Facing Facebook: Social Networking and Worldview

Byron Barlowe digs beneath the surface of the various social networking phenomena like Facebook and Twitter.

It seems like everybody is on *Facebook*! At 350 million members worldwide and growing exponentially, this social networking community would be the third largest country in the world! One hundred million Americans,{1} including 86 percent of American women, now have a profile on at least one social networking site, nearly double from a year earlier.{2}

"…Twitter has radically changed the face of online communication. This year alone [2009], usage has grown by 900 percent…."{3} But kids prefer the ever-popular YouTube video-sharing site. Two-thirds of Internet users around the world visit blogs and social networks, making it more popular than email. And older users are flocking to social sites. So this is about you and your friends, too, mom and dad!

So what is *social networking*? At a social site like Facebook.com, when you find another member, you click a button that says "Add as Friend." Now, you and that person have a connection on the Web site that others can see. They are a member of your network, and you are a member of theirs. Also, you can see who your friends know, and who your friends' friends know. You're no longer a stranger, so you can contact them more easily. As the website Common Craft explains, "This solves a real-world problem because your network has hidden opportunities. Social networking sites make these connections between people visible."{4}

"These applications have given users an entirely new dimension of interactivity on the Web, as people are able to share videos, photos, links, ideas, and information at a heretofore

unseen speed and with uncanny ease that enhances the Web experience of every Internet user."{5}

But some push back. "It's just trivia, a waste of time," they say. Silly games and self-centered platforms where folks can parade their lives. There is some truth in that charge. But it's important to understand such a powerful, widespread medium and seek to redeem it.

One commentator said, "Time bends when I open Facebook: it's as if I'm simultaneously a journalist/wife/mother in Berkeley and the goofy girl I left behind in Minneapolis."{6} But the accessibility and immediacy is not always good or profound. Be ready to have your life history, long-lost friends and personal ghosts pop up in unexpected ways through social networking. In the same way, the future could be at stake with each post and link you put up: Whatever goes online, stays online. One's reputation will be marked for years to come by her online life for good or ill.

However, the meteoric rise of social networking has occurred for good reason. In Facebook, Xanga or MySpace, research shows that we *extend* current relationships online. It can all be very trivial or fairly meaningful, depending on how it's used. In this way, social networking is not unlike meeting up at a coffee shop or at the back fence. Younger generations are known to be more conversational than older ones. In my middle-aged circles, many seem to have written it off prematurely.

We'll explore some worldview implications of social networking through the insightful book *Flickering Pixels: How Technology Shapes Your Faith.*{7} Using a grid introduced by media professor and technology prophet Marshall McLuhan that traces media's culture-shaping influence, we'll briefly assess how this technology enhances our capabilities, retrieves lost ones, makes obsolete other things, and reverses into unintended consequences. In other words, we'll ask and partially answer basic questions like: What will this

blossoming media change? What am I giving up if I use it? How can I control it for myself and my kids? Will it end up controlling me—or has it already?

"Hanging out" online, for all its similarities to in-person conversation **is** fundamentally different. And those differences are sure to change not only our socializing, but our worldviews—maybe even our faith.

"The Medium is the Message"

McLuhan famously stated that "the medium is the message," meaning that the content of media is overshadowed in its influence by the influence of the very medium (technology) through which it is communicated. Hipps believes media has been a fundamental change agent of culture, even faith. We'll explain and explore a bit McLuhan's grid of change and how it applies to social networking.

In discussing social networking sites like Facebook and their effect on people, it's helpful to look back at other media to see their culture-shaping influence. Note that I didn't write "the content of other media," but rather, "other media." For example, before Gutenberg's movable-type printing press, faith was passed down orally and through imagery like stained glass windows and church icons. The concrete stories from the synoptic Gospels ruled the day; the Apostle Paul's deep, abstract letters were virtually ignored. Then, print technology unleashed a new way to think and even to believe—an emphasis on *individual faith* accessed through *critical reason*. This print phenomenon *retrieved* the abstract, doctrinally rich letters of Paul from the dusty shelves of history. This, in turn, ignited the Reformation, writes Shane Hipps. One result: the church transformed from a highly communal body into a mass of individuals and put religious mystery largely out of touch.

Hipps writes that, *in its extremes*, the influence of print

reduced the gospel to incomplete abstract propositions and made many Christians arrogant about what we can know with certainty. [This is what some in the emerging church conversation react against, but we cannot pursue that topic here.]

Perhaps less controversially, Hipps shares the maxim that any media—social networking included—changes its users in a similar way print technology did. Marshall McLuhan famously stated that "the medium *is* the message." He meant that the medium itself does more to affect people than even the content that it carries.

The adage, "We become what we behold"{8} seems to hold forth in social science and neurology, as well. Brain scientists are finding that exposure to and use of media of any kind changes the brain's wiring, so there's more at stake here than just bad content or how we use our time.{9}

While writing this transcript, I had to fight to get alone and maintain focus. I consciously avoided the distraction and fragmentation my mind easily undergoes while *Twittering* (or "tweeting") and *Facebooking* (see, social networking even spawns new verbs, like "friending"!). The social networking experience is like walking around at a party filled with friends in various conversations: lots of brief comments, retorts and jokes. My need for individual, abstract thinking was at risk at the "Facebook party." (Ironically, I was in the abstract writing mode regarding a very different sort of medium: non-abstract, simplistic, disjointed, visually based, online digital "communities.")

New media may bring us to and keep us more "in the moment" and in touch with real people, all good things. But so-called *virtual communities* may create very unreal relationships. Not to mention a loss of in-depth thinking, conversation and fellowship to build current relationships. Two years ago a commentator wrote regarding American youth on social networks,

"The rules of relationship are…being rewritten, and…are being shaped by a distinctly media-centered worldview rather than a Christian one.{10} However, things may be changing, at least among Australian youth, where "they want more connections with their friends that aren't digital, that are tangible. They're starting to question the authenticity of social networks such as Facebook and Twitter. They want technology to assist rather than dominate the way they communicate."{11}

David Watson is an entrepreneurial "pastor" exploring the legitimacy of online shepherding. He believes it's a general relationship issue not confined to online participation: "Any time you are not fully present with whatever community you happen to be with—whether online or offline—you can hurt people…. We just notice the online stuff more because it is new and people tend to spend lots of time with new things before they figure out how everything balances out."{12}

So what's the big deal? Most Facebook, MySpace or Orkut members aren't changing their entire view of reality, truth, God or mankind based on interactions with online friends. No, it's not the obvious pitfall of cults or wild philosophies that people usually deal with day to day anyway. Under-the-radar ways of being and communicating can incrementally change who we are. It's the subtle way that our *view* of life changes that concerns me most. Are moment-by-moment Tweets dumbing us down in various ways? Have we come to expect meaning in 140-character bits? Twitter shows the flow of life in tiny chunks some call a lifestream. But are those snippets, especially when seen intermittently, meaningful?

Media swirls around us and we become immune to the white noise. But McLuhan was a master at stepping back to study what is going on with media to see how to cooperate with and thus handle the vortex. Churches and ministries love to jump on new technologies to share the old, old story—but before diving in headlong, we need to remember McLuhan's warning: we become like the media that we use.

Social Networking Redeems and Resurrects Good Things

What is the technology of social networking enhancing and bringing back from disuse? What are some redeeming characteristics of this new phenomenon? They include renewed friendships and acquaintances, helpful networking made easy, ministry possibilities and relational fun. Mainly, it enhances real-world relational communities.

McLuhan stated that new media always "enhances and retrieves" good things. For example, we long for the days of chatting with neighbors on the front porch. Social networking restores this dynamic to a surprising degree. One writer reflected, "It could be . . . that Facebook marks a return to the time when people remained embedded in their communities for life, with connections that ran deep. . . ."{13}

Reconnections frequently happen too. One former neighbor messaged me on Facebook, "Are you the Byron that lived beside us 25 years ago?" She was thrilled to know I was still walking with Christ and asked for prayer for her drug-addicted brother. She'd located me out of the blue a quarter century later and seven states away through the wonder of social networking.

Social networks have great potential for ministry. Yet Shane Hipps' primary message for Christ-followers in *Flickering Pixels: How Technology Shapes Your Faith* is that simply broadcasting the gospel message in an old style into this new medium will not be effective. The medium itself changes the way people perceive *and* receive the message.

Social media are *not* a kind of broadcast medium, but rather a *conversation medium*. Online social ministry pioneer Paul Watson tells incredible stories of fruit borne online. He shepherds groups who stay current on Twitter and Facebook. One online community of Christ-followers raised funds over the

Internet for a non-Christian tarot-card-reader to take her premature son to a hospital half a state away for medical treatment. A blogger, a practicing witch, warned her visitors not to harass Watson after he privately initiated prayer regarding her health issue.

Campus Crusade for Christ uses Facebook for campus ministry. They recently stated that 66 million students are active Facebook users. That's three times the population of Australia! In an outreach training video produced by Campus Crusade, the camera pans an empty library and the question *"Where are the students?"* flashes across the screen. Then it shows a computer lab chock-full of kids, most logged into Facebook, MySpace, Twitter or YouTube. Another banner reads, "The average college student spends three hours on Facebook each visit." Going where the people hang out is wise! But Campus Crusade knows you can't just post *The Four Spiritual Laws* tract on Facebook and be effective. Long-term engagement with a live person or social community is required to make a positive difference.

If relationships are healthy, they *can* be helped online. "A study published in 2007 in The Journal of Computer-Mediated Communication suggested that hanging onto old friends via Facebook may alleviate feelings of isolation for students whose transition to campus life had proved rocky."{14}

A Christian apologist wrote regarding social networking and the Internet, "We should note well Thomas Morris's 'Double Power Principle'—'To the extent that something has power for good, it has corresponding power for ill.'"{15}Next, we'll discuss the downsides of social media.

