



PROFILES IN FAITH

Bill Bright (1921-2003)
Founder of Campus Crusade for Christ

by Charles W. Colson



IN THIS ISSUE

- 1 Profiles in Faith:
Bill Bright, Founder of Campus Crusade for Christ
by Charles W. Colson
- 3 C.S. Lewis Feature Article: *Argument from Desire*
by Art Lindsley
- 6 Guest Feature Article:
Science and Faith
by Alister McGrath
- 8 Review & Reflect:
History Does Not Alter
by Steven Garber
- 14 Special Feature Article: *Eternity*
by Richard Foster
- 22 Fellows Feature:
Lessons Along the Career Path
by Robin King
- 24 Upcoming Events

Last month (July 2003) in Orlando, Florida, thousands of Christians from across the country gathered for a memorial service for Dr. Bill Bright. At the same time, across the country and indeed around the world, millions of believers mourned the loss of one of the greatest Christian leaders of the 20th century.

I suspect there are very few Christians who have not had contact with Bright or know of his extraordinary work in building Campus Crusade, one of the largest evangelistic outreaches in history. Crusade has 6,500 staff members and untold thousands of volunteers sharing the gospel. The Jesus film alone has done more than any single evangelistic effort to reach billions of lost people on every continent in the world.

All of this because a man and woman, Bill and Vonette, were called by God, heard that call, obeyed, and never let their faith weaken for a moment. I've dealt with Bill Bright over the last 28 years and never once heard a discouraging word spoken by him.

Never once have I heard his vision dimmed or his ardor cooled. Never once has he done anything other than talk about the greatness of God and reaching the whole world for Christ. He was a visionary in the mold of John Wesley who saw the entire world as his parish.

Visionary is indeed the word that perhaps best defines Bill Bright—and accounts in large measure for his extraordinary gifts of leadership. When Bill started Campus Crusade, he had one goal firmly in mind: to reach the whole world for Christ. Everything he did over the years was targeted toward that goal, to fulfill the Great Commission in his lifetime.

I used to talk with Bill about his great dreams and visions, and his response was always the same, "Chuck, we serve a great God. Why should we ask Him to do less than great things?" It mattered not that there were obstacles in his path or that the culture seemed to be

deteriorating even as he steadfastly, and with that trademark grin on his face, proclaimed the gospel. It mattered not that

I suspect there are very few Christians who have not had contact with Bright or know of his extraordinary work in building Campus Crusade.



C·S· LEWIS
INSTITUTE
ESTABLISHED
1976



*In the legacy of
C.S. Lewis,
the Institute
endeavors to develop
disciples who can
articulate, defend, and
live
faith in Christ
through personal and
public life.*



**KNOWING & DOING
is a publication of the
C.S. LEWIS INSTITUTE, INC.**

*Editor, James L. Beavers
Layout, Carol Zahniser,
Zahniser Enterprises*

SENIOR FELLOW
James M. Houston, Ph.D.

SENIOR FELLOW
Steven S. Garber, Ph.D.

SENIOR FELLOW
Arthur W. Lindsley, Ph.D.

SENIOR ASSOCIATE
Greg Headington, D.Min.

PRESIDENT
Thomas A. Tarrant, III

V.P. & EXECUTIVE DIRECTOR
James L. Beavers

MINISTER-AT-LARGE
Lou Woods

ADMINISTRATIVE ASSISTANTS
Jo Wedan
Carolyn McKinnon

OFFICE & EDITORIAL ASSISTANT
Karen Olink

CONFERENCE REGISTRAR
Cynthia Eckert

CONFERENCE COORDINATOR
Jim Eckert

OPERATIONS COORDINATOR
B.J. Blunt

BOARD OF DIRECTORS
David H. Badger
David L. Blanchard, Ph.D.
David S. Brown
William R. Deven
James W. Eckert
Barbara Bradley Hagerty
James R. Hiskey
Dennis P. Hollinger, Ph.D.
Kerry A. Knott
Arthur W. Lindsley, Ph.D.
John O. Renken, Esq.
Thomas A. Tarrant, III
Samuel D. Walker, Esq.

© 2003 C.S. LEWIS INSTITUTE.
Portions of this publication may be
reproduced for noncommercial,
local church, or ministry use
without prior permission. For
quantity reprints or other uses,
please contact the CSLI offices.



Things That Matter
by James L. Beavers, *Editor*

Dear Reader,

There is something about the death of a dear friend or a respected leader that sharpens our sense of what matters in life. The death of Bill Bright has had just such an effect for me. Reading Chuck Colson's eulogy and Bill's life story, it is easy to see where Bill put his energies and focus, where his priorities lay.

I don't know about you, but at funerals I often find myself wondering, "What will they say when I die?" I think one of the keys of Bill Bright's life was his constant awareness of Whom he served, in a sense living his life with the question, "What will *He* say when I die?" The focus of our attention changes things, doesn't it?

Our prayer is that, as you read this issue, your own heart and mind will be enriched and challenged. But this is to be more than an intellectual exercise: apart from our response and obedience to the promptings of the Holy Spirit, we are, as James tells us, fooling ourselves. That's why our quarterly is entitled Knowing AND Doing: both the mind and the heart must be engaged.

God bless you as you read.....and obey.

In Christ,



Argument from Desire

Do our desires point to something or nothing?

by Art Lindsley, Ph.D.

Senior Fellow, C.S. Lewis Institute

Do our deep human desires and aspirations point toward a real fulfillment or are they inevitably doomed to frustration? Are our longings for meaning, dignity, immortality, and deep spiritual experience a dead-end street, or are these and other such aspirations destined for fulfillment? These are questions with which C. S. Lewis wrestled, as have many throughout the ages.

Many Goals, But No Way

Franz Kafka (1883-1924), the Jewish writer/novelist born in Prague (then in Austria-Hungary), is regarded by some as the representative writer of the twentieth century. This atheist wrestled deeply with the human experience. He summed up all of his writings in a single phrase: "There is a goal, but there is no way." Kafka's writings are typically parables that are dark and bizarre in their subject matter and development. For instance, in his novel *The Trial*, Joseph K. is arrested on his thirtieth birthday. He is not told his crime or how he can be acquitted. He spends the rest of the novel exploring the answers to both questions. No one can tell him why he is guilty, so he searches his own conscience and discovers many things for which he might have been arrested, but never can find out which fault led to his indictment. He feels quite guilty but does not know why. He also tries many sources to find out if he can gain an acquittal, but neither lawyers nor judges nor the church can show him how. While Kafka wrote that he understood original sin better than anyone, he did not believe in God, sin, or God's forgiveness. In the person of Joseph K. in *The Trial*, Kafka strives to know why he is guilty and

how to be forgiven, but, from the beginning to the end of the story, he is frustrated; he could not find the way to forgiveness.

Kafka's favorite story possesses the same bizarre quality. The short prose piece "A Hunger Artist" is about a man who made his living by professional fasting. He would go on one forty-day fast after another. He would enter a cage dressed in black tights and have the cage placed in a prominently visible place in a town. He employed a manager who kept track of the number of days he had been fasting and put out publicity towards the end of the fast proclaiming a celebration. He hired a brass band, and some beautiful women escorted him out of the cage on the fortieth day. But after a while, no one appreciated the noble art of fasting, and he lost his manager. In order to find a place to practice his art, he sold himself to the circus. He was placed in a cage between the big tent and the lions', tigers', and elephants' cages. After the big show, people hardly noticed him in their eagerness to see the animals. The circus manager even forgot to count the days of his fast as had the manager, and it went much longer than forty days. Finally, they remembered the hunger artist and found him dying, lying in the straw at the bottom of the cage. In his dying breaths the hunger artist told them his secret. He said, "It was not that I liked to fast. If I could have found any food that I liked, I would have stuffed myself like any of you, but I could not find any food that I liked."

Of course, this story is not about physical hunger but a parable about spiritual hunger. Kafka knew that he was spiritually starving and deeply desired to eat, but the spiritual

(continued on page 4)



Dr. Art Lindsley

Dr. Art Lindsley is a Senior Fellow with C.S. Lewis Institute where he has served since 1987. Formerly, he was Director of Educational Ministries of the Ligonier Valley Study Center and Staff Specialist with Coalition for Christian Outreach, Pittsburgh, Pennsylvania. He received his B.S. (Chemistry) from Seattle Pacific University, an M.Div. from Pittsburgh Theological Seminary, and his Ph.D. (Religious Studies) from the University of Pittsburgh. He is co-author with R.C. Sproul and John Gerstner of Classical Apologetics and author of numerous articles. Art, his wife Connie, and their two boys, Trey and Jonathan, make their home in Arlington, Virginia.

Argument from Desire

(continued from page 3)

food made available to him was not to his liking. There was a goal—to satisfy spiritual hunger—but Kafka could find no way to satisfy that hunger.

Many Goals, But There Is A Way

By contrast, C. S. Lewis found out that there was a goal and there was a way. Many deep human desires pointed to real fulfillment of these desires, if not in this world, then in the next. Peter Kreeft, philosophy professor at Boston College, wrote an essay showing the formal side of Lewis's argument. Kreeft found over the years that this argument for God's existence was more compelling to many of his students than many more philosophical arguments. Kreeft states the argument:

Major Premise: Every natural or innate desire in us points to a corresponding real object that can satisfy the desire.

