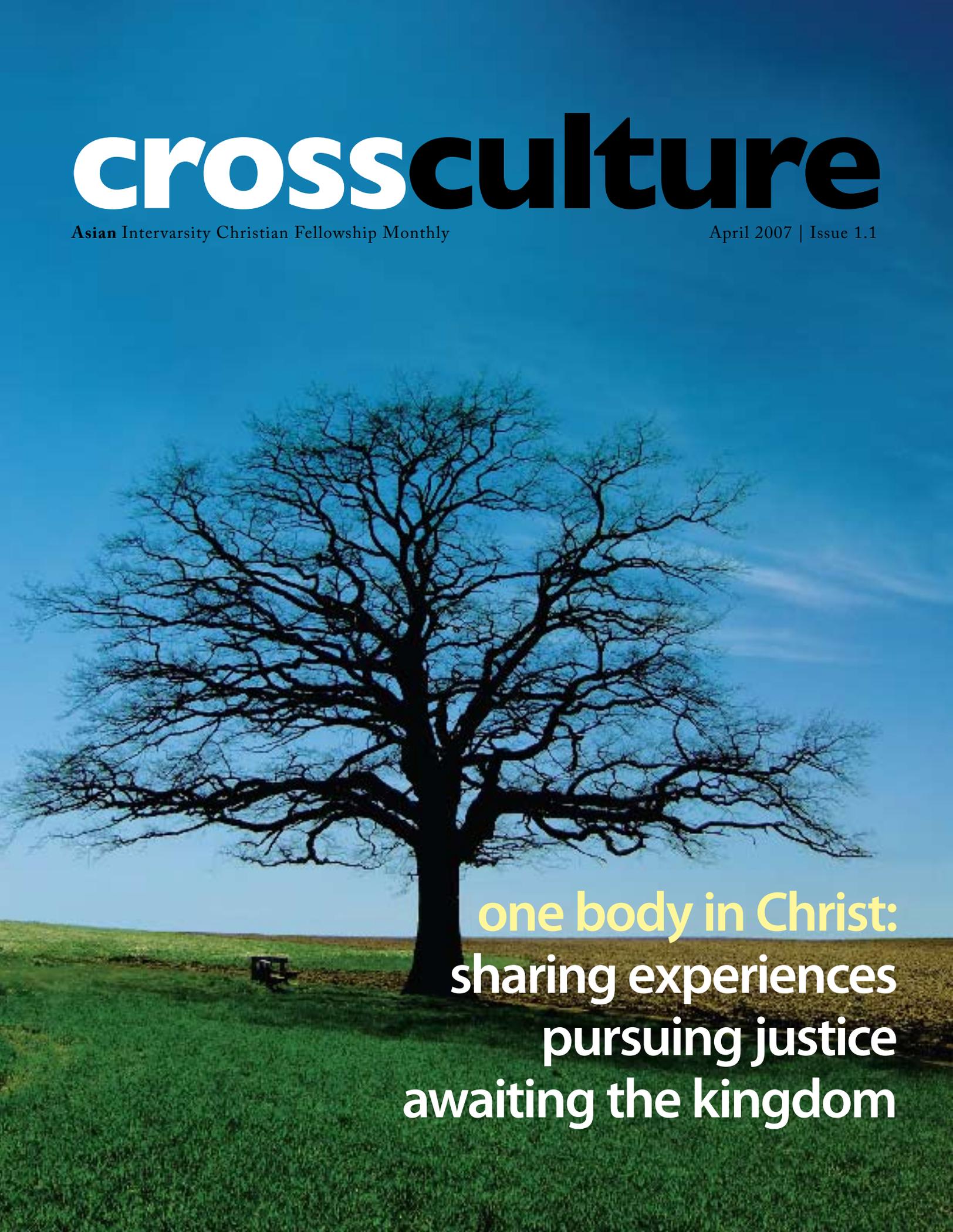


crossculture

Asian Intersity Christian Fellowship Monthly

April 2007 | Issue 1.1

A large, leafless tree stands in a green field under a blue sky. The tree is the central focus, with its intricate branches spreading across the upper half of the frame. The field is a vibrant green, and the sky is a clear, deep blue. In the lower right corner, there is a small wooden bench. The overall mood is serene and contemplative.

one body in Christ:
sharing experiences
pursuing justice
awaiting the kingdom

Liou leaves big shoes to fill

by Rose Tian

Jeff Liou has now served for six years as a staff worker on InterVarsity's Chinese Christian Fellowship (IVCCF).