Social Networking Makes Obsolete and Obscures Other Good Things

What is the technology of social networking making obsolete,

obscuring or obliterating? Taken to extremes, how might it make its users regress rather than progress? What other troublesome dynamics does it create?

Studies show that people tend to continue and expand their real-life relationships online. But people can be fooled. Nothing replaces face-to-face contact. Hipps writes in *Flickering Pixels* about mutual friends of his who live very nearby but who had not seen each other in months. They communicate online daily, yet their relationship has deteriorated. Hipps commented on so-called *virtual communities*: "It's virtual—but it ain't community. . . . Meaningful, missional Christian community" should consist of several essential things:

1. ***Shared history or experiences*** *that help establish a sense of identity and belonging*

2. ***Permanence*** *or relational staying power—"it's how you get shared history." Members of a transient community never get shared memories.*

3. ***Proximity***—*"you have to be with one another in order to create the kind of meaningful connections to have community."*

4. ***Shared imagination of the future*** *—a sense of "We're all going in the same direction." Hipps says this is the one thing you get automatically with online social networking—people flock together who already share a future vision. But it's not community just because of that. If online "friends" are not able to meet together over time and share life experiences as they work toward a common vision, then it's just an online affinity group.*

"Electronic culture disembodies and separates [yet]. . . . most of us. . . believe our technology is bringing us closer."{16} The Bible exhorts believers not to forsake group gatherings.{17} Why? Because corporate worship and teaching,

personal shepherding, mutual encouragement, even non-verbal signals are irreplaceable. We can take our cues on being physically present from the incarnation: God's most powerful gospel medium was the Man, Christ Jesus.

Technology always makes something obsolete. It seems probable that too much online use compromises our ability to concentrate and think abstractly and form a coherent argument. Given a steady diet of fragmented imagery and spontaneous status updates, a new generation is losing the ability to think through issues from a coherent framework. "Through YouTubing, Facebooking, MySpacing . . . people take in vast amounts of visual information. But do they always comprehend the meaning of what they see. . . ? They are easily manipulated as students, consumers and citizens."[18]

Another endangered characteristic is deep conversation. Within the space of 140 character status updates and Tweets, all hope of profound, meaningful dialogue seems lost. Instead, images rule. ". . . Image culture is eroding and undermining imaginative creativity" which is "extremely important to our functioning as healthy, creative people."[19]

Social networking can steal your time. A friend recently told me that his wife's use of Facebook is hindering their family time and communications. This is likely a widespread problem. "2.6 billion minutes are used daily by the global population on Facebook."[20] If you already struggle with addictive tendencies or wasting time, think twice about launching into this absorbing lifestyle change. Get help for your online habit if it's destructive as you would for any addiction.

Balancing Social Networking, Keeping a Christian Worldview in Mind

What are some more guiding principles for using social networking (and the Internet)? How do users balance their

lives and retain a Christian worldview in a social networking age?

Remember Narcissus, the mythological character who was so enamored by his own image in the pool of water that it eventually became his undoing? Most people focus on his self-absorption. But the point Hipps makes isn't how stuck on himself Narcissus was, but rather his inability to perceive and control the low-tech medium of a reflective pool. He seemed oblivious to what was going on, as people tend to be regarding the media maelstrom that surrounds us. "When we fail to perceive that the things we create are extensions of ourselves, the created things take on god-like characteristics and we become their servants."{21} Media intake stealthily becomes idolatry.

The legendary Perseus, on the other hand, realized the power of a medium that if put under his control, could destroy the deadly effects of staring into the eyes of Medusa. Using a shield as a mirror, he deflected her deadly gaze and turned it into a chance to kill her. Even ancient Greek pagans understood the difference between these two fictional characters: Narcissus became enamored and then ensnared by a medium; Perseus, on the other hand, stepped back, realized the mirror was just an extension of his eyes, and so was able to master that medium. This echoes biblical commands to guard our heart and mind and not be conformed to the world.{22}

Remember, we're not really talking about what content goes *on* your Facebook page. Rather, it's the hidden power of the Internet and social networking that concerns us. Count the cost each time you use it.

One good use of the immediacy of Twitter is intercession. I got stuck in Delhi, India on a mission trip and *tweeted* a prayer request through my cell phone that in turn updated my Facebook page. Instant access and 140-character-long brevity can be good.

More advice from this worldview watcher trying to redeem social networking: read widely. Read deeply. Keep those parts of your mind and soul in shape while navigating the quick communications of social networking.

Guard your time like a night watchman. Guard your heart and mind like a jealous lover. Set "no unclean thing" before your eyes{23} and if others try to, take down that post or don't follow them. Also, guard against not only physical but "psychological nudity."{24}

Mix into everyday wall posts some meaningful thoughts, worthy articles and video clips that cause people to think. Become a fan at the Facebook or MySpace pages of organizations like Probe. Link to articles at Probe.org, Bible.org, or some good cause to help fund.

Balance is key: not everything is worthy of immediate broadcast or attention. "Do you see a man who speaks in haste? There is more hope for a fool than for him."{25} Trivia can be genuine but tiresome.

Reach out: post a Scripture, share your faith.

As Shane Hipps said, "The most important medium, the most powerful medium is you, you are God's chosen medium to incarnate the hands and feet of God in an aching world. . . . The more we understand [the hidden power of media], the more we can understand how to use our media rather than be used by them."{26}

Notes

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7. Shane Hipps, *Flickering Pixels: How Technology Shapes Your Faith*, Kindle Reader version.

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16. Hipps, Locations 981-987, 2015.

17. Hebrews 4:12

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26. YouTube video of interview by Rob Bell at pastor's conference posted and accessed at www.internetevangelismday.com/christian-communication-blogs.php on 9-27-09. YouTube text: Rob Bell interviews Shane Hipps about his new book Flickering Pixels during the 2009 National Pastors Convention in San Diego, CA. March 09, 2009.

2012: Is The Sky Really Falling?

Probe's former intern Dave Sterrett and Steve Lee of Prestonwood Christian Academy (Plano TX) planned to publish a book about the 2012 buzz. After interviewing a number of Ph.D.s who are experts in Maya studies, astronomy, astrobiology, theology and New Testament, they concluded that the hype is "much ado about nothing."

The ancient Mesoamerican culture of the Maya had a meticulous calendar that abruptly ends on December 21, 2012. Many so-called scholars and believers think that either the world is going to end, as the recently released movie *2012* depicts, or

humanity will move into a new age of enlightenment that will elevate us into a higher state of being or consciousness. The prediction of this "end of the world" or "end of the age" phenomenon has morphed into a multifaceted issue ranging from Maya studies, astronomy, New Age, to biblical studies.

The Hype:

Lawrence E. Joseph, author of *Apocalypse 2012: An Investigation Into Civilization's End*, has stated that "The year 2012 will be pivotal, perhaps catastrophic, possibly revelatory, to a degree unmatched in human history." Many people have been concerned about the connection between the Maya prediction and astronomy. Some New Age advocates believe the 2012 event will bring about a higher level of consciousness. Sol Luckman, author of *Conscious Healing*, has written, "Are you aware that a Shift in human consciousness is occurring even as you read these words that employs celestial triggers such as supernovas and Earth's alignment with Galactic Center in the years leading up to 2012 to trigger the evolution of our species?"

The Reality:

We interviewed Dr. Robert Sitler, Director of the Latin American Studies program at Stetson University.

Steve and Dave: What is the Maya long calendar and what is its significance?

Dr. Sitler: The Long Count Calendar is multifaceted, It is primarily a way of establishing a specific day in lineal time, much like our own yearly calendar, The calendar surely had powerful symbolic dimensions but our current understanding of them is limited.

S&D: Does the Maya Calendar give any indication of an apocalypse, end of the world, or a great transformation that could be cataclysmic?

Dr. Sitler: The calendar itself does not indicate such things, It tells you what day it is, There is only one reference to the Dec. 21, 2012 date in the ancient hieroglyphs, Monument 6 from Tortuguero, and unfortunately, the text says very little.

S&D: Why do you think many websites and books claim that Maya predicted the end of the earth?

Dr. Sitler: Very few of these websites have substantive ties to the Maya world, and as a result, they are often extremely misinformed.

S&D: Do you see any detriment or loss to Maya studies because of the 2012 predictions?

Dr. Sitler: It's great for Maya studies in terms of drawing attention to the Maya themselves and hopefully more serious scholarship. The 2012 hype bases itself on extremes of misinformation.[{1}](#)

The Hype:

While Maya scholars such as Dr. Sitler see no legitimacy to the end of the world scenarios coming from Maya culture or calendars, many doomsday predictions have turned to astronomical studies to confirm their prophecies of a coming apocalypse. Theories such as a pole shift are propounded as likely events that will bring earth to destruction. Patrick Geryl, co-author of *The Orion Prophecy: Will the World be Destroyed in 2012? Prophecies from the Maya and the Old Egyptians*, predicts that "In 2012 the next polar reversal will take place on earth. This means that the North Pole will be changed into the South Pole. Scientifically this can only be explained by the fact that the earth will start rotating in the opposite direction, together with a huge disaster of unknown proportions. In my books I reveal the immense cataclysm that is going to torment the earth in the near

future."[{2}](#)

The Reality:

Again, we went to the experts in the fields of astronomy and astrophysics. The claim that doomsday advocates are making turns out to be a bait and switch. David Morrison, the senior scientist at the NASA Astrobiology Institute, clarifies, "A reversal in the rotation of Earth is impossible. It has never happened and never will."[{3}](#)

In reality there is one thing that can be predicted with great accuracy according to Dr. Gene Byrd, professor of astronomy and astrophysics at the University of Alabama. He told us, "The only thing that is predictable is that some folks will be predicting the end of the world a few years from now and making new predictions of the end after this date [i.e., 2012] has passed."

Notes

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3. [astrobiology.nasa.gov/ask-an-astrobiologist/intro/nibiru-and-doomsday-2012-questions-and-answers](#), accessed September 6, 2009.