Minor Premise: There exists in us a desire which nothing in time, nothing on earth, no creature can satisfy.

Conclusion: There exists something outside of time, earth, and creatures which can satisfy this desire.

To state it in another way: There is hunger, and there just happens to be food that satisfies that hunger. There is thirst, and there happens to be drink to satisfy that thirst. There is sexual desire, and

there happens to be sex, and so on. But, there are also other desires that seem to be universal, transcending different ages and cultures, that seem to be similarly inherent to human beings; namely, spiritual desires such as a hunger for the supernatural, a capacity for awe and worship, a desire for immortality, meaning, dignity, and so on. Do these aspirations have a corresponding fulfillment or not? If nature makes nothing in vain, if these latter spiritual desires are natural, and if these desires cannot be adequately explained by nature alone, then the conclusion must follow. Kreeft points out that this argument is more than a logical one. It is more of a meditation on our lives. Let us look at how this argument might be developed.

Certain very deep human aspirations are either pointers to something real, or else they are full of sound and fury but signifying nothing. What about the desire to worship and the capacity for awe that seems to transcend cultures and time periods? Many have claimed to have a sense of awe when worshipping. We are faced with an either/or. Lewis says in *The Problem of Pain*,

There seems to be only two views we can hold about awe. Either it is a mere twist in the human mind, corresponding to nothing objective and serving no biological function, yet showing no tendency to disappear from that mind at

its fullest development in poet, philosopher, and saint; or else it is a direct experience of the really supernatural, to which the name revelation might properly be given.

Not only could we examine something like awe but also desires, such as the desire for morality, immortality, a meaningful life, deep relationships in community, satisfying work, freedom from guilt, hunger for the supernatural, longing for beauty, conviction that there must be justice for monstrous evil, and so on. All these things and others provide the subject matter for poets, philosophers, saints, and novelists. People like these who might be said to explore the deepest desires of humans would actually be involved in a futile enterprise if there were no fulfillment for these yearnings.

Sehnsucht

C. S. Lewis had a number of experiences that provide a central theme of *Surprised by Joy* (his autobiography). He uses the German word *Sehnsucht* to describe these experiences of yearning or desire. The German word contains in it something that the English word "yearning" does not. *Sehnsucht* points to tension—a separation from what has been once experienced but now is just a memory. Yet it leaves us with a longing for more. The experience points beyond itself to a real but not yet satisfied fulfillment. These desires act like cosmic pointers to a real and full satisfaction of these desires by God.

...there are also other desires that seem to be universal . . . namely, spiritual desires such as a hunger for the supernatural, a capacity for awe and worship, a desire for immortality, meaning, dignity, and so on.

Desire in C.S. Lewis's Life

In C. S. Lewis's early life, he had some vivid experiences which he long remembered. In one case, his older brother Warren brought him a toy garden arranged on a biscuit tin. This toy garden moved young Jack in a way that nature did not.

Once in those very early days my brother brought into the nursery the lid of a biscuit tin which he had covered with twigs and flowers so as to make it a toy garden or a toy forest. That was the first beauty I knew. What the real garden had failed to do, the toy garden did. It made me aware of nature...as something cool, dewy, fresh, exuberant... as long as I live my imagination of Paradise will retain something of my brother's toy garden.

What is the significance of these stabs of joy experienced by a child – or any of us? Are they insignificant, empty, and pointless, or do they have some real meaning and significance?

Later, as Lewis stood by a currant bush, the memory of the toy garden flooded back into his mind, setting off renewed joy and, even more, a longing. Lewis says:

It is difficult to find words strong enough for the sensation which comes over me; Milton's "enormous bliss" comes somewhere near it. It was a sensation, of course, of desire; but desire for what?

Did he desire the biscuit tin or just the past experience? Neither, he concluded. This vivid experience came and went quickly and left everything else unimportant. What was this bliss: just a childish reverie, or something more?

Growing up in Belfast, Ireland, he often saw green hills off in the distance. Being just a child, he could not get to them, but they sparked his imagination. Lewis says about the green hills: "They taught me *Sehnsucht*....They were not far off but they were, to children, quite unattainable."

Recently, I have been on a sabbatical at Westmont College in Santa Barbara, California. The college is nestled at the bottom of some green mountains that are often clear against the blue sky. I could not look at them each day without being moved by their beauty and without having a sense of adventure that might be had in hiking them. I am reminded of the mountains in *Lord of the Rings* and of that great quest. I do not always explicitly think these thoughts, but they are there just beneath the surface. What is this longing? Is it just a day-dream? Does it point to something we were made for?

In Jack's early life, he developed a fascination for ancient mythology, particularly about Norse and Icelandic heroes. Once, while reading Longfellow's *Saga of King Olaf*, he came across a passage: "I heard a voice that cried, 'Balder the beautiful is dead, is dead....'" He went on to describe his dramatic response:

Instantly I was uplifted into the huge regions of the northern sky. I desired with almost sickening intensity something never to be described (except it is cold, spacious, severe, pale, and remote)....

Some years later in a boarding school he came across an illustration and the words *Siegfried and the Twilight of the Gods*. In that instant, Lewis says,

The sky had turned round ...Pure 'Northernness' engulfed me: a vision of huge, clear spaces hanging above the Atlantic...and with that plunge back into my own past there arose at once, almost like heartbreak, the memory of Joy itself...at once I knew (with fatal knowledge) that to 'have it again' was the supreme and only important object of desire.

Again, what was this experience? A romantic heroic dream of interest to Jack but of little or no interest to us? Was this experience caused by his hormones, something he ate, his genes, or was this a cosmic pointer to something which though not yet clearly seen had ultimate significance?

These experiences haunted Lewis until he came to faith in Christ, and then they took a back seat to the new reality he experienced. These desires were like signs on the roadside, certainly of great interest in navigating his way to the

(continued on page 13)

What is the significance of these stabs of joy experienced by a child – or any of us? Are they insignificant, empty, and pointless, or do they have some real meaning and significance?



Science and Faith

by ALISTER MCGRATH

Professor of Historical Theology, Oxford University



Alister McGrath

Alister McGrath is professor of historical theology at Oxford University, principal of Wycliffe Hall, Oxford, and director of the John Templeton Oxford Seminars in Science and Christianity. A native of Belfast, Northern Ireland, Alister holds an undergraduate degree in chemistry from Wadham College, Oxford University, and a D.Phil. in molecular biophysics from Oxford University. Additionally, Alister earned a Theology degree and Doctorate of Divinity from Oxford. He has published extensively, including the books *Christian Spirituality: An Introduction*, *The Journey: A Pilgrim in the Lands of the Spirit*, *In the Beginning: The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture*, and *Science and Religion: An Introduction*.

In recent years, there has been growing interest in the relation of Christianity in the natural sciences. More and more people are appreciating that the nineteenth-century idea that science and religion were somehow permanently in conflict is simply inconsistent with the facts, not least the very substantial number of Christians who are active in the fields of scientific research. Although I am now best known as a Christian theologian, my own background was in the natural sciences. I studied chemistry as an undergraduate at Oxford University, before going on to get a D.Phil. (Oxford's version of a Ph.D.) in molecular biophysics. I have given much thought to the relation of the Christian faith and the natural sciences, and am delighted to have been invited to speak on this theme by the C. S. Lewis Institute in October.

The basic theme of my lectures will be the way in which the natural sciences can help our thinking about our faith, and the way our faith can help those who are actively working in the natural sciences. We will be looking at the way that the Christian faith helps us make sense of the world, and lays the foundation for a 'spirituality of nature'. How can our faith help us to appreciate the natural world? How can we learn more about the creator from his creation? This point was explored by Bonaventura (1217-74), a medieval Franciscan philosopher and theologian, who shared St. Francis of Assisi's keen eye for the importance of the creation as a guide to its creator:

All the creatures of this sensible world lead the soul of the wise and contemplative person to the eternal God, since they are the shadows, echoes and pictures, the vestiges, images and manifestations of that most powerful, most wise and best first principle, of that eternal

origin, light and fullness, of that productive, exemplary and order-giving Art. They are set before us for the sake of our knowing God, and are divinely given signs. For every creature is by its very nature a kind of portrayal and likeness of that eternal Wisdom.

If the world is indeed created, it follows that the beauty, goodness, and wisdom of its creator are reflected, however dimly, in the world around us. All of us have known a sense of delight at the beauty of the natural world. Yet this is but a shadow of the beauty of its creator. We see what is good, and realize that something still better lies beyond it. And what lies beyond is not an abstract, impersonal, and unknowable force, but a personal God who has created us in order to love and cherish us.

We will also give careful consideration to the writings of Richard Dawkins, who argues that the sciences are necessarily atheist. I will also say a few words about the three-volume work that I have just completed publishing, entitled *A Scientific Theology*. This work—which reviewers have already described as “the best systematic theology to appear for some years”—sets out to use the natural sciences as a dialogue partner for Christian theology, with some very interesting and significant results.

For C. S. Lewis, the discovery of Christianity was like taking hold of and possessing something intrinsically precious and beautiful, which allowed the rest of the world to be seen in its reflected radiance. He put the significance of his discovery like this: “I believe in Christianity as I believe that the sun has risen—not only because I see it, but because by it I see everything else.” The point that Lewis makes here is that our faith offers us a

framework by which we can make sense of what we see around us. What might at first seem pointless or meaningless becomes immensely important. So what difference does this make? Let me explore this with reference to one question that we will consider in the course of the October lectures — the interpretation of the world.