"Our focus has changed; it changed our leadership structure and our understanding of what leadership is," Liou said. "The mission changes everything. That's the most foundational shift that we've made."

Liou believes that CCF's new mission is to change the campus and that it is our calling, as Christians, to actively engage in that transformation. The entire campus itself needs to reflect God's glory; and it doesn't.

"Everything we do, every paper we write, every RA in the dorm should be working so that their department or hall should look more like the kingdom of God. That's our task," Liou said. He strongly believes that we should be witnessing to more people and continuously living our lives to expand His kingdom.

- CCF History**
- CCF started in 1980s by three guys intending to reach out to Chinese Americans on campus
 - Started out as a small Bible Study Group
 - Became affiliated with IV in 1999
 - CCF's mission has changed from being family-oriented to more evangelistic

InterVarsity Purpose Statement

In response to God's love, grace, and truth:

The Purpose of InterVarsity Christian Fellowship/USA is to establish and advance at colleges and universities witnessing communities of students and faculty who follow Jesus as Savior and Lord:

growing in love for God,
God's Word,
God's people of every ethnicity and culture and
God's purposes in the world.

GALATIANS 6:7-10

"People reap what they sow. Those who sow to please their sinful nature, from that nature will reap destruction; those who sow to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people."

“Are we sharing the gospel? It’s what we should be frequently asking ourselves,” Liou said. Another, and perhaps more urgent, concern of his is the way CCFers accept, without questioning, the “normal” culture surrounding us.

“We seldom ask ourselves, ‘What does Jesus think about our culture?’ By culture I mean the stuff around us, the stuff on TV, the stuff on campus, and what we think is normal. What does Jesus think about this? We haven’t learned how to evaluate that,” Liou said, “I think for Asian Americans, by and large it’s normal for us not to step on each other’s feelings intentionally. We think it’s virtuous. We care about harmony, and what that really leads to is, we don’t confront each other on difficult issues of sin and pointing out our deep need for more discipleship. Because we have this normalized value of what is harmony, we actually hurt ourselves by not addressing what is there. There’s nothing wrong with normal, but there’s something wonderful about extraordinary. ‘Lord, what would be an extraordinary use of my time?’ If you never stop to ask Him, you’ll never know what He will say. Normal means we don’t ask.” Other than addressing personal witnessing and having a clear understanding of how Christ interacts with culture, Liou talked about another aspiration for the fellowship.

“In five years from now, I would like to see a truly diverse fellowship,” Liou said. “I’d like to see representatives from every single Asian culture, including South Asia. I’d like to see a great mix of Asian Americans and internationals. No one else is doing that; no one else is crossing cultures that way. This is one of the most segregated campuses in the country. If we’re going to be serious about our name change, our energy really needs to go into learning

how to love each other and honor each other across differences. If we don’t figure out how to address those things, [name changing] is going to be a hard thing.”

Liou feels that it would be an incredible testimony to be able to conquer the segregation and unite Christ’s body. He admits that CCF has definitely shaped his life and his decision to go to TEDS, which he made two years ago.

“CCF has tested the limits of my knowledge and skill in ministry. What I found, and what I began to long for, was training,” he said. “My reliance is upon the word of God and of the Holy Spirit. I want to become a better servant, so I want the skill and experience that TEDS can give me. CCF brought me to the edge of my capacity, and I have CCF to thank for my future.”

“In five years from now, I would like to see a truly diverse fellowship...representatives from every single Asian culture, including South Asia...a great mix of Asian Americans and internationals. No one else is doing that; no one else is crossing cultures that way.”

Liou hopes to one day teach religion at a secular university.