See Also:
[2012: Doomsday All Over Again](#)

Faith-based Film Faith Like Potatoes

It's movie night with Mom; so I'm at the video store browsing the new releases and I come across *Faith Like Potatoes*. I'm not sure I would have picked it up if I were looking just for myself, but I saw the words, "Based on an inspiring true story," and thought, Mom will like this. She did. But much to my surprise, so did I. Oh, I thought I'd enjoy it tolerably, but I didn't expect to be, yes, actually inspired.

Faith Like Potatoes centers around a young, white African farmer who is forced to move his family to South Africa and start all over. As he does, he must overcome drought, tension in his family and his own deep-seated anger, as well as the tension and violence between white and black South African farmers. It's a story of pain, truth, beauty, and redemption.

Nonetheless, even though I was able to read all this on the back cover, I wasn't expecting to be very impressed. To be entirely truthful, I've come to expect a fair amount of cheesy dialogue and frankly, poor artistry (cinematography, plot nuance, imagery, symbolism, subtlety, etc.) from Christian film, with a few notable exceptions. To be fair, I like those "weird artsy films" that make you think, and I understand that isn't everyone's cup of tea. But that also means I've seen my fair share of high-quality, low-budget film. And while I think we still have lots of ground to recover as we relearn how to engage the arts, I'm also aware that we have and are making progress.

Faith Like Potatoes from Affirm Films, is evidence of this progress. The producers, editors, directors, and composers are highly experienced, award-winning experts both within and

without faith-based film-making, and it shows. Often, faith-based films come across as unrealistic because they lack engaging, believable characters and dialogue and they over-simplify characters and their issues. These movies often provide one-size-fits-all answers and end up resolving problems and characters so pristinely that there are no complications, no loose ends, no lingering struggles or doubts, no ambiguities, no room for interpretation… no depth. Real people in real circumstances aren't like that. People are complicated; what's right and what's wrong is sometimes unclear; accepting Jesus doesn't make everything rosy and happily-ever-after all at once.

As Christians we ought to know better than anyone that complete resolution will never take place until Christ returns at long last to bring Justice and Peace to a hurting world. If we want our productions to speak to real people in real ways, we need to get real. We need to stop avoiding the wonderfully complex simplicities of the paradoxical life God designed (the last is first, die to live, etc.). *Potatoes'* Regardt Van Den Bergh understands this. The well-known South African actor and director writes this of his work (of which *The Visual Bible's Matthew* is his best known): "I, as a director, love telling true stories. To tell stories of how God impacts the lives of people is the best, but with it comes an awesome responsibility: the responsibility of being truthful and also representing the way of God in the person's life accurately." (www.sonypictures.com/homevideo/faithlikepotatoes/about/production-bios.html).

Overall, I think the film is successful in doing this. It doesn't shy away from the tragedy that happens in Buchan's life. (*Faith Like Potatoes* is based on the life of Angus Buchan, and is also the title of Buchan's autobiography.) I did, however, feel that the aftermath of the death of his nephew was covered a bit speedily. I understand there are limits on film as a medium, and time is almost always a

factor—*Faith Like Potatoes* is almost an even two hours long as it is—however, I still feel it was an important part of the whole of this man's experience that shouldn't have been rushed. We only glimpse rather than truly encounter the shame and guilt and anger Buchan struggled with. The film brings us face-to-face with Buchan's immense sadness, but his other, darker feelings and struggles are only hinted at. Nonetheless, this dose of realism which portrays both the triumphs and tragedies of life is a good step in the right direction.

You've heard the old adage: It's not what you say, but how you say it that matters most. We all have experience with this. We know that how we say what we're saying affects how people receive it, and often whether they receive it at all. This being the case, we can see how bad art is an impediment to a good message; we begin to understand how it is nearly impossible to communicate a good message through a movie that just isn't good. This is why I want to highlight Regardt's *Faith Like Potatoes*. It's good art. Not exceedingly great perhaps, but good. This film has quality acting, dialogue, cinematography—all believable, which allows its message to be believable too. And that is inspiring.

Frasier Worldview Check

I got hoodwinked tonight.

I was watching re-runs of the old NBC television show Frasier—based on the minor character from *Cheers*, Frasier Crane—when I found myself agreeing with Frasier's words describing Judaism. It wasn't until later that night, as I passed those words through my worldview filter, that I came to

realize something was wrong about Frasier's comments. Frasier (at least the writers) was not giving Judaism a fair shake.

In the episode, Frasier's son Freddy is celebrating his thirteenth birthday. Freddy's mother is Jewish, which makes Freddy Jewish as well. The thirteenth birthday is a special one for Jewish children; it is the point in their lives when they become adults. To commemorate their passage into adulthood, a celebration is in order: a *bar–mitzvah*.

Frasier's friend Roz knows that he is not Jewish, and asks him what that's like for him. His response is what hoodwinked me:

> *Roz: Is it weird to have a son brought up in a different religion from yours?*
>
> *Frasier: Not at all, Roz. It's a faith that espouses love, compassion, duty, education, and art. All values which I cherish.*

What tricked me was not what Frasier said but what he didn't say. Jewish culture definitely espouses love, compassion, duty, education, and art. I completely agree. Several friends who have helped me through dark times in my life have been Jewish. I feel a special affinity for the Jews as a Christian because I read the Hebrew Bible as a part of my own Christian Bible— essentially the first five books (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy).

But Frasier made no mention of the Hebrew God, who is the central figure of their faith. He is their Creator, Sustainer, Protector, and Savior. The Hebrew Bible is the story of this God and his special, chosen people. How then could Frasier have completely ignored Him?

To be fair, Frasier was merely speaking about the points of Judaism with which he agrees. We all understand that intuitively as soon as we read the dialogue. However, if these

aspects of love, compassion, duty, education, and art are the only elements of Judaism that resonate with him, then I suspect he does not truly identify with the heart of the Hebrew faith because he has not mentioned anything about their God.

Granted, this represents one comment in one episode. However, there may be something else going on beneath Frasier's words. When asked about the apparent conflict between Frasier's religious beliefs and his son's, in some sense he responds by saying that they are not so different. But he only says they are not so different in those five specific aspects: love, compassion, duty, education, and art. If he's saying that's all there is to Judaism, then I would have to disagree.

Philosophers have a fancy name for what Frasier did: *reductionism*. He has reduced Judaism down to smaller constituent parts which, when reassembled, do not recreate the whole. It seems unfair to equate Judaism solely with these five aspects because many other causes, beliefs, or even organizations can be characterized as espousing precisely the same principles, but not be Jewish in the least.

For example, Ancient Greece had a culture that espoused all such principles, yet it had no particular religious affiliation at all. Culturally we could also consider Italy during the Renaissance, or even the Chinese under the Tang dynasty.

Yet, cultures like these that valued love, compassion, duty, education, and art are in other ways very dissimilar to Judaism. Similarities do not equate to identity. That is, just because a religion or culture shares certain attributes does not mean that they are the same in essence. However, *reductionism* falsely makes them seem equivalent just because they share some traits.

So there must be more to Judaism than just these five aspects

mentioned by Frasier.

Frasier's religious synopsis may not seem like a very big deal because it is, after all, only one statement. But this one sentence is not what bothers me. I run across people making claims like these all the time in conversation, in magazines, news, practically everywhere. It's sloppy thinking, really. I just want to encourage us not to slip into *reductionism* ourselves—and further, to be even more careful about what we take in, keeping that worldview filter on at all times.

On Engaging Culture

In the late 1940s, conservative Christians were called to come out of the forts to which they had retreated under the onslaught of modernistic thinking and to re-engage their culture. The call was heard, and evangelical Christians have been increasingly involved in academia, the arts, the media, medical ethics, politics, and other strategic areas of our culture. Of course, there's also been significant involvement in pop culture with examples ranging from Christian trinkets sold in Christian bookstores to some pretty good music.

A phrase that is often used for this cultural involvement is "engaging culture." In fact, that phrase forms a third of Probe's abbreviated mission statement: "renewing the mind, equipping the church, engaging the world." What does it mean to "engage" culture? The phrase might give the impression that Christians stand outside their culture and need to re-enter it. This is a simplistic understanding. With the exception of a few such as the Amish, we are all embedded in American culture. We buy food from the same grocery stores as non-

Christians and eat the same kinds of food. We watch the same ballgames, wear the same kinds of clothes, drive the same kinds of cars, speak the same language, visit the same museums, take advantage of the same medical care—we could go on and on. In fact, even the Amish don't stand totally outside American culture. Participation is a matter of degree.

To note this participation is not to denigrate it; this is the way life is on this planet. People have divided into different groups and developed different cultures, and within those cultures there are both Christians and peoples of other faiths or no faiths at all.

Christians have always had to deal with the issue of living in a world that isn't in tune with Christian beliefs and morality. When we become actively involved in our culture, our differences become more acute. Given these differences, how are we to "engage" our culture? What should that look like? It's doubtful whether those who first sounded the evacuation order would approve of how deeply some Christians have embedded themselves in contemporary society. Polls by the Barna Group show how much evangelicals look like their non-Christian neighbors. What is a proper involvement in culture?

A new book on the subject has gained a lot of attention: *Culture Making* by Andy Crouch. Crouch presents two sets of concepts which together form a framework for how we might interact with our culture. He names five strategies and two ways of employing these strategies.

First, the five strategies for interacting with culture are condemning, critiquing, copying, consuming, and cultivating. *Condemning* is finding fault with a thing or practice or person. *Critiquing* refers to analyzing culture. *Copying* is bringing cultural goods into our own subculture and forming a parallel culture. *Consuming* is simply enjoying the fruits of our culture. *Cultivating* refers to creating and nurturing. I'll come back to cultivating later.