Before discovering Christianity, I had seen the stars of the heavens as heightening our sense of transience and finitude, forcing us to ask whether this life is all that we can hope for. My growing knowledge of astronomy helped me appreciate the beauty of the universe. Yet it was a deeply melancholy beauty, in that I was unable to detach the glory of the heavens from the transience and fragility of the one observing that glory.

It was as if the stars proclaimed the insignificance and transience of those they allowed to observe them. I was totally in sympathy with the ideas I found in the *Rubáiyát of Omar Khayyám*, a classic work of Persian literature, which gives powerful expression to the deep sense of despondency evoked by the heavens. We are powerless to change our destiny. The sun, moon, and stars declare both our transience and apparent inability to change our situation.

And that inverted bowl we call "the Sky,"
Whereunder crawling cooped we live and die,
Lift not thy hands to It for help — for It
Rolls impotently on as Thou or I.

I thus saw the stars as a melancholy reminder of the vastness of the universe, and the utter insignificance of humanity within it. However, as this was the way things were, I had no problem in accepting it. It wasn't especially attractive, but I somehow had to make the most of it.

That sort of thought has gone through the minds of many natural scientists, and is particularly well expressed in Ursula Goodenough's reflective book *The Sacred Depths of Nature* (1998). As one of North America's leading cell biologists, Goodenough recalls how she used to gaze at the night sky, reflecting on what she observed.

Each of the stars she saw was dying, as would our own special star, the sun. "Our sun too will die, frying the Earth to a crisp during its heat-death, spewing its bits and pieces out into the frigid nothingness of curved spacetime." She found such thoughts to be overwhelming and oppressive:

The night sky was ruined. I would never be able to look at it again. . . . A bleak emptiness overtook me whenever I thought about what was really going on out in the cosmos or deep in the atom. So I did my best not to think about such things.

I felt exactly that same sense of melancholy, and devised more or less the same coping plan. It was best not to think about the pointlessness of life. One of those who lectured to me on quantum theory at Oxford at this time was Peter Atkins, a physical chemist with a strong commitment to atheism. He would later write as follows concerning this sense of purposelessness, which he had no difficulty in affirming:

We are the children of chaos, and the deep structure of change is decay. At root, there is only corruption, and that unstemmable tide of chaos. Gone is purpose; all that is left is direction. This is the bleakness we have to accept as we peer deeply and dispassionately into the heart of the Universe.

All rather bleak, no doubt, but a perfectly legitimate angle on the Second Law of Thermodynamics. I was perfectly prepared to accept this intellectually, although it was emotionally a little challenging.

Although I once shared that angle on things, I do so no longer. When I began to think of the world as created, my outlook changed entirely. Different perspectives were opened up for me. The stars, of course, remained as they were. Yet the way I viewed them altered radically. No longer were they harbingers of transience. They were now

(continued on page 12)

“
In
recent years,
there has
been
growing
interest
in the
relation of
Christianity
in the
natural
sciences.”

”



History Does Not Alter *On Students, Stalin, and Slovakia*



Steven Garber

Steven Garber has lived his life among students, asking questions which explore the relation of life to learning. The author of The Fabric of Faithfulness: Weaving Together Belief and Behavior During the University Years, he spends considerable time with college faculties reflecting on the nature of pedagogy in a pluralizing world. Fellow and Lilly Faculty Scholar at Calvin College, he also serves as Senior Fellow for both the C.S. Lewis Institute and the Clapham Institute, and as a Fellow of the Wilberforce Forum, a branch of Prison Fellowship. He lives in Burke, Virginia, with his wife and five children where they grow many flowers and a few chickens. The Garbers are members of The Falls Church (Episcopal), Falls Church, Virginia.

by Steven Garber
Fellow & Lilly Faculty Scholar, Calvin College

When your revolution is over
Will you rebuild the city?
Will you rebuild the city?

Will you drain away the tears?

Will you retouch every scar?
Will you mend the broken hearts?
Will you find the stolen years?
Will you light up the blind eye?
Will you raise up the dead?

Ah.

Then I do not want
I do not want
Your revolution.

A few days ago I was sitting around a table in Bratislava, Slovakia, with a group of university students from throughout Central and Eastern Europe, reading the poetry of Steve Turner, the wonderfully gifted wordsmith from England. His poems range from the playful to the piercing; as the subtitle of one of his own collections puts it: *bright as a light, sharp as a razor.*

The delights of love, the sorrows of romance, the subtle seductions of the technological society, the moral meaning of Christmas, reflections on the generations of family, the nature of creedal convictions in a post-modern world — line after line, page after page, his artistic vision is rich, and deeply wrought out of Christian faith.

He also exposes the cracks in the sidewalks of both capitalist and communist societies. The Russian and Ukrainian students laughed at both; on the one hand they

were very eager to see a Westerner poking fun at the consumerism and superficiality of America —

It's great to be back
in your cute little country
where the assassins roam
and the murderers play.
You're all so American,
it's just like TV....

Everyone helps me
pull out my money.
Everyone wants me
to have a nice day.
Everyone wants me
to come back real soon.

I want to see history.
I want to see where Marilyn slept
and where Disney dreamt....

— but on the other hand, they were able to sigh as Turner gave words to their own sadness, as the inheritors of the Leninist/Stalinist dream in “When Your Revolution is Over.”

A decade after the fall of the communist empire, the kingdom has not come for the former Soviet-bloc countries. All the hopes for a relatively painless transition to democratic capitalism have fallen by the way. Like the architectural, embodied ugliness of the Soviet-era buildings that now dominate their cities, the long-term effects of the political, economic, and social lies of Marxism continue to hang over the hearts and minds of these young people. It is as if an acid rain of consciousness has corroded the way they see and hear, the way they understand themselves and their societies. The ones I met love God deeply, and want more than any-

thing to find ways to use their gifts to rebuild their cities—draining away the tears, re-touching the scars, mending the broken hearts, finding the stolen years—as they begin to use their university training in vocations that serve God and the world.

And yet they are in need of so much help, even to find a place to begin.

The evening with these students was part of a six-week long program called *The Gospel in Society*, sponsored by SEN, which is a word in many Slovak languages for a realizable dream. Born out of the Bible-smuggling years of Marsh Moyle during the 1970's and 80's, when "the changes" took place—as the locals call the fall of communism—the needs were different. So Marsh and family moved from Vienna to Bratislava, now the capitol city of Slovakia, to begin the work of SEN.

Inspired by the culture-engaging evangelical theology of Francis Schaeffer and John Stott, they began conversations about the meaning of faith for life, personally as well as politically. Journalists and artists started coming to discussions of the gospel, wanting to understand what the reality of Christian conviction might mean for their own work.

With Bibles no longer politically proscribed, it became apparent that books of all sorts were needed, especially ones that would nourish distinctively Christian thinking about the whole of life. To walk through their offices now, one sees translated titles not only by Schaeffer and Stott, but by J.I. Packer, Phillip Johnson, Michael Green, Larry Crabb, Cornelius Plantinga, Dan Allender, and Tremper Longman. All these and many more have come to light through SEN's Slovak publishing arm, *Porta Libri*, Latin for "the gate of books."

Over the last several years, an aggressive, entrepreneurial effort has now seeded branches of *Porta Libri*-like publishing houses in countries throughout Central and Eastern Europe through their own networks of churches and shops, each publishing books in their own languages. I was intrigued to find that in my walks through Bratislava, the best

bookstores in town all carried *Porta Libri* titles. As time passes, that is the vision of SEN for that whole part of the world, and it does seem *a realizable dream*.

Conversations and books go a long way in furthering the good news of the kingdom, anytime and anywhere. But as SEN's leaders pondered the importance of long-term change in the former Soviet Union, several years ago they decided to begin "learning communities" which would spend weeks at a time reflecting on the challenge of "bridging the reality of Christ with everyday life"—now the *raison d'être* of SEN.

So invitations were sent all over, to university cities throughout Russia, the Ukraine, Romania, Slovakia, and the Czech Republic. In churches of all stripes and sizes, the word went out that in Bratislava, Christians were seriously working at connecting the ancient truths of Christianity with the changing times of post-Communist Eastern Europe.

And people began coming, eager for the possibility of deeper study, of an honest community of learners, full of both wonder and fear about what their reading and reflection might mean for their own lives.

The session for the summer of 2003 brought Natashas, Oksanas, Olgas, and Tatianas, as well as a Mehmet from Turkey, a Lauri from Slovakia, and a Catalin from Romania. Women and men in their twenties, willing to spend a month in serious study of the Word and the world, they took trains from the steppes and cities of the former Stalinist societies, hoping to deepen their ability to think Christianly about their lives, and life.

Day by day they listened to lectures and had tutorials, worked and played, each one with a particular history to understand in light of the gospel. Is it really possible that Christ is relevant to my story? to my sadnesses, my fears? to my hopes, my yearnings?

The questions are common to sons of Adam and daughters of Eve the world over, and yet I heard them with new ears

(continued on page 10)

[SEN]
decided to
begin
"learning
communities"
which would
spend weeks
at a time
reflecting on
the challenge
of "bridging
the reality of
Christ with
everyday
life"—now
the *raison
d'être*
of SEN.