“As if you could teach the Christian experience and not be a Christian, it’s just not possible. My goal is to do well at Trinity so I can get into a Ph. D. program that will enable me to teach the Bible at

a school like Michigan. I would relish the opportunity to teach the Bible in an environment that doesn’t believe that [the Bible] was inspired. You can pray for me.”

Most of all, Liou looks forward to the possibility of sharing the gospel for the first time to college students.

“Where I will get the most satisfaction is at office hours, meeting with a student who’s really wondering,” he said.

Even though Liou is excited about the horizons opening up to him, he is also bittersweet about leaving CCF. He said that it’s the people that he’s going to miss when he goes away.

“I’ll just miss the opportunity of laughing with you ... at you,” he added with a laugh, “and sharing life. Many times in Acts you see the church crying with Paul because they’ll never see him again. That’s what it kind of feels like for me. Chances are you’ll never see me again, and that makes me sad. I’ll miss sharing the mission with students, seeing students learn it, understand it, seeing light bulbs go off. I’ll miss U of M. I know God loves this place, and I love it too.”



**CLASS OF
2007**

Major: Material Science, Biomedical Engineering

Headed for: “Solar Car, CCF, then job or masters.”

Say Anything: “If there is something that you want go after it. Our lives are far too short for them to be governed by fear and anxiety.”



Tom Carroll

Major: Sociology, minor in Environmental studies

Headed for: “Campus Intern with InterVarsity Christian Fellowship in Ohio.”

Say Anything: “You don’t know what you don’t know; try new things and always approach everything with a posture of learning.”



Joyce Pan

Literature & Scripture

by Bonita Goh

AS IT SEEMS, I AM THE HAPLESS SOUL WHO IS RESPONSIBLE FOR THE BOOK REVIEW COLUMN OF THIS PUBLICATION, and rather than lurch right into an overtly theistic examination of a text that would make more than just a few secular professors cringe, I will use this first piece to introspect upon our relations as Christians to literature in general; after all, we have the well-deserved nickname “People of the Book”. There will be opportunity for the formerly mentioned literary pretension in issues to come.

As Christians, we cannot deny that we base our entire philosophical worldview and practice of morality on a single text as the absolute authority – that is the Bible, which we believe to be “God-breathed and useful for teaching, rebuking, correcting and training in righteousness...” (2 Tim 3:16, NIV). Yet due to the distinctively terse literary style of the Bible, countless passages each have even more innumerable interpretations; and this puts us in a quandary: we often disagree amongst ourselves interpretation is best to adopt and practice (meekly as in differing Christian opinion on smoking, and less meekly as in the case of the Nicene Creed, which severed the church with each side treating the other as effective heretics), and in the process cleave the Body of Christ into smaller and smaller denominations. (Here indeed is the Body of Christ broken for you!) We scour

every piece of Scripture for instructions for daily life and go to Jesus in prayer inquiring, “Rabbi, what ought we to do in this particular most trivial aspect of day-to-day living?” for we fear being on the defendant’s side of God’s absolute sense of justice, that any infinitesimal variation from authoritatively approved interpretation will be the sinning eye that causes our whole body to be thrown into Hell.

And so we find our solution: study the literary works of whom I will here refer to as the Elect – the more expository they are, the better, for fiction only serves to charm and raise more questions than it answers. We hope thereby to gain a tangible certainty of authoritatively approved interpretation of Scripture that lend credibility to our own rationale for every move we make in our lives, every going out and lying down.

However such a mindset of hair-splitting has already missed the point, methinks. Romans 14 provides the framework of how we should practice our faith, as summarized by St. Augustine: “in essentials unity, in non-essentials liberty, and in all things charity”. Our ultimate goal as Christians is to know the heart of God (whether we do achieve that goal in this life is another story). It does not matter if after reading Rick Warren’s *Purpose Driven Life* one does not feel compelled to follow to a T the

steps he outlines in his book. One is no less holy for that. I believe that is how we should treat Christian literature other than the Bible: they are theological garnishing not to be substituted with “solid food for the mature” (Heb 5:14). I have personally held that this “solid [spiritual] food” for the mature cannot be obtained merely by listening to another fellow Christian. This spiritual food is only bestowed through one’s direct communion with God, and if one so asks that God reveal His heart, such revelation will fall as manna from heaven.