Second, the two ways of *employing* the strategies Crouch calls *postures* and *gestures.* These are metaphors taken from our physical stances and motions. *Posture* is the way one stands when not paying attention to how one is standing. Some people have a very erect posture and some slouch. *Gestures* are ad hoc motions we make throughout the day. I need the book on my desk, so I pick it up. I greet someone by shaking hands. I get someone's attention by waving my arms over my head. I don't constantly use the gestures of arm waving or hand shaking or picking up; I only use them when needed.

Now let's put the strategies together with the stances. The first four of the strategies are the ones most commonly practiced. All of them have their places as gestures*.* Occasionally we need to *condemn*. Some things are bad, and we need to say so. *Critiquing* is something we need to do as well from time to time. Some law is being debated, for example, and those involved have to analyze the proposal from a variety of angles. *Copying* our culture is something we do sometimes that is okay. Because we live alongside non-Christians in our broader culture, we will be influenced to some extent by musical styles or styles of clothing. In the area of sports, some churches have softball teams and compete against teams from other churches. *Consuming* is something we all do routinely. I go to movies that don't have distinctly Christian messages. I eat at a local Italian restaurant without checking the religious credentials of the owners or employees. I drive on our interstate system without worrying about the fact it wasn't created with distinctly Christian purposes in mind.

A serious problem for Christians is that we often allow these *gestures* to become *postures.* That is, what should only be an occasional behavior becomes a lifestyle or character trait. For example, some people adopt a posture of *condemnation*. They condemn constantly. You've seen the facial expression: eyebrows up, piercing eyes staring, head shaking. Such people seem incapable of finding anything good in culture.

Other people adopt a posture of *critiquing*. Everything is put under the microscope for analysis. Nothing is simply enjoyed. Occupying one's time with critiquing leaves no place for actually bringing about change.

The posture of *copying* is often seen in our Christian subculture. Whatever is new in clothing or hair styles or music, we're all over it. On our t-shirts we print Christian slogans (sometimes cheapening the gospel by a cheesy use of company logos, such as T-shirts with "Christ is King" in the style of the Burger King crown logo). Christian lyrics are written for the latest styles in music. We master the latest marketing techniques. When we are always copying, we are getting our cues from people who don't share our values. Another problem is that we are always following behind. This posture also reveals a separatist mindset; we can enjoy "their" music, but we have to bring it over the wall into "our" world.

Consuming as a posture results in us becoming indiscriminant in what we "eat." Others are always deciding for us what is good. There is such a concern with keeping up with the latest, with not being left behind, that we are often unaware of how what we consume affects us. A posture of consuming also leaves little room for creating something new.

These strategies are the same ones non-Christians employ. The difference is the values which determine *how* they are employed. All of *our* condemning, critiquing, copying, and consuming are to be governed by scriptural norms.

If we stop here, we will miss the major point of Andy Crouch's book. While these strategies have their places, there's one which we can leave out completely to our detriment and the detriment of our society. That is *cultivation.* Cultivating involves creating and nurturing. Crouch uses the metaphor of gardening to illustrate. The gardener looks at what is there—landscape, sunlight, etc.—and considers what could be

grown. Weeds are removed, the soil is tilled, and the seeds are planted. Water is provided to enable growth. This is the stuff of culture making. We aren't just to react to what is there, but to bring new things into existence and to care for what is there that is good.

Crouch has some questions for Christians:

> *I wonder what we Christians are known for in the world outside our churches. Are we known as critics, consumers, copiers, condemners of culture? I'm afraid so. Why aren't we known as cultivators—people who tend and nourish what is best in human culture, who do the hard and painstaking work to preserve the best of what people before us have done? Why aren't we known as creators—people who dare to think and do something that has never been thought or done before, something that makes the world more welcoming and thrilling and beautiful?*

I suspect that one problem some Christians might have with this has to do with eschatology. Those who hold to a premillennial, pretribulational view of end times see this world as being doomed for destruction, and some wonder why we should put any effort into cultural engagement beyond witnessing for Christ. A big problem with that is that no one knows when the end is coming. In the meantime, cars and factories spew pollution into the air that is harmful to our health and to the well-being of other living things. Cancer still ends lives way too soon and is often attended by much suffering. The decay of inner cities is depressing to its inhabitants. Are Christians engaged in making cars that don't pollute? Fighting cancer? Cleaning up and reversing the decay of declining neighborhoods?

To some, this will sound suspiciously like the "social gospel" of the mid-twentieth century. It isn't. For one thing, it is grounded in Christian theology. We are created in the image of

the Creator and have been made creative ourselves. For another, because we are made in the image of God we should care about the health and well-being of all people. Consider, too, that God Himself is interested in beauty (Ex. 28:2, 40).

Most of us will never invent something that will drastically alter people's lives. We won't do anything really big like find the cure for Alzheimer's or solve the nation's economic crisis. But we can do small things. We can tutor a child who has trouble reading, fix up our yards and houses so they aren't eye-sores to our neighbors, join a local civic chorale or orchestra. In short, it's just a matter of using our talents to make our world a better place, and in doing so to enrich the lives of other people and point to the glory of God.

In doing so, we may also find that non-Christians are more apt to listen to our reason for doing so.

Critique of "The Shack" — A Christian Theologian's Perspective

Dr. Zukeran commends the author on attempting to make the gospel accessible. However, from a Christian theologian's perspective, he also warns us that the book presents confused pictures of the nature of God, the Son, and the way to

salvation. The book can act as a great starting point for discussion, but do not rest your theology upon the pages of this fictional book.

The Shack by William Young has become a *New York Times* bestseller. Eugene Peterson, Professor Emeritus of Spiritual Theology at Regent College, Vancouver, B.C. writes, "The book has the potential to do for our generation what John Bunyan's *Pilgrim's Progress* did for his. It's that good." Many Christians say that the book has blessed them. However, others have said that this book presents false doctrines that are heretical and dangerous. The diversity of comments and questions about the book created a need to research and present a Biblical critique of this work.

William Young creatively writes a fiction story that seeks to answer the difficult question of why God allows evil. In this story the main character, Mackenzie Allen Philips, a father of five children, experiences the unthinkably painful tragedy of losing his youngest daughter to a violent murder at the hands of a serial killer. Through his painful ordeal he asks the questions, "How could God allow something like this to happen?" and "Where was God in all this?"

One day he receives an invitation to meet God at the shack where his daughter was molested and killed. There he meets God the Father who appears as a large African-American woman named Papa, God the Son who appears as a Middle Eastern Man in a leather tool belt, and God the Holy Spirit who appears as an Asian woman named Sarayu. In this place over the course of a few days Mack asks each member of the triune God difficult questions about life, eternity, the nature of God, evil, and other significant issues with which every person struggles in their lifetime. Through several dialogues with each member of this "Trinity," Mack receives answers, and through these answers we learn about the nature of God and the problem of suffering and evil.

The Shack creatively addresses a relevant and difficult issue of God and the problem of evil. Young answers the problem of God and evil with the free will argument, which states that God created people with the free will to commit evil. Young also emphasizes that God has an ultimate plan for our lives which cannot be overcome, even by acts of evil. As humans, we are limited finite creatures who cannot see how all things can fit together or how even evil events might somehow fulfill God's ultimate plan. God is good, and God is love. Therefore, what He allows is filtered through His love and infinite wisdom. God permits individuals to exercise their free will even if they choose to go against His commands. In His love, He does not impose His will on us. When we choose to do evil, these actions hurt Him deeply. Often we cannot understand events that happen in our lives; however, we are asked to trust God even when we cannot see or comprehend why He allows things to happen. In fact Young points out that taking away our freedom would not be the best thing for God to do. I believe Young does a decent job of tackling the difficult issue of evil. He does attempt to answer a very difficult question in a creative way that many will find engaging.

Young also emphasizes the intimate relationship we are to have with God. There is a danger that a believer's faith can become cerebral and neglect the emotional, heart aspect of one's walk with God. A faith that is only centered on knowing doctrine only can be a cold kind of faith (Rev. 2:4-5).

CRITICISMS OF *THE SHACK*

I commend Young for attempting to wrestle with a difficult issue in a creative manner. Young is not a trained theologian or Bible scholar. He wrote this book for the purpose of sharing his experience and insight as he worked through personal tragedy in his life. He does attempt to be orthodox in his theology but there are some apparent errors. I do not

doubt his sincerity or his relationship with God. He is a brother in Christ and it is my goal to present an accurate critique of his work.

In seeking to address the issue of God and the problem of evil, the author presents flawed theological views that confuse the nature of God. One of my concerns is the emphasis on experience and how it is given emphasis equal to or stronger than the Bible. Young refers to the Bible superficially; however, his primary focus in this work is on experience. In fact, he unfortunately makes some critical remarks regarding the sole authority of the Word and the training needed to interpret it properly:

> *In seminary he had been taught that God had completely stopped any overt communication with moderns, preferring to have them only listen and follow sacred scripture, properly interpreted, of course. God's voice had been reduced to paper, and even that paper had to be moderated and deciphered by the proper authorities and intellects. It seemed that direct communication with God was something exclusively for the ancients and uncivilized, while educated Westerners access to God was mediated and controlled by the intelligentsia. Nobody wanted God in a box, just in a book. (p. 65)*

Throughout the book, he criticizes Biblical teachings as "religious conditioning" or "seminary teaching" (p. 93). Young's intention may be to encourage the audience to break stereotypes in their thinking about God. This is commendable, for we must constantly examine our theology of God and evaluate whether we have adopted false stereotypes in our understanding of God. It may not have been the author's intent to devalue the word of God or theological training. However, comments like these give that impression.

Our theology must be consistent with God's Word. God will not

reveal Himself or communicate in ways that are contrary to His Word. God is not limited to words on a page; He also communicates through His creation or general revelation (Rom. 1). However, God has given us special revelation and communicated specific truths about His character in His Word. If God reveals and communicates information that is contrary to His Word, then He could not be a God of truth. There are truths that are not mentioned in the Bible, but those facts should be consistent and not contrary to the Word of God. It was unfortunate that there were more critical remarks made on biblical training and not a stronger emphasis to study and exhort believers to be diligent students of the word (2 Tim. 2:15).