History Does Not Alter

(continued from page 9)

*As I looked
at Katie,
I longed
with her for
ways to
connect the
richness of
my world
with the
poverty
of hers.*

in these young folk I came to love during my too-short time with them. How could I not?

To listen to Karol tell me why he was glad to have been raised under the tyranny of communism; I asked if I had heard him correctly. This young man of unusual gifts, steadfastness and wit, an easy read and yet someone with a deep soul, said, "How then could I have known what it was to feel the oppression on my own skin? I will never forget." As we walked through the streets of the old city of Bratislava, full of centuries-old buildings, beautifully imagined and crafted, he told me of his mother and father, both physicians. In contrast to the uncommon grace of his response, to no one's surprise his mother resents having served the revolution with her gifts as a pediatrician; now under the forced retirement at age 62, she has to take a bus to Vienna once a week, an hour away, to clean houses in order to make ends meet. And Karol tries to find a way forward, loving God, his mother, and his people.

To listen to Maryna, a very bright young woman recently graduated from her city's best university; full of sorrows, she knows that her great temptation is cynicism, and often wonders why she should fight it. After my first lecture, she came up and asked, "What are you?" Not "who" but "what." Not sure if I had missed something in the translation, I asked what she meant. "Now that you are my teacher, I need to know what you are." Finally I began to see she wanted a context for my words, that if she was to trust me to teach her she needed to know why — so *what* are you?

Each day we talked more, and then finally I invited her to lunch. Hoping for something distinctly European, perhaps even quaint, I gave her the choice. Without a blink, she asked for Pizza Hut. Over a surprisingly good lunch, she told me of family wounds that may not heal in this life, as well as of her dreams for using her academic ability in the future. Along the way she bitterly la-

mented the day she found out that her degree was horribly flawed; she had not had and would never have access to textbooks. Yes, she would get the degree in law that qualified her to be an attorney, but without ever having a text from which to learn. And Maryna felt cheated, once again.

To listen to Katie, so very full of substantive questions about the meaning of her faith for the contours of her academic and vocational interests; at the same time she knows that there is no way for her to find what she wants in Eastern Europe, as the resources are simply, sadly, not available. After a lecture one day she came up to me and said, "If this is true, then it changes everything: the way I understand economics, the meaning of business, even the way I study the Bible." I looked at her with wonder. Did she really hear me? Did she have ears to hear all of that? And of course my heart was drawn to her hopes, wondering how to connect her to the best people in the West, the most thoughtful books which explore a Christian perspective on the questions which are at the heart of her studies. Several days later, she came up and asked if I knew of any help from the West, of any way she could study for a time with the people I had talked with her about. As I looked at Katie, I longed with her for ways to connect the richness of my world with the poverty of hers.

One day I offered the students my all-time favorite poem of Turner's, "Creed." He begins with these immortal words,

We believe in Marxfreudanddarwin
We believe everything is OK
as long as you don't hurt anyone,
to the best of your definition of hurt,
and to the best of your knowledge.

Several stanzas later, he continues,

We believe that man is essentially good.
It's only his behavior that lets him down.
This is the fault of society.
Society is the fault of conditions.

Conditions are the fault of society.

We believe that each man must find the truth that is right for him.

Reality will adapt accordingly.

The universe will readjust. History will alter.

We believe that there is no absolute truth excepting the truth that there is no absolute truth.

We believe in the rejection of creeds.

Yes, of course.

Wherever I have taken this poem, reading and reflecting upon it with university students from all over these United States and the world, universally they respond: he gets it... I go to class with people like that all day long. The students in Slovakia see themselves in it the same way that my young friends in Washington, D.C. do. The myth of neutrality is the lie of secularization, always and everywhere.

Ponder again,

Reality will adapt accordingly.

The universe will readjust. History will alter.

In the most poignant way the truthfulness of that confession of faith is seen in the hearts and heartaches of these young people from the former Stalinist societies. As Solzhenitsyn has eloquently argued, Stalin tried and tried again to re-do God's world. It didn't happen because it couldn't happen. Reality will *not* adapt accordingly. The universe will *not* readjust. History will *not* alter.

Not, not, and not again.

To press the point. One of the saddest stories I heard came on a long walk one day to a medieval city several miles from Bratislava. Through woods and over hills, I spent hours talking to these eager-for-God, eager-to-learn young people. As we looked down on the valley below, with the Danube flowing through the farmlands of Slovakia and

Austria, one of them told me of the very first day after "the changes." The police no longer guarded the boundaries between East and West, and scores of people walked over into Austria, just to see for themselves, finally. One father made his way through the farms, and then into a village. As he looked around, making sure that he was seeing what he was seeing, he turned back to Slovakia, got on his knees and cried out: YOU LIED! YOU LIED!

For generations and decades, they had been told that reality and history were on their side of the Iron Curtain; now he knew, he knew in the deepest way, that the universe does not readjust to suit the false dreams of political theorists. That truth is true, painfully so, in the West as well as the East.

In my last session with the students, I offered them another poet, Bono, the visionary musician of U2. We listened to several songs, musing over their meaning for human life wherever it is found. Of course they knew of U2; though many had no idea of the profoundly Christian roots of the band. And then I gave them Bono's statement of his own vocation, "I write songs, I'm a musician. I just hope that when it's all over, when the day is done, that I've been able to tear a little corner off of the darkness."

Those are words I live with and by. The fallenness of the world weighs heavily, affecting everything. What am I to do? We have different vocations, different occupations, and yet one aim: to tear a little corner off of the darkness.

Plainly, that is the way that SEN sees its work too. After ten years of labor, the kingdom has not come. The problems in Central and Eastern Europe are immense, the groans are complex across the spectrum of human life under the sun: theologically, philosophically, politically, economically, aesthetically, and socially. And there are no quick fixes, no cheap answers.

(continued on page 21)

*We are
hoping,
after all,
that when the
day is done,
we too –
in our times,
our places,
our
vocations,
our
occupations –
will have
torn a little
corner off
of the
darkness.*

Science and Faith

(continued from page 7)

“
When I
began to
think of the
world as
created, my
outlook
changed
entirely . . .
The stars
. . . were
now
symbols of
a wisdom
and care of
a God who
knew and
loved me.

”

symbols of a wisdom and care of a God who knew and loved me. The words of Psalm 8 expressed my new attitude rather well:

When I look at your heavens, the work of
your fingers
The moon and stars that you have established;
What are human beings that you are mindful
of them,
Mortals, that you care for them?
Yet you have made them a little lower than God,
And crowned them with glory and honor.

The stars now became signs of the providence of God, who knows them and calls them by name (Psalm 147:4). No longer were the stars silent pointers to human transience; they were scintillating heralds of the love of God. I was not alone in the universe, but walked and lived in the presence of a God who knew me, and would never forget me. And the natural world was somehow “charged with the grandeur of God” (Gerard Manley Hopkins). And once nature is seen as God’s creation, it can never be seen as ordinary again.

This is the difference that Christianity makes to the way we see the world. Yet the ability of our faith to help our thinking about science goes far beyond this. The Cambridge theoretical physicist and theologian John Polkinghorne points to the importance of the Christian doctrine of creation, noting the need for offering an explanation of why the human mind is able to uncover and grasp the structures of the world:

We are so familiar with the fact that we can understand the world that most of the time we take it for granted. It is what makes science possible. Yet it could have been otherwise. The universe might have been a disorderly chaos rather than an orderly cosmos. Or it might have had a rationality which was inaccessible to us. . . . There is a congruence between our minds and the universe, between the rationality experienced within and the rationality observed without.

That human beings have been remarkably successful in investigating and grasping something of the structure and workings of the world is beyond dispute. Precisely why the rationality of the world should be so accessible to human beings remains rather more puzzling. Polkinghorne offers a Christian explanation of this phenomenon as follows:

If the deep-seated congruence of the rationality present in our minds with the rationality present in the world is to find a true explanation, it must surely lie in some more profound reason which is the ground of both. Such a reason would be provided by the Rationality of the Creator.

The basic Christian idea that humanity is created in the “image of God” has long been seen by Christian theologians as offering both an explanation of the human capacity to understand the world, and also a stimulus to a greater encounter and engagement with the natural order. While this idea can be found throughout Christian history, it is stated with particular clarity by Augustine of Hippo in the early fifth century:

The image of the creator is to be found in the rational or intellectual soul of humanity . . . [which] has been created according to the image of God in order that it may use reason and intellect in order to apprehend and behold God.

This basic idea lies behind the Christian engagement with the natural world, especially in the sixteenth and early seventeenth centuries. Thus the astronomer Johann Kepler, who made huge advances in our understanding of planetary orbits, had no doubt that the reason for the success of mathematics in clarifying the nature of these orbits lay in the creation of the world and the human mind by God.

In that geometry is part of the divine mind from the origins of time, even from before the origins of time (for what is there in God that is not also from God?) it has provided God with the patterns for the creation of the world, and has been transferred to humanity with the image of God.

A similar point was made by Galileo Galilei, who attributed the success of his astronomical theories to mathematics being grounded in the being of God. And needless to say, it also plays an important role in the thought of C. S. Lewis.