“Blessed are the pure in heart, for they will see God” (Matt 5:8)

Therein lies the paradox of the Christian life – people living in strict adherence to a fixed text as the center of a dynamic relationship between each individual and his Creator. At this juncture I am compelled to admit that I have no practical steps to offer for achieving this healthy dynamic relationship with God. Achieving balance between being “in the world” and sustaining your isolated personal relationship with God is difficult; it is a waltz between you and God, done on a seesaw, in an earthquake. All I can offer is the advice to look into the eyes of our Lord as you do so, for then you will be able to walk even on water. But hey, don’t take my word for it. I am no authority on this matter.



Will Huang

Major: Biopsychology

Headed for: “Medical School.”

Say Anything: “Jeremiah 29:11 – Come to me for more advice!”

Major: Art & Design

Headed for: “One more semester here.”

Say Anything: “You can’t be friends with everyone, but you’ll always be brothers and sisters unified in Christ.”



Phyllis Wong

Major: Economics, Film/Video, Creative Writing

Headed for: “Hopefully not ML.”

Say Anything: “Take your time in school.”



Ivan Tsang

Our Muslim Neighbors

Scott Cherry, an IV staff worker in Detroit, works especially with the Muslim community and offers encouragement for us to reach out.



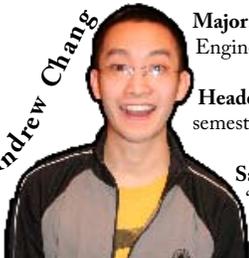
MOHAMMED IS ISLAM'S HIGHEST PROPHET, BUT THE QUR'AN, ITS HOLY BOOK, (SUPPOSEDLY THE REVELATION OF GOD GIVEN TO MOHAMMED AND WRITTEN IN ARABIC) ALSO SPEAKS OFTEN OF JESUS, WHO IS ALSO KNOWN AS ISA. The Qur'an also refers to Jesus as Kalimat Allah, meaning "The Word of God". Muslims believe that Jesus was born by a miracle of God through the Virgin Mary. However, Muslims do not believe in Christ's death on the cross, His resurrection or His deity. Although Jesus is the second highest prophet in Islam, the Isa of the Qur'an is only one prophet among 124,000. . . Recently at the Muslim Student Association meeting that I often attend I met several Muslim students: Adam, Mohammed, Hassan, Amer, Wisam, and Hamed, who commutes from an Arab neighborhood not far from ours. The meeting covered many events in keeping with their stated purpose to expose more students to Islam. After the meeting I told Adam that I work with InterVarsity and I am a follower of Al Masih (the Messiah). He asked me if I'm the same guy whose has started a Bible study for Muslims (on Genesis). I said yes. I invited Wisam to come to today's InterVarsity large group (where I will be speaking from Acts 17) to talk a bit about Islam. After large group I will launch into our Genesis discussion group. You see where I'm going with this, right? I dream of a day when Christians will actively evangelize American Muslim students and a campus church embracing them will be born.

How to Be a Good Witness to Muslim Students

- Be a genuine, loving believer who is passionate about Christ and his heart for the lost. Muslims know very few of this type.
- Know the scriptures and the doctrines of the faith; know what you believe, and why.
- Be willing to overcome your inhibitions, and strive for personal contact with Muslims.
- Find out who they are as persons and share your life with them. As with all [authentic, or meaningful, relationships], we need to take time to understand, appreciate and help our Muslim friends.
- Allow the life of Christ and the light of the gospel to be evident in word and deed. Ask for their help with your projects. Work toward a true exchange. Ask for their perspective on things. It can be an enriching experience. It's important to understand their culture, their way of thinking and their historic and religious background. Learning some of their language could be very useful as well.
- Seek them out. Do not be afraid to visit them in their homes or dorms and invite them to yours. If you invite them for a meal, buy your meat in a Muslim butcher shop or serve fish. Do not serve alcoholic beverages to Muslims.
- Pray for Muslims. We are totally dependent on the intervention of the Holy Spirit. Your primary goal is to make the sometimes confusing message of the gospel understandable and accessible to them.