Confusion Regarding the Nature of God

Young presents several incorrect and confusing teachings regarding the nature of God and salvation. In this story, God the Father appears as a large African-American woman. In contrast, the Bible teaches that the Father never takes on physical form. John 4:24 teaches that God is spirit. 1 Timothy 4:16 states, "God, the blessed and only ruler, the King of kings and Lord or lords, who alone is immortal and who lives in unapproachable light whom no one has seen or can see." To add to this, God appears as a woman named "Papa." It is true that God is neither male nor female as humans are, and both feminine and masculine attributes are found in God. However, in the Bible God has chosen to reveal Himself as Father and never in the feminine gender. This gender distortion confuses the nature of God.

In the story, God the Father has scars on His wrists (p. 95). This is contrary to Biblical teaching in which only Jesus became human and only Jesus died on the cross. It is true the Father shared in the pain of Christ's suffering, but God stood as the judge of sin, not the one who suffered on the cross. Christ bore the burden of our sins; God the Father was the judge who had to render His judgment on His Son.

God the Father says "When we three spoke ourselves into human existence as the Son of God, we became fully human" (p. 99). Young teaches that all three members of the Trinity became human. However, scripture teaches that only the Son, not all members of the Trinity, became human. This distorts the uniqueness and teaching of the incarnation.

Confusion Regarding the Son

In this story, Jesus appears as a Middle Eastern man with a plaid shirt, jeans, and a tool belt. In the Bible, Jesus appears as a humble servant veiling His glory (Phil. 2). After the resurrection, Jesus retains His human nature and body but is revealed in a glorified state. He appears in his glorified and resurrected body and His glory is unveiled (Revelation 1).

As the incarnate Son of God, Jesus retained His divine nature and attributes. His incarnation involved the addition of humanity, but not by subtracting His deity. During His incarnation He chose to restrict His use of His divine attributes, but there were occasions in which He exercised His divine attributes to demonstrate His authority over creation. However, in *The Shack* God says:

> *Although he is also fully God, he has never drawn upon his nature as God to do anything. He has only lived out of his relationship with me, living in the very same manner that I desire to be in relationship with every human being. He is just the first to do it to the uttermost — the first to absolutely trust my life within him, the first to believe in my love and my goodness without regard for appearance or consequence. . . . So when He healed the blind? He did so as a dependent, limited human being trusting in my life and power to be at work within him and through him. Jesus as a human being had no power within himself to heal anyone (p. 99-100).*

First, it is not true that Jesus "had no power within himself

to heal anyone." Jesus, as the incarnate Son of God, never ceased being God. He continued to possess full and complete deity before, during, and after the incarnation (Colossians 2:9). He did do miracles in the power of the Spirit, but He also exercised His own power (Lk. 22:51; Jn. 18:6). Young appears to be teaching the incorrect view of the incarnation that Christ gave up His deity, or aspects of it, when He became human.

Confusion Regarding the Holy Spirit

In this story, the Holy Spirit appears as an Asian woman named Sarayu. In contrast, the Holy Spirit never appears as a person in the Bible. There is one time when the Holy Spirit appears in physical form as a dove at the baptism of Jesus. Moreover, the Spirit is never addressed in the feminine but is always addressed with the masculine pronoun.

Confusion Regarding the Trinity

The first inaccuracy regarding the Trinity is that in this story, all three members of the Trinity take on human form. This confuses the doctrine of the incarnation, for Scripture teaches that only Jesus takes on human form.

The second inaccuracy presented in *The Shack* is the idea that the relationship taught between the members of the Trinity is incorrect. In the book, "God" says, "So you think that God must relate inside a hierarchy like you do. But we do not" (p. 124). Young teaches that all three members of the Trinity do not relate in a hierarchical manner (p. 122-124).

In contrast, the Bible teaches that all three members of the Trinity are equal in nature while there also exists an economy, or hierarchy, in the Trinity. It describes the relationship of the members of the Godhead with each other, and this relationship serves as a model for us. The Father is the head. This is demonstrated in that the Father sent the Son. The Son did not send the Father, (Jn. 6:44, 8:18, 10:36).

The Son also is the one who sends the Holy Spirit (Jn. 16:7). Jesus came down from heaven, not to do his own will, but the will of the Father (John 6:38). The Father is the head of Christ (1 Cor. 11:3). 1 Cor. 15:27-28 speaks of creation being in subjection to Jesus, and then in verse 28, Jesus will be subjected to the Father. The Greek word for "will be subjected" is *hupotagasetai* which is the future passive indicative. This means that it is a future event where Jesus will forever be subjected to the Father. These passages teach that there is indeed a hierarchy within the Trinity in which all three members are equal in nature, yet the principle of headship and submission is perfectly displayed in the Trinity. This critical theological principle is incorrectly taught in *The Shack.*

Confusion Regarding Salvation

In this story, Young appears to be teaching pluralism, which is the belief that there are other ways to salvation beside faith in Jesus Christ. In this story Papa states:

Those who love me come from every system that exists. They are Buddhists or Mormons, Baptists or Muslims, Democrats, Republicans and many who don't vote or are not part of any Sunday morning or religious institutions. I have followers who were murderers and many who were self-righteous. Some are bankers and bookies, Americans and Iraqis, Jews and Palestinians. I have no desire to make them Christian, but I do want to join them in their transformation into sons and daughters of my Papa, into my brothers and sisters, into my Beloved. (p. 182)

Young states that Jesus has no desire to make people of other faiths Christians, or disciples of Christ. One then wonders what this "transformation into sons and daughters of my Papa" entails. What does it mean to be a son or daughter of Papa?

Jesus commanded us in the Great Commission to "Go into all the

world and make disciples, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey all that I have commanded you." Being a disciple of Christ requires us to know and obey the teachings that God has revealed in His Word.

Mack asks Jesus, "Does that mean all roads will lead to you?" To this question, Jesus replies, "Not at all. . . . Most roads don't lead anywhere. What it does mean is that I will travel any road to find you" (p. 182). Although pluralism is denied here, there is confusion regarding salvation. It is a strange statement by Jesus to say, "Most roads don't lead anywhere." In actuality Jesus stated in the Gospels that most roads lead to destruction when in Mt. 7:13-14 He says, "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it." Young fails to mention eternal judgment for those who do not receive Jesus whereas Jesus makes it clear in John 14:6 that He is the only way to life; all other roads lead to destruction.

Things are further confused when the Jesus of *The Shack* states, "I will travel any road to find you." The message appears to teach that Jesus will reveal Himself to people no matter their road or religion. Jesus does not ask them to leave that road and follow the narrow path of salvation.

Moreover, in a later conversation on the atoning work of Christ on the cross, Mack asks, "What exactly did Jesus accomplish by dying?" Papa answers, "Through his death and resurrection, I am now fully reconciled to the world" (p. 191-2). Mack is confused and asks if the whole world has been reconciled or only those who believe. Papa responds by saying reconciliation is not dependent upon faith in Christ:

The whole world, Mack. All I am telling you is that reconciliation is a two-way street, and I have done my part,

totally, completely, finally. It is not the nature of love to force a relationship but it is the nature of love to open the way" (p. 192).

Young appears to be saying all people are already reconciled to God. God is waiting on them to recognize it and enter into a relationship with Him. These dialogues appear to teach pluralism. Although it is denied on page 182, the ideas presented by Young that Jesus is not interested in people becoming Christians, that Jesus will find people on the many roads, and that the whole world is already reconciled to God presents the tone of a pluralistic message of salvation. Thus, the book presents a confusing message of salvation.

Emphasis on Relationship

Throughout the book, Young places an emphasis on relationships. He downplays theological doctrines and Biblical teaching and emphasizes that a relationship with God is what is most important. However, Jesus stated, "Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth" (Jn. 4:23-24).

It is not possible to have a relationship with God that is not based in truth. In order to have a meaningful relationship with God, one must understand the nature and character of God. Truth is rooted in the very nature of God (John 14:6). A relationship with God comes through responding to the truths revealed in His Word. Thus, a believer must grow in his relationship with God through seeking emotional intimacy as well as growing in our understanding of the Word of God.

Throughout his book Young emphasizes the relational aspect of our walk with God and downplays the need for proper doctrinal beliefs about God. It is true that Christians are to have a vibrant relationship with God, but this relationship must be

built on truth as God has revealed in His Word. Seeking a relationship and worship of God built on false ideas of God could lead one to discouragement and even false hope. As one grows in Christ, one's understanding of God should move toward a more accurate understanding of God's character that is revealed in His word.

An essential part of growing a deep intimate relationship with God involves the learning of Biblical and doctrinal truths about God. The Apostle Paul refers to this in Ephesians 4:13 when he says, "until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

Simply knowing doctrine without the involvement of the heart leads to a cold faith. I believe Young was trying to emphasize this point. However, a heart religion without truth as its guide is only an emotional faith. We must have both heart and mind. In fact, Jesus commanded Christians in Matthew 22:37 to "Love the Lord with all your heart, with all your soul, and with all your mind."

Conclusion

The Shack attempts to address one of life's toughest issues: the problem of God and evil. Although this is a work of fiction, it addresses significant theological issues. However, in addressing the problem of evil, Young teaches key theological errors. This can lead the average reader into confusion regarding the nature of God and salvation. I found this to be an interesting story but I was disturbed by the theological errors. Readers who have not developed the skills to discern truth from error can be confused in the end. So although the novel tries to address a relevant question, it teaches theological errors in the process. One cannot take lightly erroneous teachings on the nature of God and salvation.

I believe this book would make a great subject for discussion groups. The topics presented in the book such as the problem of evil, the nature of God, and salvation are worthwhile topics for all believers to discuss. We can often learn and become more accurate in our beliefs when we analyze error, compare it with scripture, and articulate our position in light of the Bible. I do not believe Christians need to run from error as long as they read and study with discernment.