The way Richard Dawkins presents things, of course, religious people should have been — and should still be! — implacably hostile to the sciences. For religious people to like the sciences is about as likely as turkeys looking forward to Thanksgiving. The historical evidence simply does not permit such an extravagant conclusion to be drawn, although there has been no shortage of those who sought to do so. For example, the controversy between Galileo and the church authorities is often portrayed as a direct confrontation between science and religion, especially by those writers wishing to perpetuate the myth that science and religion are perpetually at war. As close historical scrutiny of this episode has shown, however, the reality is quite different, and rather more interesting, involving the complexities of political patronage at a particularly unstable juncture in the history of the papal court, leaving Galileo on the losing side of a court intrigue. That, however, is another story, which deserves to be told in more detail elsewhere. And as recent surveys have made clear, the relationship between faith and science is much more complicated — and much more interesting! — than aggressively atheist writers such as Dawkins allow.

These thoughts are just samplers for October's more detailed engagement with the issues. I hope you will come and enjoy our time together! ■

Argument from Desire

(continued from page 5)

destination, but of little significance once he arrived.

The Three Ways

When Lewis did come to Christ, he was able to put these longings into perspective. He says in *Mere Christianity*:

The longings which arise in us when we first fall in love, or first think of some foreign country, or first take up some subject that really excites us, are longings which no marriage, no travel, no learning, can really satisfy. I am not now speaking of that which would be ordinarily called unsuccessful marriages, or holidays, or learned careers. I am speaking of the best possible ones. There was something we grasped, at that first moment of longing, which just fades away in the reality.

Lewis argues that there are three ways of dealing with these facts — two wrong ways and one right way. First, "The Fool's Way" involves putting the blame on the things that fail to provide permanent satisfaction and thinking that this lasting joy can be gotten by finding something better than you have had. You could try a different wife, another vacation destination, another house or car, looking for that which will fully satisfy. People like this tend to "spend their whole lives trotting from woman to woman (through the divorce courts), from continent to continent, from hobby to hobby, always thinking that the latest is 'the real thing' at last, and always disappointed."

Second, is the "Way of the Disillusioned 'Sensible Man,'" the cynic. Such people do not expect too much and thus are not disappointed when they do not get it. They repress that part of themselves that would "cry the moon." Lewis suggests that this might be the best approach for those who do not believe in eternal life and future satisfaction of our deepest desires.

(continued on page 16)

'The Fool's Way' involves putting the blame on the things that fail to provide permanent satisfaction and thinking that this lasting joy can be gotten by finding something better than you have had.



Eternity

by Richard Foster
Founder & Chair of RENOVARÉ



Richard Foster

Richard J. Foster is the founder and Chair of Renovaré and author of six books including *Celebration of Discipline*, *Prayer: Finding the Heart's True Home*, and *Streams of Living Water*, which effectively promote personal spiritual renewal. From his base in Denver, Colorado, where he and his wife Carolyn live, Richard travels throughout the world, speaking and teaching on the spiritual life.

Jesus – the compassionate Jesus, the forgiving and accepting Jesus – never flinches when it comes to the subject of eternity.

The following article is reprinted by permission from the Renovaré publication *Perspective*.

Time and eternity. That is the theme we have been working on. Remember the touchstone concept from Dallas Willard: **"We are unceasing spiritual beings with an eternal destiny in God's great universe."** In the last *Perspective* we thought together about time. So, now on to eternity. And specifically to that aspect of eternity dubbed "hell."

Hell – an uncomfortable notion, to be sure. I don't mind telling you that I am the most uneasy about this aspect of our theme. I wish I could avoid discussing it altogether. I'm eager to get on to the subject of heaven. But if we are to take the biblical revelation seriously we *must* wrestle with the subject of hell. My discomfort (yours too, perhaps) is simply beside the point.

Universalism's Fatal Flaw

As I was starting to work on this subject a publisher sent me the galleys for a new book on Universalism, the notion that every person will eventually be saved. Now, Universalism is growing in popularity today, for it fits neatly into the modern non-judgmental live-and-let-live mood of our culture. And it has been a minor (very minor) current in Christian history. So I thought I'd see how persuasive the arguments might be in this new attempt to

dust off an old heresy. How utterly disappointing! The same tired arguments and the same weak sentimentality about God's mercy winning out over God's justice. It reminded me of the prophetic comment of William Booth, founder of the Salvation Army, just before his death in 1912 that he saw coming to the Church "forgiveness without repentance, salvation without regeneration...a heaven without a hell."

In setting forth their case Universalists inevitably make the person and teaching of Jesus the center of their appeal. Jesus' love and grace and compassion, and his assurance to us of God's unconditional love and grace-filled acceptance. All true realities, to be sure. But, and here is the fatal flaw in all Universalist teaching, this Jesus to whom they appeal so ardently is the very one who teaches more emphatically about hell than anyone else in the entire Bible. This is a reality we simply cannot get around. Jesus – the compassionate Jesus, the forgiving and accepting Jesus – never flinches when it comes to the subject of eternity.

Jesus' Authoritative Witness

Throughout his preaching Jesus holds forth two – and only two – possibilities for human existence: everlasting happiness in the presence of God or everlasting torment in the absence of God. In the judgment of the nations recorded in Matthew where we hear those famous lines, "I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me," we also read that the Son of Man welcomes the righteous into "the kingdom prepared for you from the foundation of the world" and says to the wicked "you that are accursed, depart

from me into the eternal fire prepared for the devil and his angels." And Jesus' final summation to this story: "And these (the wicked) will go away into eternal punishment, but the righteous into eternal life" (Matt. 25:31-46). Now, we can legitimately argue about whether the "eternal fire" is literal or metaphorical, but we cannot argue over whether or not Jesus is intending to teach us that there are two final possibilities for human existence. He did not leave that matter open for debate.

This fact is reinforced in the Gospel of John which, although it actually says very little about hell, does record Jesus' words, "the hour is coming when all who are in their graves will hear his voice and will come out – those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation" (John 5:28-29).

We simply cannot sneak around the fact that Jesus teaches that there are two outcomes to human destiny: "the resurrection of life...the resurrection of condemnation."

Jesus' word about the reality of hell is unambiguous. In the story about the rich man and Lazarus, the rich man, after death, is described as "In Hades, where he was being tormented" and later in the story this place is described as "this place of torment." I'm sorry, I wish I could make the story sound better. Or have a happier ending. You remember, I'm sure, how the rich man pleads with Father Abraham to "have mercy on me" and is told that this is not now possible and that "between you and us a great chasm has been fixed" (Luke 16:19-31).

Equally unambiguous is Jesus' word that not all will enter the Kingdom life which, of course, includes heaven as its natural outcome. When a fearful disciple asks the Master, "'Lord, will only a few be saved?'" Jesus replies, "'Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able'" (Luke 13:23-24, see also Matt. 7:13-14). As if this exchange were not enough, Jesus next adds, "'go away from me, all you evildoers!' There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in

the kingdom of God, and you yourselves thrown out" (Luke 13: 27-28).

I could go on, but perhaps these sample passages make sufficiently clear Jesus' teaching on the matter. The epistles only reinforce Jesus' outlook. Paul says that those who "do not obey the gospel of our Lord Jesus...will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might" (2 Thess. 1:8-9). And John's Apocalypse simply seconds and thirds the teaching: "the devil...was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever," and then adds, "as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death" (Rev. 20:10, 21:8).

Now, if you are hoping for a kind of middle ground between Universalism and the traditional view of the eternity of hell, the best place to look is Hans Urs von Balthasar's *Dare We Hope "That All Men Be Saved"?* Balthasar provides a sophisticated theological argument for hoping that God's omnipotent love finds ways of, so to speak, outwitting human resistance. He does this without falling into the Universalist trap of asserting as a fact that everyone will be saved or that hell will be emptied at the end of time. He takes Jesus' statements on hell seriously but would hold that they are minatory rather than predictive.

The Population Of Hell

One of the very first questions that arises with any discussion of hell is, "Who will be there?" The answer is quite simple, "All those whom God, in his great wisdom, knows could not stand heaven." Remember, the purifying fires of heaven will be far hotter than the fires of hell! Consider, my friend, what it would be like to live a single day without guile. How about an eternity without guile! Are you, am I, still interested in heaven?

(continued on page 21)

We simply cannot sneak around the fact that Jesus teaches that there are two outcomes to human destiny: "the resurrection of life...the resurrection of condemnation."

Argument from Desire

(continued from page 13)

Third, "The Christian Way" maintains "creatures are not born with desires unless satisfaction for these desires exists." Just as hunger points to food and sexual desire points to sex, "if I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world." Just because the things I desire on earth do not fully satisfy, this "does not prove the universe is a fraud." It seems that pleasures here on earth awake the desire for more and act like cosmic pointers to the real things which can ultimately satisfy us. The problem is that we mistake the things here for the real thing when they are "only a kind of copy, or echo, or mirage." Lewis says:

I must keep alive in myself the desire for my true country which I shall not find till after death. . . . I must make it the main object of life to press on to that other country and to help others do the same.

The Third Way

This is not to say that believers cannot experience much real pleasure in this life. In fact, God is the real hedonist. He can show us how to get maximum pleasure out of earthly things as well as satisfying our eternal longings. In *Screwtape Letters*, Lewis has the demon proclaim about God that all real pleasures come from the "Enemy" (God):

He's a hedonist at heart. . . . He makes no secret of it; at His right hand are pleasures forever more. . . . He's vulgar, Wormwood. He has a bourgeois mind. There are things for humans to do all day long. . . . sleeping, walking, eating, drinking, making love, playing, praying, and working. Everything has to be twisted before it is of any use to us.