Additional Source: <http://www.student.org/islam/30days.htm>

Andrew Chang



Major: Aerospace Engineering

Headed for: "One more semester here."

Say Anything: "Go on staff."

Vikki Leung



Major: Economics, Movement Science

Headed for: "Looking for a job."

Say Anything: "Invest your time in people."

Dan Sa



Major: EECS

Headed for: "Don't know yet."

Say Anything: "All you need is love."



Missionaries in the Media

by Donica Liu

I WAS ON MY WAY TO MY FRIEND BRIANNA'S HOUSE, CARRYING A PINK CASE OF MARY KAY MAKEUP SAMPLES. We weren't going to give each other makeovers; I was going to try to sell her the products as a favor to my aunt, a Mary Kay representative. We were sixteen that summer, still experimenting with various colors of eye shadow and lipstick. When I got to her house, Brianna opened the screen door, eyeing the case. She invited me in. We sat across from each other at her kitchen table. Although we were close friends, I felt like a strange salesman: the room was still and quiet, our bodies stiff with professionalism.

Show me Mary Kay, she said. I opened the case, telling her about the special line of foundations, blushes, lip rouge, makeup removers, and toners. I needed to sell as much as I could to help my aunt meet her quota.

The face cleanser is special, I said.

It's not like the stuff you have now. It'll shrink your pores.

How do you know?

I know, I said.

This memory of my experience as a "salesman" came back to me unexpectedly when I was reading a book assigned for class. Halfway through *Beer & Circus: How Big-Time College Sports are Crippling Undergraduate Education*, written by Murray Sperber, I learned about marketing strategies used by major brewers such as Anheuser-Busch and Miller. These companies helped create the collegiate culture that is so drenched in alcohol. For example, they played off of sports fan's allegiance to their teams, using famous athletes in their ads to produce a similar allegiance to their favorite alcohol brands. As a result, sports events are highly alcohol related. When I read these things, I thought: How horrible! How manipula-

tive! However, I was reminded of my own experiences as an "advertiser." What else are companies supposed to do when they want to make money? It is natural for the media to make us feel like we need makeup, new shoes, clothes, alcohol, a big house, an iPod, or a perfect body to be happy and fulfilled. I wonder if advertisers are aware of the amount of damage they're doing. For instance, when Bally Total Fitness created commercials that made the gym look like a place to pick up hot guys and girls, they were selling a lifestyle, not health or fitness. Did they know that they were contributing to body image issues and even brokenness between genders? It's hard to see the long-term effects of any undertaking.

Wanting what the world wants—seeking to satisfy false needs, false desires, and emptiness—is dangerous. When we give up God and turn towards these things, what are we gaining? We trade in phenomenal,

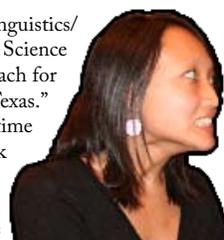


Tim Li

Major: Mechanical Engineering
Headed for: "One more semester here, then IV staff."
Say Anything: "There's a lot more to learn about life than what you learn in classes. And stay as far away from sushi, come as you can."

Major: Linguistics/
 Political Science
Headed for: "Teach for America in Texas."

Say Anything: "Spend time with people – when I look back on my time here, I wish I could've done more of that! Those times were the happiest memories."



Louann Fang



Peter Peng

Major: Biochemistry
Headed for: "Whatever God calls me to do."
Say Anything: "Develop relationships and connections here at the University that you can keep for a long time. You never know when they'll be useful. This also means go to office hours, because I didn't."

revolutionary love for momentary satisfactions. We trade in unity with our brothers and sisters to please our selfish desires. We trade in everlasting life for death, and truth for lies made up by people like advertisers.

As Christians, we talk a lot about God's restoration of creation, of every part of society. I have a tendency to reject and leave the parts that I feel are harmful to my spiritual life—things like the media. However, the media is a huge part of our world that so badly needs to be touched by the transforming power of Jesus. What if more movies taught self-control, gentleness, and peace instead of pride, vengeance, and idolatry? What would the world be like if helping the poor and building relationships between different racial groups was prioritized by the media?