Hurricane Ike and God's Commands

Hurricane Ike barreled down on Texas a few days ago, leaving millions of our neighbors without power or safe water, causing huge amounts of wind and water damage, and forcing countless numbers from their homes, some permanently.

Government officials ordered Galveston residents, along with other coastal cities and towns, to evacuate. The National Weather Service tried to express the seriousness of their warning, promising "certain death" to those who stayed. People who lived in one- or two-story homes were told to pin their names and social security numbers to their chests to make identifying their corpses easier. Thousands decided to ride it out, wondering just how bad it could really be.

They found out.

Hurricane Ike left many parts of Galveston a broken, crumpled mess. The aftermath is much worse than residents imagined: no water, no power, no food, no phones. The smell is awful as

sewage backs up into waterlogged streets. With no running water, people can't shower, much less flush toilets or even wash their hands after using one. A fetid smell rises from the sludge that's everywhere, a disgusting concoction of mud, sewage, asbestos, lead and gasoline. Not only are officials concerned about the health problems from the stuff, but gigantic bugs are emerging from it. Adding insult to injury is the growing number of mosquitoes.

One woman said, "Next time they should warn people about this, not the storm itself."

There are many reasons officials did everything they could to persuade people to evacuate. And this was one of them: the aftermath of a devastating storm is at least as bad as the battering winds and rain of the storm itself. The desire to spare residents from having to live in the post-hurricane nightmare was part of why officials urged residents to obey the evacuation order.

Surely this must grieve God's heart with pangs of familiarity. He sees every day—every moment!—the awful aftermath of our disobedience. Behind the gift of His commands is His desire to spare us from the pain and heartbreak that comes from disobedient independence. Behind the gift of His commands is a brilliant mind that knows every possible scenario about what would happen if we obeyed and if we disobeyed. He doesn't tell us on the front end what our disobedience will cost us; He doesn't owe it to us.

Government officials can't see the future. They could only assume the worst, given the computer models and even a rudimentary knowledge of the power of hurricanes. But God can.

May the awful post-hurricane stories remind us that God's rules and intentions are given to bless us, not because He's some sort of cosmic killjoy.

There are two truths He seems intent on wanting us to learn by

heart: He is good, and He loves us. And that's why we can trust Him when He tells us what to do and what to avoid.

Charity and Compassion: Christianity Is Good for Culture

Byron Barlowe looks at the impact of Christianity on the world. He concludes that applying a Christian, biblical worldview to the issues that we face in our world has resulted in a great amount of good. Apart from the eternal aspect of Christianity, people applying Christian principles to worldly issues have benefited all mankind.

Christian Religion: Good or Bad for Mankind?

Standing on the jetway boarding a flight out of Cuzco, Peru, I overheard an American college student say to his companion, "See that older guy up there? He's a professor. Came here to give lectures on Christianity. Can you believe that?" In an apparent reference to abuses perpetrated on local Indians by the *conquistadors* centuries earlier, he added, "Haven't Christians done enough to these people?"

He didn't know that I was the professor's companion. Turning around, I said, "Excuse me, I couldn't help but overhear. I'm with the professor and, yes, we were giving lectures at the university from a Christian worldview. But did you know that all these people in between us were helping with humanitarian

aid in the poorest villages around here all week?"

He sheepishly mumbled something about every story having two sides. But his meaning was clear: what good could possibly come from Christians imposing their beliefs on these indigenous people? Their culture was ruined by their kind and should be left alone. Popular sentiments, but are they fair and accurate?

The church—and those acting in its name—has had its moments of injustice, intrigue, even murder. Unbiblical excesses during the Inquisitions, the Crusades, and other episodes are undeniable. Yet these deviations from the teachings of Christ and the Bible are overwhelmingly countered by the church's good works and novel institutions of care, compassion, and justice.

Carlton Hayes wrote, "From the wellspring of Christian compassion, our Western civilization has drawn its inspiration, and its sense of duty, for feeding the hungry, giving drink to the thirsty, looking after the homeless, clothing the naked, tending the sick and visiting the prisoner." As one writer put it, missionaries and other Christians lived as if people mattered.[1] Revolutionary!

Christianity exploded onto a brutal, heartless Greco-Roman culture. Believers in this radical new religion set a new standard for caring for the ill, downtrodden, and abused, even at risk of death. Through their transformed Christlike outlooks, they established countercultural ways that lead to later innovations: orphanages, hospitals, transcendent art and architecture, and systems of law and order based on fairness, to name a few. In the early church, every congregation had a list of needy recipients called a *matriculum*. Enormous amounts of charity were given.[2] "Pagan society, through its excesses, teetered on the brink of extinction. Christianity, however, represented . . . a new way."[3]

Compassion and charity are biblical ideals. "Early Christians set a model for their descendents to follow, a model that today's modern secular societies try to imitate, but without Christian motivation."{4} We take for granted the notion that it's good to help the needy and oppressed, but wherever it's found, whether in religious or secular circles, it can be traced right back to Jesus Christ and His followers.

Answering Atheists: Is Religion Evil?

"Religion poisons everything," carps militant atheist Christopher Hitchens. Fellow atheist Richard Dawkins claims that "there's not the slightest evidence that religious people . . . are any more moral than non-religious people." True? Not according to social scientists from Princeton and other top universities.

As citizens, religious people generally shine. According to Logan Paul Gage, "for every 100 altruistic acts—like giving blood—performed by non-religious people, the religious perform 144." Also, those active in religion in the U.S. volunteer in their communities more.{5} A Barna study reports that "more than four out of five (83%) gave at least $1000 to churches and non-profit entities during 2007, far surpassing . . . any other population segment studied…."{6} This echoes studies from the past few decades.

Furthermore, studies show that religious youth have more self-control against cigarettes, alchohol and marijuana. "Religion also correlates with fewer violent crimes, school suspensions and a host of other negative behaviors."{7}

It appears that Dawkins is very wrong. He lamented that "faith is . . . comparable to the smallpox virus but harder to eradicate." People who care about our culture will hope he's right about how hard religion is to eliminate, especially Christianity.{8}

So, what about the evil perpetrated by the church? Early Christians were admirable in their display of compassion and charity. But haven't the centuries since witnessed a parade of continual religious wars (including "Christian wars), persecutions, and mayhem? Among Christianity's sins: forced conversions, expansion by so-called "Christian states" mingled with genocide, execution of accused heretics and witches, and the ever infamous Crusades. Regrettable, inexcusable, but largely overblown.

Dinesh D'Souza writes that this popular refrain also "greatly exaggerates [crimes of] religious fanatics while neglecting or rationalizing the vastly greater crimes committed by secular and atheist fanatics."{9} Historian Jonathan Riley-Smith disputes that the Crusaders were rapists and murderers. He and other historians document that they were pilgrims using their own funds to liberate long-held Christian lands and defend Europe against Muslim invaders.{10}

What about heretics who were burned at the stake? Author Henry Kamen claims that "much of the modern stereotype of the Inquisition is essentially made up. . . . Inquisition trials . . . were fairer and more lenient than their secular counterparts."{11}

Atheism is associated with far more death and destruction than religion is, particularly Christianity. In *Death by Government*, R.J. Rummel writes "Almost 170 million men, women and children have been shot, beaten, tortured, knifed, burned, starved, frozen, crushed or worked to death; buried alive, drowned, hung, bombed or killed in any other of a myriad of ways governments have inflicted death on unarmed, helpless citizens and foreigners."{12} Rummel directly attributes eighty-four percent of these to atheistic "megamurderers" like Stalin, Hitler, and Mao.

For perspective, consider that "the Crusades, Inquisition and the witch burnings killed approximately 200,000 people" over

five hundred years. These deaths, tragic and unjust as many were, only comprise one percent of the deaths caused by atheist regimes during a few decades. That's a ninety-nine to one ratio of death tied directly to the atheist worldview.{13}

History shows that atheism, not Christianity, is the view that is bad—even murderous—for society.

Compassion: Christian Innovation in a Cruel World

Christianity is unique. No other religion or philosophy values *and practices wholesale* taking care of the young, sick, orphaned, oppressed, and widowed, hands-on and sacrificially.

To ancient Greeks and Romans, life was cheap. Infanticide—baby killing— was "condoned and practiced for centuries without guilt or remorse [and] extolled by Greco-Roman mythologies." This ungodly practice was opposed by Christians, whose compassionate example eventually caused Roman emperors to outlaw it.{14} First-century art shows believers rescuing unwanted Roman babies from the Tiber River. They raised them as their own.

Emperors pronounced death sentences on a whim, even beyond gladiatorial games. This was the ultimate extension of *paterfamilias*: a father had the right to kill his own child if she displeased him. Life was expendable, even among families!{15}

Abortion, human sacrifice, and suicide were also part of societies unaffected by God's love.How different from the scriptural doctrine that all are made in God's image and deserve life and dignity.

Slaves and the poor were on their own. One exhaustive survey of historical documents "found that antiquity has left no trace of organized charitable effort."{16}

The ancient code was: "leave the ill to die." Roman colonists in Alexandria even left their friends and next of kin behind during a plague.{17} Japanese holy men kept the wealthy from relieving the poor because they believed them to be "odious to the gods."{18}

By contrast, Jesus expanded the Jewish obligation of compassion well beyond family and tribe even to enemies. His parable of the Good Samaritan exploded racial and social boundaries.{19} Scripture says that Jesus "had compassion on them and healed their sick." Christ's disciples went around healing and teaching as their master had. Believers were instructed to care for widows, the sick, the disabled and the poor, and also for orphans. "Justin Martyr, an early defender of Christianity, reveals that collections were taken during church services to help the orphans," writes Alvin Schmidt. By the time of Justinian, churches were operating old folks' homes called *gerontocomia*. Before Christianity, homes for the aged didn't exist. Now, such nursing homes are taken for granted.{20}

Schmidt notes that "Christianity filled the pagan void that largely ignored the sick and dying, especially during pestilences." Greeks had diagnostic centers, but no nursing care. Roman hospitals were only for slaves, gladiators, and occasionally for soldiers. Christians provided shelters for the poor and pilgrims, along with medical care. Christian hospitals were the first voluntary charitable institutions.{21}

A pagan Roman soldier in Constantine's army was intrigued by Christians who "brought food to his fellow soldiers who were afflicted with famine and disease." He studied this inspiring group who displayed such humanity and was converted to the faith. He represents much of why the early church grew despite bouts of severe persecution.{22}

Basic beliefs—or worldviews—lead to basic responses. The

Christian response to life and suffering changed the world for good.