The problem in our lives is not desire, per se, but the fact that we do not passionately desire enough our own satisfaction. Our desires are not too strong, but actually too weak. Lewis says (in my favorite quote):

Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is

meant by the offer of a holiday at the sea. We are far too easily pleased.

When we make drink, sex, and ambition our chief desires, we neglect a higher satisfaction, "the infinite joy," offered us. Only by making things like "drink and sex and ambition" second things can they be rightly enjoyed. Only by placing God first in the proportion that He deserves to be first, can we gain the joy, that deep and eternally abiding joy of knowing Him. The commitment to first things puts in proportion the second things so that we can derive appropriate satisfaction from them. We can enjoy life to the fullest without expecting from this life more satisfaction than it can provide. Rather than mistaking the mud pies for the holiday, we choose the best way to the maximum pleasure. We are "too easily pleased" to be satisfied with less.

Alternatives

The alternative to following the cosmic road sign of desire is to trivialize human aspirations and desires, reducing them to a quirk in our physiology. For instance, Sir Harold Nicholson, in his book *Journey to Java*, studies great literary figures who were plagued by depression. He says that some "have been cursed with some deformity which hampers biological fulfillment, or with some functional weakness which prevents the easy elimination of waste products." Lucretius was impotent, and Nietzsche had an underdeveloped pituitary gland. While there can be physical sources of depression, this attempt to reduce all literary genius to bio-chemistry makes human beings of all beings the most miserable.

If the universe has no meaning, purpose, morality, immortality, and so on, then rocks and trees that are not conscious, thinking beings may be, in a sense, higher beings than mankind. At least these inanimate objects cannot ponder the futility of their existence as can people. That would make those sensitive literary writers, philosophers, and saints those who would have the most opportunity to dwell on their misery. So those with the highest aspirations would be the most disappointed when they discover the impossibility of satisfying their deepest desires.

It is theoretically possible that, according to Feuerbach, Freud, and Marx, all these higher aspirations including spiritual ones are invented as a kind of wish-fulfillment (Freud), projection

"The Christian Way" maintains "creatures are not born with desires unless satisfaction for these desires exists."

(Feuerbach), opiate (Marx) because people cannot face a grim, meaningless universe. Or it could be that these aspirations point towards a real fulfillment of them. As we have seen in Lewis's critique of Freud in an earlier article, the fact that we wish for something is not proof of the non-existence of that for which we wish. Wishing that the universe was created by a good heavenly Father as Jesus maintains may be the truth. On the other hand, the denial of such a heavenly Father may be a giant Oedipus Complex—a wishing of the death of the heavenly Father perhaps because of hatred of our earthy father. Paul Vitz argues that this latter option is the case in many prominent atheists in his book on that subject.

Cosmic Clues

It is not surprising that, if God created the world, there would be many clues spread throughout the cosmos. Peter Berger argues in his book *Rumor of Angels* that certain human experiences point beyond: hope in the face of death, a sense that there must be a balancing of the scales of justice for monstrous evil, humor, and even play experiences. When the Nazis were entering Vienna in 1945, it seemed to many as if the world was ending. Yet, children continued to play, oblivious of what was happening around them. Time was suspended, joy and fun continued unabated. Berger sums up:

Under the aspect of inductive faith, religion is the final vindication of childhood and joy, and of all gestures that replicate these.

In *The Voyage of the Dawn Treader*, the brave little mouse Reepicheep has desired Aslan's country all his life. He tells Lucy,

When I was in my cradle, a wood woman, a Dryad, spoke this verse over me:

Where sky and water meet,
Where the waves grow sweet,
Doubt not, Reepicheep,
To find all you seek,
There is the utter East.

I do not know what it means. But the spell of it has been on me all my life.

This spell is such as Lewis described in *Surprised by Joy*: "...an unsatisfied desire which is itself more desirable than any other satisfaction."

Reepicheep is along on the *Dawn Treader* not only as a help on the voyage but also to pursue his personal pilgrimage. This little mouse grows in maturity and stature through the course of the tale. He is first to approach a dragon the group meets, first to respond to a scary voice from the darkness near the Dark Island. Toward the end of the story, Reepicheep shows his passionate longing to fulfill the prophecy and thus know its meaning. He will find what he seeks by sailing to the "utter East."

My own plans are made. While I can, I sail east in the *Dawn Treader*. When she fails me, I paddle east in my coracle. When she sinks, I shall swim east with my four paws. And when I can swim no longer, if I have not reached Aslan's country or shot over the edge of the world in some vast cataract, I shall sink with my nose to the sunrise....

When the ship's eastward journey ends, Reepicheep takes his little coracle, barely four feet long, and paddles to the east. As those on the *Dawn Treader* watch:

The coracle went more and more quickly, and beautifully it rushed up the wave's side. For one split second they saw its shape and Reepicheep's on the very top. Then it vanished....

Reepicheep passionately pursued his destiny until he disappeared over the end of the world. Those watching were assured that "he came safe to Aslan's country and is alive there to this day." This passionate desire for spiritual satisfaction has been central to great people throughout the ages. This desire is either a dead-end street or the road to eternity. C.S. Lewis argued that it is the way to Aslan's country. ■

*This passionate
desire for
spiritual
satisfaction has
been central to
great people
throughout
the ages.
This desire is
either a dead-end
street or the road
to eternity.*

Profiles in Faith: Bill Bright, Founder of Campus Crusade

(continued from page 1)



Charles W. Colson

Charles W. Colson served as Special Counsel to President Richard M. Nixon for four years before pleading guilty on Watergate-related charges and serving seven months of a one- to three-year sentence. Mr. Colson came to faith in Christ in the midst of these events, and, soon after his release in 1975, launched Prison Fellowship along with three friends. Today he continues to serve as Chairman of the Board of Prison Fellowship, one of the largest volunteer organizations in the world with nearly 50,000 volunteers serving the spiritual and practical needs of prisoners in 93 countries and working for judicial reform in the U.S. and many other countries.

Charles Colson is a syndicated columnist and has contributed articles to magazines and newspapers such as the Wall Street Journal, USA Today, the Washington Post and the Chicago Tribune. Born Again, Colson's first book, became an international bestseller. Since then, he has written 20 other books, the royalties of which he donates to Prison Fellowship. His other books include How Now Shall We Live, Justice That Restores, and his most recent, Being the Body.

others were saying something couldn't be done. Bill Bright was born to be a leader. A leader always encourages others to follow. If he had a discouraging thought in his mind, I never heard it. He was utterly convinced that he was in the center of God's will, empowered by the Holy Spirit, and that he was to see great goals and inspire others to follow him. Indeed they did.

There was another characteristic that marks great leaders and was surely evident in Bill Bright's life—courage. Some years ago I created something of a theological dust-up by joining a group called Evangelicals and Catholics Together, which published a joint statement. It was an effort to achieve greater cooperation among brothers and sisters in Christ and to defend Christian truth in the world.

Some beloved brethren took sharp issue with the statement, starting what turned out to be a very vigorous debate within the Evangelical world. It in fact reached a fevered pitch when some of the distressed leaders gathered together for a summit meeting and invited me to meet with them. I looked around for allies and found very few. Jim Packer signed on because he had helped me with some of the suggested language in the statement. The only other Christian leader who stepped forward was Bill Bright. "If you're under fire," he said to me once, "I will stand with you as your brother."

At the meeting, which was, I confess, a grueling session for most of us, Bright spoke up several times. While everyone else around the table was dealing with theological profundities, Bright got straight to the point. "I am here because I think this statement will help us evangelize the lost. All around the world we're leading Catholics to Christ and I look for any opportunity to work across the confessional lines. I don't want to get to heaven some day and have to stand before the Lord and explain to him why I didn't seize an opportunity to spread the gospel."

Bill Bright made the one argument at that meeting that no one could disagree with. It was the telling point. Were we helping to fulfill the Great Commission or not? Bright's formulations were direct, simple, to the point, biblical.

A vision that draws people to rise above themselves, to do greater things than they think they're able to do, along with the courage to carry that out, are marks of a truly great leader. I told seminarians at a chapel service at Gordon Conwell Seminary that they should emulate Bill Bright. Watching that man and following him would be worth more than reading dozens of books on leadership.

But the qualities of Bill Bright—an indomitable spirit, courage, and trust in the Lord—marked not only his life but his death. Countless books have been written about how to live the Christian life, about discipleship, about being obedient every day in our service to the Lord, indeed about the meaning of life itself. Philosophers have wrestled with the questions about life's meaning throughout the course of human history. But very few people talk about how to die well—or the meaning of death. It is in this regard that Bill Bright has made a singular contribution for he not only lived well, he died well.

Over two years ago, Bill was diagnosed with pulmonary fibrosis. It is one of the most dreaded of diseases. Basically, the lungs simply lose their elasticity and unless a person's heart gives out or some other organ fails, death is by suffocation, slow suffocation. Doctors tell me that there is no more difficult way to die.

I met with Bill a couple of years ago in his apartment in Orlando. His spirit was upbeat and strong. He said he was ready to join the Lord, to live is Christ, to die is gain. I saw no hint of despair or discouragement in Bill Bright, even as he was facing his own death—and likely a very hard one. There was just one moment when I told him about Bill Simon who died of the same thing but before

he reached the final stages had a heart attack and mercifully was ushered into heaven. That was the only time I saw Bill waver in the slightest when he said, "That would be good." But then he immediately talked about the Lord's will being done.

