



Emblem

THE KING'S COLLEGE MAGAZINE



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FOR PROFIT,
THE WORLD

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Credits

Emblem is a vehicle for the King's community to reflect on its past, present, and future. The stories and ideals of a community are gathered up in their emblem, the image they choose to represent themselves. The King's College chose for its emblem an image of a lion: a constant reminder of our charge to glorify and draw our courage from Christ, the Lion of Judah. Through this annual magazine, we see how the seeds of past faithfulness bear fruit in the present.

Each issue of Emblem explores the legacy of King's through a new thematic lens.

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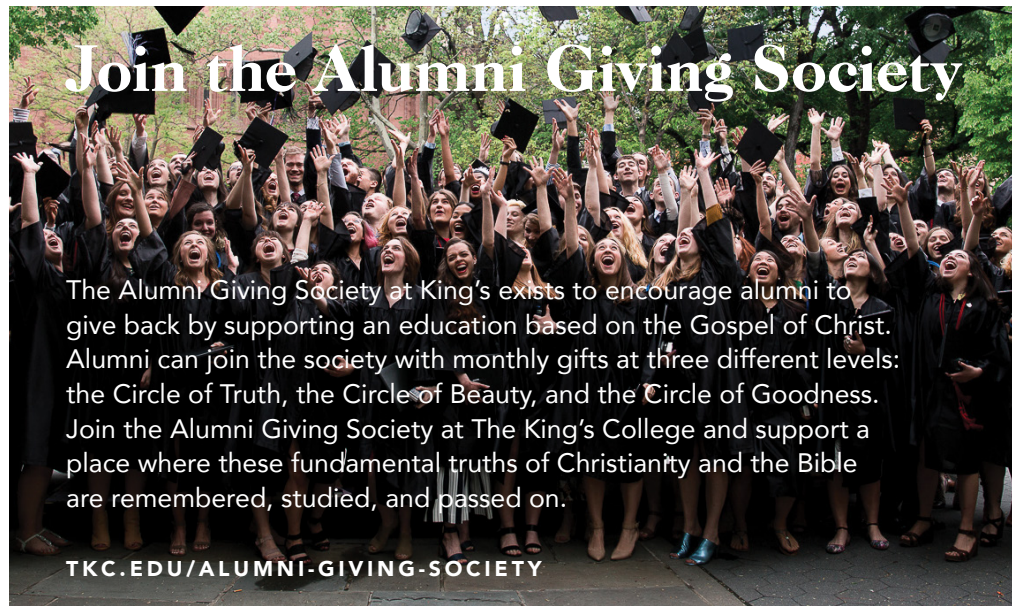
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Our Mission

Through its commitment to the truths of Christianity and a biblical worldview, The King's College seeks to transform society by preparing students for careers in which they help to shape and eventually lead strategic public and private institutions, and by supporting faculty members as they directly engage culture through writing and speaking publicly on critical issues.



Join the Alumni Giving Society

The Alumni Giving Society at King's exists to encourage alumni to give back by supporting an education based on the Gospel of Christ. Alumni can join the society with monthly gifts at three different levels: the Circle of Truth, the Circle of Beauty, and the Circle of Goodness. Join the Alumni Giving Society at The King's College and support a place where these fundamental truths of Christianity and the Bible are remembered, studied, and passed on.