Early Church Charity vs. Self-Serving Greco-Roman Giving

In ancient Greece and Rome, charity was unknown, except for gaining favors and fame. This stood in stark contrast to Jesus' thinking. He rebuked the Pharisees, whose good deeds were done for public acclaim. Christ's ethic of sharing with any and all and helping the underprivileged brought a revolution that eventually converted the entire Roman Empire.

Caritas, root word of *charity*, "meant giving to relieve economic or physical distress without expecting anything in return," writes Schmidt, "whereas *liberalitas* meant giving to please the recipient, who later would bestow a favor on the giver."[{23}](#) Pagans almost never gave out of what we today would ironically call true *liberality*.

In contrast, for Christ-followers part of worship was hands-on charity. They celebrated God's redemption this way, giving and serving both individually and corporately. Cyril, bishop of Jerusalem in the fifth century, sold church ornaments to feed the poor. (Another contrast: the Hindu worldview assumes that neediness results from bad deeds in a past life.)

Ancient culture was centered on elitism. The well-off and privileged gave not out of any sense of caring, but out of what Aristotle termed "liberality, in order to demonstrate [their] magnanimity and even superiority." They funded parks, statues, and public baths with their names emblazoned on them. Even the little philanthropy the ancients did was seldom received by the needy. Those who could pay back in some way received it.[{24}](#)

Historian Kenneth Scott Latourette noted that early Christians

innovated five ways in their use of their own funds for the general welfare:

First, those who joined were *expected to give* to their ability level, both rich and poor. Christ even called some to give all they had to the poor. St. Francis of Assissi, Pope Gregory the Great, and missionary C.T. Studd all did as well.

Second, they had a *new motivation*: the love for and example of Christ, who being rich became poor for others' sakes (2 Corinthians 8:9).{25}

Third, Christianity like Judaism, created *new objects of giving*: widows, orphans, slaves, the persecuted.

The fourth Christian innovation was *personalized giving*, although large groups were served. Also, *individuals* did the giving, not the government. "For the most part, the few Roman acts of relief and assistance were isolated state activities, 'dictated much more by policy than by benevolence'."{26}

Last, Christian generosity was not solely for insiders.{27} This was truly radical. The emperor known as Julian the Apostate complained that since Jews never had to beg and Christians supported both their own poor and those outside the church, "those who belong to us look in vain for the help we should render to them."{28}

Believers sometimes fasted for charity. The vision was big: ten thousand Christians skipping one hundred days' meals could provide a million meals, it was figured. Transformed hearts and minds imitated the God who left the throne of heaven to serve and die for others.{29}

Even W.E. Lecky, no friend to Christianity, wrote, "The active, habitual, and detailed charity of private persons, which is such a conspicuous feature in all Christian societies, was scarcely known in antiquity."{30} That is, until Christians showed up.

Medieval and Modern Manifestations

This way of thinking and living continued in Medieval times. Third century deacon St. Laurence was ordered by a Roman offiical to bring some of the treasures of the church. He showed up with poor and lame church members. For this affront to Roman sensibilities, he was roasted to death on a gridiron. Today, a Florida homeless shelter named after St. Laurence provides job help and basic assistance to the downtroden.

The Generous Middle Ages

The Middle Ages saw Christian compassion grow. In the sixth, seventh and eighth centuries, Italian clergy "zealously defended widows and orphans."{31} Ethelwold, bishop of Winchester in the tenth century "sold all of the gold and silver vessels of his cathedral to relieve the poor who were starving during a famine."{32}

Furthermore, according to Will Durant,

> *The administration of charity reached new heights in the twelfth and thirteenth centuries. . . . The Church shared in relieving the unfortunate. Almsgiving was universal. Men hopeful of paradise left charitable bequests. . . . Doles of food were distributed [three times a week] to all who asked. . . . In one aspect the Church was a continent-wide organization for charitable aid.{33}*

From Hospitals to the Red Cross

Christian hospitals spread to Europe by the eighth century. By the mid-1500s, thirty-seven thousand Benedictine monasteries cared for the ill. Arab Muslims even followed suit. Christianity was changing the world, even beyond the West.

The much-maligned Crusaders founded healthcare orders, helping Muslims *and* Christians. This led to the establishment of

insane asylums. By the 1400s, hospitals across Europe were under the direction of Christian bishops who often gave their own money. They cared for the poor and orphans and occasionally fed prisoners—an all-purpose institution of care.

"Christian aid to the poor did not end with the early church or the Middle Ages," says Schmidt.{34} By the latter years of the nineteenth century, local Christian churches and denominations built many hospitals.

Medical nursing, a Christian innovation in ancient times, took leaps forward through the influence of Christ-follower Florence Nightingale. In 1864, Red Cross founder Jean Henri Dunant confessed on his deathbed, "I am a disciple of Christ as in the first century, and nothing more."{35}

Child Labor Laws

The Industrial Revolution in England ushered in a shameful exploitation of children, even among those naming the Christian faith. Kids as young as seven worked in horrible conditions in coal mines and chimneys.

Compassionate believers like William Wilberforce and Charles Dickens rallied their callous countrymen to pass Parliamentary laws against the worst child labor. The real superman of this cause was Lord Shaftesbury, whose years of tireless "pleadings, countless speeches, personal sacrifices and dogged persistence" resulted in "a number of bills that vastly improved child labor conditions." His firm faith in Christ spurred him and a nation on to true compassion.{36} This had a ripple effect across Western nations. Child labor has been outlawed in the West but continues strongly in nations less affected by Christian culture.

And Still Today . . .

This attitude of charity and compassion continues today in Christian societies like the Salvation Army and Christian

groups who aided Hurricane Katrina victims so much better than the government.{37} Many more can be named. As someone said, "'Christian ideals have permeated society until non-Christians, who claim to live a "decent life" without religion, have forgotten the origin of the very content and context of their "decency"."{38}

Notes

1. Alvin J. Schmidt, H*ow Christianity Changed the World* (Grand Rapids, MI: Zondervan, 2004) 147-148.
2. Ibid, 127.
3. Bruce L. Shelley, *Church History in Plain Language* (Nashville: Word/Thomas Nelson, 1995) 40.
4. Schmidt, pg. 148.
5. Logan Paul Gage, *Touchstone*, January/February 2008.
6. "New Study Shows Trends in Tithing and Donating," Barna Research Group, April 14, 2008, www.barna.org/FlexPage.aspx?Page=BarnaUpdateNarrowPreview&BarnaUpdateID=296.
7. Ibid.
8. Ibid.
9. Dinesh D'Souza, *What's So Great About Christianity* (Washington, D.C.: Regnery, 2007), 204.
10. Ibid, 205.
11. Ibid, 207.
12. R. J. Rummel, *Death by Government* (Transaction Publishers, 1994), quoted in *The Truth Project* DVD-based curriculum, Focus on the Family, 2006.
13. D'Souza, 215.
14. Schmidt, 71.
15. Schmidt, 100.
16. James Kennedy and Jerry Newcombe, *What If Jesus Had Never Been Born?* (Nashville: Thomas Nelson, 1994) 29.
17. Schmidt, 129.
18. Schmidt, 131.
19. Christopher Price, "Pagans, Christianity, and Charity,"

CADRE (Christian Colligation of Apologetics Debate Research & Evangelism),
www.christiancadre.org/member_contrib/cp_charity.html.

20 Schmidt, 136.

21. Schmidt, 155-157.

22. Schmidt, 130.

23. Schmidt, 126.

24. D'Souza, 64.

25. 2 Corinthians 8:9.

26. Lecky, quoted in Schmidt, 128.

27. Kennedy and Newcombe, 30.

28. Shelley, 36.

29. Schmidt, 126.

30. Quoted in Kennedy and Newcombe, 32.

31. Schmidt, 131-134.

32. Schmidt, 126.

33. Will Durant, *The Age of Faith*, 31, quoted by Christopher Price: www.christiancadre.org/member_contrib/cp_charity.html.

34. Schmidt. 137.

35. Schmidt, 155-166.

36. Schmidt, 143.

37. Schmidt, 142-144.

38. Schmidt, 131.

Augustine on Popular Culture: Ancient Take on a Modern Problem

In his recent book, *The Blackwell Guide to Theology and*

Popular Culture{1}, theologian Kelton Cobb observes that in our day, "a great number of people are finding solace in popular culture, solace they find lacking in organized religion."{2} This is just one important reason why Christians must give careful thought and analysis (discernment) to the issue of popular culture. As members of the body of Christ, who desire to see others brought into loving fellowship with Him, it behooves us to understand why it is that many people claim to find greater consolation in popular culture than they do in the church of Jesus Christ.

But there's another reason why today's Christians must give some attention to popular culture, namely, for better or worse, we are all swimming in it. As Cobb reminds us, "whole generations in the West have had their basic conceptions of the world formed by popular culture."{3} Just think for a moment about how much we are daily influenced by various artifacts of popular culture—things like television, movies, music, magazines, comic books, video games, sports, and advertising (just to name a few). How should the believer relate to popular culture? Should he shun it, embrace it, seek to transform it? Or should he rather do all of the above, depending on what particular item of popular culture is in view? As one can see, these are difficult questions. Not surprisingly, therefore, thoughtful Christians have answered these questions rather differently. But instead of trying to review all their answers here,{4} I will briefly discuss just one view which, I believe, still merits our careful consideration.