Our mission is to bring God to everyone and everything, but we often separate ourselves from the people and things that need Him most. Instead of working with the media or through it, Christians fear its contamination, fighting offensive programs, or complaining about pornography and violence. What if we considered missional careers in the field of media? Allen Wakabayashi writes, in *Kingdom Come*:

Journalists, advertising agents, actors and communication professionals are not the most glorified workers in the Christian community (at least not as glorified as pastors or overseas missionaries). And Christians who do enter those fields find an easier time using those skills in the Christian media...But imagine what it would be like in a world where churches encouraged their young people to be journalism majors and have internships at international news agencies.

“Our mission is to bring God to everyone and everything, but we often separate ourselves from the people and things that need Him most.”

If we are truly to be missional, we cannot compartmentalize our faith from the rest of the world. We have been privileged with education and we must use it to get into the system of the media, the government, of healthcare, of education, and other fields to do God's will and help work for the kingdom. Systems affect people so much. Consider this analogy made by physician Seymour Williams: “You live downstream from a river that is contaminated by sewage, and children are coming to you every day to get treatment for their diarrhea. That gets very tiring and takes a lot of people to help save the kids, but if you can go upstream and found out what is causing the contamination, you can affect more lives and potentially fix the problem.” We see that whatever happens at the top of the system trickles down to the people at the bottom.

The university is the center of change; we're fortunate to be in a position with such power. Let's seek ways in which we can use our education, talents, and experiences for the kingdom.



AWAITING
by Sky Yang

I wait.

The awkward exchange of hungry stares fills the station.
Eyes, drifting off into oblivion, fight its way through the crowds,
Anxiety's won again, and I can't taste any sensation.
Ears, thinking of all the wait, too busy to hear the music.
There's so much more between this stranger's condensation.
World's running on eager beats, chasing after simple feats.
And so I wait.

It's seen.

The surge down the track brings the tingles of satisfaction.
As we're filling up, packing in, so many lives squeezed in one.
Wonder's got me cornered, I can't leave this contraption.
Pushed up against unfamiliar bodies, breathing in the rotten stench,
I steal a peek, a hesitating glimpse. But they go without detection
Marveling, questioning, doubting: has their lives really been seen?
I can't look away.

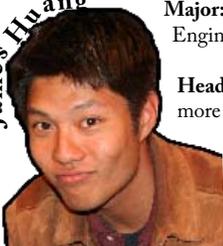
I despair.

Furrowed brows, tattooed frowns, unseen faces of our nation.
Once dreamt of changing the world, of becoming a holiday,
A monument, a face, a savior to God's great creation,
A name that would be known, of having it all. But a life that's
Not mine, that's what I have, yet there's an incredible eradication
from a world outlined by fears, driven by despair, a life that's not mine.
I've got to change.

It's distant.

Devastated but unhating bodies neglected because realization
would be too hard to hide, too hurtful to ignore, too guilty to bare.
So we remain stones sinking, sinking in self-glorification.
We ought to know. But when we're babies, we're too vulnerable,
When we're kids, we're too impatient, when we're teens, we're
too angry,
When we're adults, we're too cynical. When we live, we're too
numb.
When we feel, we're too silent.
So still I wait.

James Huang



Major: Electrical Engineering

Headed for: “One more semester here.”

Say Anything: “Cuz God made me that way.”

Jerry Wang



Major: Electrical Engineering

Headed for: “Looking for a job.”

Say Anything: “Never give up n your dreams, and don't do EECS.”

Major: Biopsychology

Headed for: “Teaching High School Science through Oakland Teaching Fellows in Oakland, California.”

Say Anything: “James 2:18-26.”



Andy Kwok

Save Darfur

by James Huang

Rape, mass homicide, slavery and starvation.
400,000 people reportedly killed, millions displaced from their homes and forced to move to the neighboring country of Chad.

FOR THREE YEARS, THIS IS WHAT THE PEOPLE OF DARFUR HAVE ENDURED IN THE HANDS OF THEIR GOVERNMENT. These injustices are the result of the ongoing struggle in Darfur between the government-supported paramilitary group known as the Janjaweed and two local rebel groups, the Sudan Liberation Movement (SLM) and the Justice and Equality Movement (JEM).

