love it, it's not finished.

Celebrate.



“ No one can love your work if you don't. Not everyone will love what you do—but *no one* can love it if you don't love it first.”

*M E*

*DELIGHT = YOUR DESIGN*



*S P R E A D   T H E   L O V E*

S A R A H E G O R D O N . C O M