Augustine is considered by many to be the greatest theologian of the early church. Born on November 13, 354 A.D., to a pagan father and a Christian mother, he pursued his studies for a time in Carthage, the North African capital. According to Cobb, "Carthage was an epicenter of popular entertainment in the [Roman] empire, famous for its circus, amphitheater and gladiatorial shows—a fourth-century Las Vegas."{5} Cast into

this environment as a passionate young pagan, Augustine indulged both his appetite for sex and his love for the theater. These early experiences led the later, Christian Augustine, to a unique appreciation for the almost irresistible draw that the artifacts of popular culture can have on us. In spite of this, however, he did not conclude (as the earlier church father Tertullian had largely done) that there is nothing of redeeming value in popular culture. Indeed even the pagan theater, which by his own admission had been partly responsible for stirring up his youthful lusts, is not entirely consigned to the garbage bin of useless "worldly" entertainment. Instead, Augustine took the intriguing position "that aspects of pagan culture ought to be preserved and put into the service of the church."{6}

In his monumental work, the *City of God*, Augustine postulated the existence of two cities—the city of man and the city of God. Although these two cities will eventually be separated at the last judgment, for the moment they are "mingled together" in the world, with the result that the inhabitants of both cities participate in many of the same social and cultural activities. So what differentiates the inhabitants of one city from those of another? According to Augustine it is the "quality of their love," along with the nature of their attachment to the things of this world. Cobb comments on Augustine's view as follows: "We are citizens of the earthly city to the extent that we love the earthly city as an end in itself; we are citizens of the heavenly city to the extent that we make use of the earthly city—including its astonishing arts and cultural attainments—as a way of loving God."{7}

In other words, Augustine is suggesting the following principle for evaluating various cultural activities from a Christian perspective: Does the activity (in some form or fashion) inspire a greater love of God or one's neighbor? If so, then there is something of genuine value to be had from participating in that activity. On the other hand, if the

activity leads one to think *less* of God or one's neighbor, then it's probably suspect from a Christian perspective. "Thus," writes Cobb, "Augustine offers a strategy for the appropriation of pagan religious symbols and all varieties of popular art. They may be appropriated if they can be pressed into the service of charity, into the journey of the soul to God, as a *means* of devotion rather than as *objects* of devotion . . . ."{8}

Of course, Augustine was aware that there are other principles which can (and should) be used in evaluating whether or not to participate in some cultural activity. For example, he taught that "Wherever we may find truth, it is the Lord's."{9} And truth is intrinsically valuable and good. So if a particular cultural activity helps you toward a greater understanding and appreciation of God, or the things which God has made—and if it's not contrary to some moral precept in the Bible—then this, too, is probably something valuable and appropriate for Christian participation.

As one considers Augustine's principles, one can't help but be impressed by their wisdom. Not only are these principles extremely practical, they are also thoroughly biblical. Indeed, they remind one of the way in which Paul interacted with the cultural artifacts of *his* day. You can scarcely study the life of this great missionary/theologian without being impressed by the way he took pains to genuinely understand something of the Gentile culture to which he had been called to minister. Thus, in Acts 17 we not only see him conversing with some of the Stoic and Epicurean philosophers (v. 18), but we also learn that he had taken time to familiarize himself with the religious beliefs of Athens (vv. 22-23). Moreover, when he describes the nature of God and man to the members of the Areopagus he cites, *with approval*, the statements of two pagan poets (vv. 28-29). Finally, as we study his letters we also see repeated references and allusions to the athletic games of his day (e.g. 1 Corinthians 9:24-27; Philippians.

3:14; 2 Timothy 2:5; etc.). Clearly Paul was attuned to the cultural concerns and activities of the people he sought to reach for Christ.

In light of all this, Paul's words to the Philippians are especially significant, particularly as we reflect on the ever-persistent question of how *we*, as believers, should relate to our *own* culture: "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you." (Philippians 4:8-9).

Notes

1. I am particularly indebted to the discussion of Augustine and popular culture found in Kelton Cobb, *The Blackwell Guide to Theology and Popular Culture* (Malden, Mass.: Blackwell Pub., 2005), 80-86.
2. Cobb, *The Blackwell Guide*, 6.
3. Ibid., 7.
4. The interested reader can find more information in texts like Cobb's (mentioned above) and H. Richard Niebuhr's classic, *Christ and Culture*.
5. Cobb, *The Blackwell Guide*, 80.
6. Ibid., 83.
7. Ibid.
8. Ibid., 86.
9. Augustine, *On Christian Doctrine*, trans. D.W. Robertson, Jr (Indianapolis: Bobbs-Merrill, 1958), II/18; cited in Cobb, *The Blackwell Guide*, 84.

Josh McDowell on Using Redeeming Darwin With Expelled: No Intelligence Allowed

Over the last 50 years, those with a Christian worldview have been the focus of condescension and exclusion in the academic community. As has happened throughout history, these attitudes from the academic community have gradually permeated our mainstream culture. Today, evangelical-bashing is the accepted standard position for all forms of mass media from news reporting to books and movies. Over the last decade, this trend has accelerated to the point that many people believe Christian principles and beliefs should not be recognized in our public policies and culture. We are all experiencing these efforts to relegate the Christian faith to an irrelevant sidelight of American culture.

One of the root causes of this trend is the teaching of naturalistic Darwinism as dogma within our public education system from grade school through our universities. The reasoning is that educated people know that science has proven there is no evidence for a creator. Therefore, there is no place for religion and moral authority in our public life. This attitude directly affects public policies on abortion, euthanasia, education, sexuality, etc.

Although Darwins theory of life originating and evolving to its current forms strictly though random events and natural

selection may have seemed plausible 50 years ago, our current understanding of the nature of the universe and the complexity of even the simplest life forms bring up huge issues for which the current state of evolutionary theory has *no* answers. For example, over 700 scientists at our universities and research institutions have signed a statement expressing their doubt that Darwinism can adequately explain our current understanding of life in this universe (See dissentfromdarwin.org for the current list).

In a desperate attempt to protect the dogma upon which their naturalistic/humanistic worldview is based, the scientific/educational establishment is systematically and viciously attacking those who would dare to research alternative theories that may better explain the current evidence. They have mounted a public relations campaign to paint any scientific research or publications which expose the issues with Darwinism as not science, but rather religiously based dogmatism or creationism. What is absolutely amazing is that while aggressively pursuing their campaign of persecution and spin-doctoring, the Darwinist community steadfastly denies that they are doing any such thing. Sadly, this campaign has been successful to date in keeping our public education system and most of our scientists captive to this worldview-motivated attempt to defend the dogma of Darwinism in the face of all evidence to the contrary.

[Expelled: No Intelligence Allowed](...) (starring Ben Stein) is a documentary scheduled to be released in April 2008. It exposes the blatant attempts to squelch academic freedom in defense of outdated Darwinist dogma. By chronicling the stories of well-qualified scientists who have dared to question Darwinism as a comprehensive explanation for life and interviewing people on both sides of these events, this documentary presents a strong case for restoring academic freedom allowing scientists to follow the evidence where it leads. Both the content and the involvement of Ben Stein (who is Jewish) make it clear that

this documentary was not created to directly promote the teaching of creationism. This documentary calls Americans to stand up for academic freedom and integrity. It says that we should not allow the misguided notion that science and religion must be in conflict to keep scientists from exploring all reasonable hypotheses to explain the latest evidence.

The producers of *Expelled* are making a large financial investment to create a documentary targeted for wide release in thousands of movie theaters. They are taking this risk because they believe that the American public needs to understand what is really happening. It is only through public awareness and pressure that the current climate of repression and persecution can be changed. *Expelled* is intended to bring this issue to the forefront of public thought. Promoting an open public debate could well lead to unshackling scientific research in this area and opening the door for students for receive more in-depth education in evolutionary theory including those areas where evolutionary theory currently has no viable explanation.

The content of *Expelled* creates a natural opportunity for Christians to discuss the evidence for a creator and the reasons for our faith in Jesus Christ as Creator and Savior. *Expelled* will draw wide public attention to these issues and will create media attention and controversy even among those who do not see it. It would be a shame for believers to miss this opportunity to promote this public discussion and to engage our friends, neighbors and co-workers in making a defense for our hope in Christ.

So how can we go about doing this?

> *1. Let me encourage you to take the time to review the excellent, cutting-edge materials available through our website and our online store. Make the effort to equip your people with the information and encouragement they need to communicate that the scientific evidence points to a creator*

and to share the relationship they have with the Creator. Again, this foundational issue is critical and will get more intense in the days ahead. The Redeeming Darwin material from [Probe](#) and [EvanTell](#) is ideal for this purpose.

2. Make sure that they know that Expelled will bring this topic to the forefront in peoples conversation whether they have seen the documentary or not. We need to equip believers to look for opportunities to interact intelligently. You may want to make available the Viewers version of Probes Discovering the Designer DVD/booklet as a cost effective tool for your people to share with others ([found in our Store](#)).

3. Encourage people to see this controversial documentary:

 Expelled does not directly promote a Christian view. In fact, it does not even take the position that Intelligent Design has been shown to be a better theory than Darwinism. This helps establish a non-threatening, neutral starting point to engage in a thoughtful discussion. You are not asking people to watch a Christian film. You are encouraging them to become informed on an important issue.

 Expelled is a documentary. It is not for entertainment. It will require the audience to think about what they are watching. Although it includes some humor (how could Ben Stein keep from adding humor?), it is a very serious documentary. Be sure people understand that they are attending for the purpose of learning not for a night out at the movies.

 After you view the movie, you may want to think about how you could use the DVD version when it is available. If you are showing Expelled in a small group or some other venue, you can better focus peoples expectations.

4. Plan to offer small group opportunities to learn more about this controversy and how it ultimately points us to

Christ. Once again, the Redeeming Darwin material is an excellent resource for this purpose.