The conflict was first initiated when a rebel group targeted government establishments to protest the neglect they were experiencing from the government. The rebel groups are composed of local people from their respective tribes and are sustained by the people of Darfur. In an attempt to halt guerilla activity, the government responded by terrorizing the civilians in hope that their submission would lead to an eventual collapse and surrender of the rebel groups. This government response yielded no results, as the struggle has continued for three years.

The primary cause of the escalation of the tension between the people of Darfur and the Sudanese government is the divided ethnic background of the population. Ethnically, Darfur, a region of land in the western part of Sudan, is compromised mostly of Arab Muslims and black Africans. In the 1980s, the diversity of the region led to many ethnic clashes between the two groups. There is a sense of cultural elitism

amongst the Arabs and conversely a sense of oppression amongst the black Africans. This deep-seeded resentment between the ethnic groups is what has fueled the animosity between the rebel groups and the government.

While the government has been accused of supporting the Janjaweed, it has publicly denied all ties to the group—claiming its only response to the rebel uprising is the mobilization of self-defense militias. However, the tactical strategy employed by the combined forces of the Sudanese militia and the Janjaweed has led the international community to believe otherwise. As concerns about the war crimes being committed increases, the Sudanese government has been less than cooperative with the requests to resolve such issues. The United Nations has formally accused several high-ranking officials of crimes against humanity, but the Sudanese government has not turned them over to international officials, as the international community has poured its resources into aiding victims of the conflict, many aid workers have lost their lives due to violent resistance from government militia.

To this day, the violence has not relented. In January 2007, the Sudanese government has signed cease-fire agreements to



Refugees in Darfur

allow for peace talks. Yet despite the gesture of reconciliation, the war crimes have not diminished. The people of Darfur are still subject to the oppression of the Janjaweed.

In light of the ongoing injustice in Darfur, what should our response as Christians be? In such times, it is difficult to remember that our God in heaven is a just and loving God. How could He let such things happen? Is God powerless to stop the powers and principalities of this world? As we wrestle with the existence of these monstrosities, the Bible reminds us that our God is a powerful and everlasting God who cares for His creation and His people. He promises that one day complete redemption will be realized and that one day all things be made new through the sacrifice made by Jesus Christ on the cross.

Come Lord Jesus, come.



Crystal Shen

Major: Biomedical Engineering
Headed for: "Working for Merck in Philadelphia in their Vaccine Technology and Engineering Department."
Say Anything: "Wander outside your comfort zone occasionally, appreciate your blessings, realize that you can make an impact on this world and help others realize that they can too, and...think, dream, hope, and most importantly, believe."

Major: Industrial and Operations Engineering
Headed for: "Working for Raytheon in Tucson, AX."
Say Anything: "Take lots of pictures. Your memories will be all that's left after the



Jenny Yeh

Emma Chao



Major: Economics
Headed for: "Working at Target Corp. in Minneapolis as a business analyst."
Say Anything: "Join as many clubs/extracurriculars that you enjoy or are interested in, learn how to cook, build meaningful relationships!"

A Letter from the IV Multicultural Chapter

Hello to our brothers and sisters in AIV!

We are excited and encouraged by this new launching of a monthly newsletter – what a creative idea! Reflecting on the past year for IV is a difficult thing to do in a short article, but we’ll try. What we’d really love to do is sit down with you all at Starbucks or Bubble Island (or Amer’s in the Union if you have Entrée Plus), and chat about our chapters’ successes, struggles, and interdependence together. This is, of course, still possible – and encouraged!