The Lord wasn't merciful to Bill in the sense that some other organ like the heart failed. Bill died the most difficult death in human terms; his lungs simply stopped providing oxygen to his system, and he slowly suffocated.

But Bill never despaired. His wife, Vonette, might have seen moments of distress and anguish, maybe even those questions everybody raises, "why me," but certainly every visitor, myself included, came away with the same reaction. It was uncanny—indeed supernatural—that Bill Bright maintained his incredibly buoyant spirit for every breath he breathed in the 2½ years he battled the disease. I talked to him just a week before he died. We had a wonderful phone conversation. I called in order to lift his spirits; but he lifted mine. He told me that these two years had been the most productive of his ministry, that he'd been able to write more, direct more things, launch more initiatives than ever before. And he kept praising God even as he was on oxygen, gasping for breath.

Now of course the question that is on everyone's mind is why would God take someone who had given over 50 years of his life to the most faithful ministry and allow him to die the most painful death? Good question. The answer I think is in something that a great radio preacher, Steve Brown, said years ago. Whenever a pagan gets cancer, God allows a Christian to get cancer so that the world will see the difference in how Christians deal with it. Bill Bright died a painful death, but he showed the whole world how Christians deal with suffering and death. It is a witness that will continue for generations should the Lord tarry. People will remember Bill not only as the great visionary leader who brought into being one

of the great movements of our time, but as the man who finished the course well, who overcame suffering by his unrelenting faith in Christ.

Much will be remembered about Bill Bright. His integrity was never challenged once. His witness was exemplary. His were accomplishments momentous. Crusade today is one of the best run Christian organizations in the world, and it's his enduring legacy. Bill's life will continue to inspire Christians not only to live well but to die well. ■

WILLIAM R. "BILL" BRIGHT
October 19, 1921 – July 19, 2003

Born near Coweta, Oklahoma, in 1921, Bill Bright attended a one-room schoolhouse until eighth grade. In high school and college he distinguished himself as an achiever in academics, student government, journalism, oratory, and debate, all of which would serve him well later in his life as head of the world's largest Christian ministry. It was in Coweta that Bright met his wife, the former Vonette Zachary. After graduating with honors from Oklahoma's Northeastern State University in 1944, Bright moved to Southern California and began a successful confections company. While studying at Princeton and Fuller Theological Seminaries in 1951, Bright said he was inspired to leave his budding business empire and embrace the scriptural command to "go and make disciples of all the nations" (Matthew 28:19).

In 1951, Bill Bright and his wife Vonette pursued their passion for ministry by starting Campus Crusade for Christ at the University of California at Los Angeles. What began with college students grew into the largest international

(continued on page 20)

Crusade today is one of the best run Christian organizations in the world, and it's [Bright's] enduring legacy.

Profiles in Faith: Bill Bright, Founder of Campus Crusade

(continued from page 19)

Bright's unique blend of Christian commitment and communications insight was at the heart of his success.

Christian ministry in the world, reaching beyond students to serve inner cities, the military, athletes, political and business leaders, the entertainment industries, and families. Campus Crusade currently has 26,000 staff members and 225,000 volunteers working in 191 countries.

Bright's unique blend of Christian commitment and communications insight was at the heart of his success. His Four Spiritual Laws booklet – a four-point outline written by Bright in 1956 on how to establish a personal relationship with Jesus – has been printed in some 200 languages. Although religious tracts have been published for centuries, Bright's booklet has become what is considered to be the most widely-disseminated religious booklet in history, with more than 2.5 billion booklets distributed to date.

In 1979, Bill Bright and Campus Crusade for Christ introduced the JESUS film, a feature-length documentary on the life of Christ. Since its debut in U.S. theaters in 1979, it has been seen by more than 5.1 billion people in 234 countries and has become the most widely viewed as well as most widely translated film in history (more than 800 languages).

Bright effectively employed other communications vehicles over the years as well, including books (he authored more than 100 books and booklets), television and radio, the Internet, billboards, phone banks, movies, videos, and international training conferences reaching hundreds of millions.

In 1972, he organized a week-long stadium event in Dallas for 85,000 youths, officially known as EXPLO '72, but dubbed by the press as the "Religious Woodstock." Campus Crusade's 1974 EXPLO '74 in Korea drew nightly crowds of up to 1.5 million persons. Six years later, crowds from 2 million to almost 3 million attended the Here's Life Korea World Evangelism Crusade.

Bright is considered a major catalyst for the modern-day resurgence of the disciplines of fasting and prayer in the Christian church. Since 1994, Campus Crusade for Christ has sponsored seven fasting and prayer events, drawing tens of thousands of Christians throughout the world to join together via satellite and the Internet. In 1996 Bright was presented with the prestigious Templeton Prize for Progress in Religion, for his work with fasting and prayer. Worth more than \$1 million, the Templeton Prize is the world's largest financial annual award. Bright donated all of his prize money to causes promoting the spiritual benefits of fasting and prayer.

In 2000, Bright received the first Lifetime Achievement Award from his alma mater, Northeastern State University. In that same year, Bright and his wife were given the Lifetime Inspiration Award from Religious Heritage of America Foundation. Additionally, he received the Lifetime Achievement Award from both the National Association of Evangelicals and the Evangelical Christian Publishers Association. In 2002, Dr. Bright was inducted into the National Religious Broadcasters Hall of Fame.

Bright also co-founded, with Dr. James Davis, the Global Pastors Network, an Internet-based training center (www.globalpastorsnetwork.org), designed to equip pastors and ministers worldwide with interactive resources, events, and networking opportunities.

Bill died July 19, 2003, in Orlando, from complications related to pulmonary fibrosis, a degenerative disease of the lungs. He was 81. Bill Bright is survived by his wife of 54 years, Vonette, his son Zachary, who is pastor of Divine Savior Presbyterian Church in California, his son Bradley, who is on staff with Campus Crusade, and four grandchildren.

Eternity

(continued from page 15)

Jesus, of course, is the way to heaven. He is the way precisely because, in turning toward him and accepting him as our life, he leads us into a “with-God” life in the kingdom of God. It is here under God’s loving rule that we learn to do the will of God and to “grow in grace” as Peter puts it (2 Pet. 3:18). As we grow in this with-God life we discover that heaven is simply a minor transition from this life to greater Life...for it is all life with-God.

Conversely, hell is “away-from-God” life. And there are some people for whom life away-from-God is the only life to which they are suited. This is why we can well say that people choose hell, for they choose to be the kind of people who would not be “at home” in heaven. Hell, you see, is the ultimate expression of God’s respect for his creature’s freedom to choose. Hell, in the final analysis, is God’s best arrangement for some people. It is giving to certain people what they ultimately desire.

So we can be confident that God will take care of the population of hell. We can be sure that those who are in hell are suited for it in every way, just as those in heaven are suited for it. God will see to it.

Loving Community vs. Self-centered Isolation

This either “with-God” or “away-from-God” kind of life is, I think, a useful way of thinking about heaven and hell because it takes us outside of all of the debates about the furniture of hell (Is the “everlasting fire” literal or metaphorical? What is meant by “outer darkness,” or “gnawing worm,” or “tormenting thirst,” or “weeping and gnashing of teeth?”) and instead helps us to focus on an essential difference – perhaps *the* essential difference – between these two forms of existence: community or isolation. When we speak of heaven we are talking about the blessed community most fully expressed in the glorious familial fellowship of the Trinity – Father, Son, and Holy Spirit. And

heaven is God’s ultimate way of saying, “Welcome to the family!” Conversely, hell is a way of talking about ever deeper isolation and ever greater self-centeredness.

Loving community or self-centered isolation – that is the choice given us by the reality of heaven and hell. Which will I choose? Which will you choose? And choose we must. There simply are no other options given us. For instance, it will come as a genuine shock to some people when they discover that they cannot cease to exist. That option is not open to us, for we are indeed “unceasing spiritual beings with an eternal destiny in God’s great universe.” ■

Used by permission. Renovaré Perspective, Vol. 13, No. 3.

History Does Not Alter

(continued from page 11)

The folks at SEN know that as well as anyone, and yet knowing its cost in terms of tears and years, are committed to opening their hearts and homes to students who want to learn what it will mean for them, in their own times and places to rebuild their cities and societies on the basis of a biblical vision of life and the world. That is the challenge for seriously Christian students, anywhere and everywhere, in universities in the East as well as the West.

And it is a task worthy of a life, perhaps several lifetimes. We are hoping, after all, that when the day is done, we too – in our times, our places, our vocations, our occupations – will have torn a little corner off of the darkness. ■

For more information on SEN, see its web site: www.citygate.org. The city gate is their way of symbolizing the meeting place between the kingdom of Christ and the society in which we live.

The preceding article will be published in the October 2003 issue of BreakPoint, a publication of Prison Fellowship Ministries. We gratefully acknowledge the author’s permission for its use in this issue of Knowing & Doing.

*Loving
community
or self-
centered
isolation –
that is the
choice given
us by the
reality of
heaven and
hell.*



Lessons Along the Career Path

by Robin R. King

Vice President for Public Affairs, Aluminum Association, Inc.