In terms of successes, IV has been encouraged by the way our large groups have been brought back to a good place this year. We have been able to include such themes as “Christianity and Other Religions” and “Jesus and Injustice” in really looking at ways Jesus wants us to befriend the people around us as he did. Along with being encouraged by solid themes, our quality of musical worship at large groups has increased through gifted musicians and an expanded repertoire of songs that praise God through different languages and styles (as inspired by Urbana worship!). We were excited to partner with you, AIV, in the creation of a new style of Coffeehouse II: a focus on seeing AIDS through the eyes of Jesus, and how we should respond! We have also been encouraged by the new students we have seen

come into the fellowship – both first years and upperclassmen – including many who will be a part of our leadership team this coming fall. We have also seen a renewed vision for GIGs (Groups Investigating God) happen as students have been encouraged to bring their friends into closer contact with God’s word through genuine, open discussion. Particularly we have been encouraged to see more international students stay within IV, much due to the friendliness and persistence of our much-loved sister, Pearl (Chia-wei!). We have also been encouraged to have weekly men’s groups start up, led by Dave, and are encouraged to see these men lead well within the chapter.

“...we have been encouraged to see more international students stay within IV.”

In the area of struggles this year, our chapter has more of a need to feel like an entire “family” in the way that we care for each other, eat together and are sacrificial with our time when realizing each other’s needs. Often there is a lack of chapter members feeling connected to the entirety

of the chapter (outside of small groups), and within that we sometimes struggle with providing hospitality to newcomers in the way Jesus would. We also continue to need growth in living up to our “multiethnic” chapter title, and part of this includes struggles in being able to think critically about how the way we run large groups or plan activities or respond to others can attract or not attract people of different cultures and ethnicities. We have also struggled with being able to cast vision for how such things as DPMs (Daily Prayer Meetings) and GIGs fit into the bigger picture of who we are as a chapter and what we’re doing as Christ’s ambassadors on UM’s campus.

AIV – we love the gifts God has given you as our sister chapter, and we see the ways in which these gifts can be used to teach our chapter how to be better followers of Christ! We encourage you to keep on teaching us through this example, and we encourage you to continue in open dialogue with us about the ways our chapters need each other to learn about what it means to be the full body of Christ.

Much, much love in Christ,
Your brothers and sisters in IV.



Brian Chen

Major: Performing Arts Technology/EECS

Headed for: “Finishing music degree here.”

Say Anything: “Friends don’t let friends do EECS.”

Major: Flute Performance & Psychology

Headed for: “Serving on IV staff in Ann Arbor.”

Say Anything: “Ephesians 1:17-19a. This is my prayer for CCF.”



Sara Wolgram

For our seniors, an Irish blessing:

May the road rise up to meet you.
May the wind be always at your back.
May the sun shine warm upon your face.
May the rains fall soft upon your fields.
And until we meet again,
may God hold you in the palm of His hand.

a letter from our future presidents

Dear CCF,

As the school year draws to a close, we can feel the anxiety and excitement in people's hearts we prepare to send off an amazing senior class and the Liou family. We all know how much they will be missed, and we hold the same question on our hearts: What in the world are we going to do without them? But as sad as it will be to see them leave, we look back and see how much God has blessed us with the senior class and with Jeff, Lisa, & Emma. We have grown in ways we have never imagined because of the love, the nurture, the wisdom, & the discipleship of our brothers & sisters. They have indeed left a long-lasting mark on our fellowship and it was not in vain. As the time of transition comes, yes, it will be different and really weird to not have them around next year, but God has used them to exemplify and train us in godly living so we may keep growing in Christ and challenging ourselves, each other, and the campus to do the same for the next generation.

We also face a new shift in our focus as we change our name, recognizing this as an incredible opportunity to stretch beyond our borders like never before. There is a shift in audience, but our mission remains the same "so that all the peoples of the earth may know that the LORD is God and that there is no other" (1 Kings 8:60). We've just begun to explore social justice issues like child sex trafficking, AIDS, the inner city and more—is this something we truly care about and will we devote ourselves to learning more and telling people exactly how God cares for the oppressed & the suffering? How much do we love and live by God's Word? How do we tell this campus and the world who we believe in, what we believe in, and not deliver a watered-down gospel, but present its truth and authority in its entirety? And last but not least, how do we support each other as we partner in this ministry to answer these questions for ourselves and for our fellowship?

Surely, Christ is our foundation, so we bless and encourage our seniors and former staffworkers to continue being leaders and shepherds for the body of Christ. Let's partner together in loving each other, loving the campus, and taking the mark that they've left in our fellowship and in our lives as far as we can!

Enid & Irene



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