Robin R. King

Robin R. King serves as Vice President for Public Affairs with The Aluminum Association, Inc., the largest aluminum industry trade organization worldwide, headquartered in Washington, D.C. In that role he directs government relations and communications programs supervising staff and consultants in media relations, congressional liaison, public relations, communications, and publishing. Previously, Mr. King directed public affairs and communications for the Nasdaq Stock Market and National Association of Securities Dealers, the world's largest securities regulatory organization and second-largest stock market.

Robin and his wife Carol Hallene King have two children, Emily and Peter, and live in Bethesda, Maryland. They attend Fourth Presbyterian Church where Robin is a leader in the Bible Overview class and serves on the board for the Fourth Presbyterian School.

Several years ago as communications director for a major, global stock exchange, I was tasked with representing the exchange to the public during dual fraud investigations by the Justice Department and Securities and Exchange Commission. Over that two-year period the media pointedly portrayed our entire exchange as fraudulent, blurring the distinction between the traders being accused and the corporate employees like me. It brought major challenges on both professional and personal levels, especially the painful accusation of Wall Street fraud at small investors' expense.

During this same time frame, personal, small-group, and church studies were bringing increasing conviction in my heart regarding biblical truth. In particular I noticed how Christ wanted people around him to not only appropriate his truths into their lives but to also live the truth out in their day-to-day lives.

It made me wonder: Was I compromising my integrity as a believer by defending an institution accused of fraud on the one hand and defending Christ's truth on the other? This led me to look for reasons why God might have placed me in this role at such a troubled time for the market.

After looking back over my role and job description, I realized that, for the past few years, my primary focus had been to fight for corporate disclosure to investors by companies and trading firms, promoting a practice of delivering truth fully and quickly to the investing marketplace. Where companies and trading firms had failed to be forthright, they had to expend a great deal of effort in order to change their ways to protect future investors and markets in the United States. I could see that, at a minimum, this new emphasis on disclosure by companies and markets to investors—my core responsibility at

the exchange—had taken center stage in the investment world. I could see, too, how God had placed me in a role where I could actually help to promote truth in public investing. He had given me an opportunity, not just to believe in absolute truth, but also to help foster a practice of truth-telling in a key sector of our nation's life.

As I understood my God-given role more clearly, I gained a greater confidence in the Lord's work both in and through me, and I developed a peaceful confidence in my employer while in this difficult role. I realized that believers are called to work for open truth, honor, and mutual respect in our workplace, responsibilities, and community relationships, even in small and simple ways.

When the investigations concluded, new rules and compliance practices now required much more open disclosure than ever for companies and the market. The satisfaction of my work to advance these practices was heightened when, a few years later, Enron, WorldCom, and Imclone were judged very harshly by investors and the public for violating truth and trust.

Reconciliation in Conflict

Just as God wants us to bring truth to our business dealings, he also calls us to reconciliation with others. As difficult as it is to deal with corporate practices, interpersonal strains can be even more challenging.

I had been struggling for a long time—for several years, in fact—with a colleague whom I considered to be arrogant, rude, and sinful in his dealings in the workplace. Nothing I tried seemed to improve my relationship with him.

Then one day, much to my amazement, he mentioned something about his church. I began to look and listen for ways to learn more about his beliefs. Some time later, he

again referenced his church, so I asked about it. To my further surprise, I found that he was not only a member but also an elder of an evangelical Christian church. I could hardly believe it: Had his church made a mistake or had I?

I began to realize that Christ was at work in bringing our paths together. In time I was reminded that, while this guy wasn't perfect, neither was I. Even though vestiges of our struggles still linger, the Lord has increasingly enabled me to look past our earthly differences and look for God's grace. Just knowing that my colleague and I profess belief in the same Savior allows me to forgive him. It also humbles me to remember that Christ died for him no more and no less than he died for me.

Sometimes it's best not to run from or ignore conflict, even if the conflict facing you is not your issue, or maybe something you'd just rather not tackle. If there is conflict, God may very well be calling you there—in small ways and large. Our natural tendency is to find the easy way, but as we yield to Christ, we can see him work in surprising ways.

Look for Christian Support

Earlier in my career I felt I had made a wrong turn. I was a partner in a communications firm which had begun during a good economy, but when a recession occurred, our income abruptly slowed. The other partners wanted to keep the momentum and spending pace, thinking better times would soon return, but I was more cautious and wanted the assurance of lower risks.

When the down-market prevailed another year, I realized that I had decisions to make. I began to share my concerns with my favorite and most stable client, a community bank. Rather than drawing back, they encouraged me by signaling they would support me through whatever happened.

During this period, the bank's top officer shared with me his Christian position on indebtedness, and gave me some valuable pointers on dealing with my other partners. I later discovered that the bank's marketing

staff was a part of a weekly Bible study using the same materials my own Bible study group used. The Christian support and encouragement in that critical time in my career will always be in my memories, reminding me of the invaluable benefits we find in the body of Christ.

Pray, Pray, and Pray

During this same low period, I found myself wondering just how I could get myself out of this situation that worsened as the economy slid further down. Our small firm had payrolls it could not meet, new clients were saying they had no money to spend, and there was little prospect of a remarkable upsurge in the local business economy. It was a struggle to face what seemed to be more bad news each day.

Going to work each morning along Connecticut Avenue, I started every day in prayer. At first, it was just a few lines of appeal to God and then back to the morning radio news. But, over the course of the next few weeks and months, the balance shifted to more prayer and less radio. Then my praying continued on the elevator from the parking garage and sometimes even over my first cup of coffee. I had reached a place of complete dependence on God's will for this resolution. Slowly, God graciously closed and opened doors to help us find our way through. Looking back, I remember how difficult that time was, but what I remember most was the prayer and Christ's work in me.

Our career paths will take twists and turns, travel to exhilarating peaks and also to dismal depths. The key to finding happiness in our work and career is to recognize God's hand at work both in and through us, sometimes in small ways, sometimes in unseen ways, but always at work bringing about his good will and pleasure. In the end, we will likely find that God's primary purpose in our career paths was not so much the fruit of our labors but the fruit of *his* labors in conforming us to the image of his Son. ■

“ In the end, we will likely find that God's primary purpose in our career paths was not so much the fruit of our labors but the fruit of *his* labors in conforming us to the image of his Son. ”



C.S. LEWIS
INSTITUTE

ESTABLISHED
1976

Discipleship

of
Heart
and
Mind

The C.S. Lewis Institute is supported in large part through the gifts of those who recognize today's vital need for authentic discipleship. Gifts are very much appreciated and can be mailed or made via a secure on-line donation.

The C.S. Lewis Institute is recognized by the IRS as a 501(c)3 organization. All gifts to the Institute are tax deductible to the extent provided under law.

UPCOMING EVENTS

- ◆ **Dr. Alister McGrath Conference** on Christian Faith & Natural Sciences: Friends or Foes? October 3-4, The Falls Church (Episcopal), Falls Church, Virginia
- ◆ **Dr. Lyle Dorsett Conference** on The Spiritual Formation of C.S. Lewis, November 14-15, Columbia Baptist Church, Falls Church, Virginia

Can't attend a conference? Consider ordering the conference tapes/CDs on-line:

www.cslewisinstitute.org

Audio Resources



Redeeming Our Tears:
Experiencing Transformation through Suffering, Sorrow, and Disappointment
Dr. James Houston

Lecture Titles:

- *The Perennial Saga of Job*
- *The Transforming Weakness of the Apostle Paul*
- *Exploring the Continent of Loneliness*
- *Finding Freedom in the Prisons of Life*



The Challenge of Islam:
Its Beliefs, History and Conflicts
Dr. Paul Marshall

Lecture Titles:

- *What Muslims Believe*
- *The Encounter of Islam and Christendom in History*
- *Islam in the Modern World*
- *The Roots of Terrorism*



My God is Too Small:
A Fresh Perspective Toward A Deeper Walk
Susan Yates

Lecture Titles:

- *Is My God Too Small?*
- *Barriers to a Bigger View of God*
- *Keys to Enlarging My View of God – Part I*
- *Keys to Enlarging My View of God – Part II*



The Renovaré Conference on Spiritual Renewal
Dallas Willard & Richard Foster

Dallas Willard



Five Lecture Titles:

- *My Grace Is Sufficient*
- *Growing in Grace*
- *A Balanced Vision for Spiritual Renewal*
- *Introduction to Group Interaction*
- *Jesus' Grand Invitation of Grace*

Richard Foster (5 tape set - \$29 / 5 CD set - \$37.50)



The Hunger for Significance:
The Soul's Quest for Meaning and Coherence.
Ravi Zacharias

Lecture Titles:

- *Interpreting Failures, Conserving Victories – I & II*
- *A Glimpse From the Mountain – I & II*

Unless otherwise indicated, each conference provided in 4-tape/CD albums:
\$25/tape set \$32.50/CD set

(Virginia Sales Tax, if applicable, and Shipping additional)

CONFERENCE REGISTRATION & TAPE ORDERS

On-line: www.cslewisinstitute.org

By phone: 703/914-5602

KNOWING & DOING is published by the C.S. Lewis Institute and is available on request. A suggested annual contribution of \$20 or more is requested to provide for its production and publication. An e-mail version (PDF file) is available as well, and can be obtained via the web site: www.cslewisinstitute.org.

Requests for changes of address may be made in writing to:

C.S. LEWIS INSTITUTE; 4208 Evergreen Lane, Suite 222; Annandale, VA 22003
or via e-mail to: staff@cslewisinstitute.org.