TKC.EDU/ALUMNI-GIVING-SOCIETY

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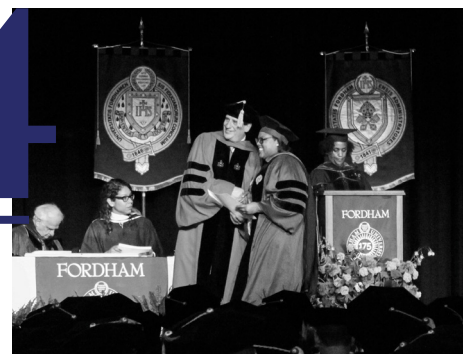


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Letter from the President



D

Dear alumni, parents, and friends of King's, This November marks the centennial of the end of World War I. An overwhelming tide of cynicism followed in the wake of "the war to end all wars." Europe's soon-to-be dismantled monarchies stood ashamed, as their gallant

Surely part of what it means to flourish as a human being created in the image of God is to reject cynicism and embrace hope, without which there can be no true worship.

armies lay ruined among ripped-up stumps in France. Most of a generation never came home, and many who did were shattered by what they had seen. The majority of literature written in the aftermath reflected an overpowering sense of despair.

Much of the world today is also characterized by cynicism. From all points of the political spectrum come shouts of injustice, and worse, excuses for political and intellectual tactics that all parties decry when employed against their interests. Everyone feels like a persecuted minority. The commentary of our own time reflects a deep ambivalence toward the idea

that there is a right way to live or an authentic way to live together, favoring instead stories of departing from traditional norms in order to "live your truth"—but has little use for stories inspired by notions of denying oneself in service to others.

Into the heavy airs of the early 20th century came some of the most profound mythic literature and most effective apologetics seen in decades, from the minds of two men who were united not only in ideas but in their friendship, a motivating force in their creativity. We have all read their stories about Narnians and hobbits. Lewis and Tolkien did not sit about wringing their hands over the despair around them, though they surely saw it—they had been through the same cataclysm. Instead they spoke to its heart with wit and imagination, together but in different ways. They authored incredible epics that at their core are tales of hope.

It is my pleasure to introduce this third issue of *Emblem*, the community magazine of The King's College, because the men and women profiled in these pages are doing just the same thing in just the same spirit. They are not blind to the confusion of our times, nor do they turn away; instead they actively seek out the deeper significance of things and put all their best efforts into finding and showing God's glory in the midst of life, for the good of others. Many of them are friends who

encourage each other along. They are face to face with the world, shoulder to shoulder in it.

Our theme for this issue is Human Flourishing. "What is the good life?" is the philosophers' perennial question, and we will not settle it with a magazine. The idea of human flourishing spreads through all disciplines and has spiritual, philosophical, economic, social, and moral dimensions. But surely part of what it means to flourish as a human being created in the image of God is to reject cynicism and embrace hope, without which there can be no true worship. Surely friendship in common cause, with all the sacrifices intrinsic to both friendship and common cause, is superior to selfish ambition, even though many an ambitious person might envy our alumni their amazing work. Surely part of flourishing is joy.

Hope, friendship, and joy are dominant themes in these pages. If you belong to the King's family as a student, a parent, an alumnus or alumna, a donor, or simply a friend, this is your story too. The labor of human flourishing in the world is already farther along because of you. May this issue of *Emblem* stir you to rejoice.

In service,

A handwritten signature in black ink that reads "Tim Gibson". The script is fluid and cursive, with a prominent loop at the end of the name.

Tim Gibson
Acting President
The King's College

COMMUNITY & RELATIONSHIPS

Relationships are at the heart of the Christian life.

Throughout Scripture, God reaches out to humanity to heal our broken relationships with Him and with one another.

Steeped in this biblical perspective, King's equips students to turn their giftings towards others. It's no surprise, then, to find our alumni fervently engaged in serving their neighbors, treating them with dignity and compassion.



The Peterson children are James (age 5), Bridger (age 4), Luke (age 2), and Rachel (age 1, not pictured)

COMMUNITY & RELATIONSHIPS

Everyday Training in Grace

Stephen (Business Management '09) and Kristen Peterson (PPE '10) stay alert to opportunities to do Christ's work wherever He takes them—in work, through child-rearing, and around the dinner table.

BY REBECCA AU-MULLANEY
PHOTO COURTESY OF THE PETERSONS

W

“Watch to see where God is working, and join him,” writes Henry Blackaby in *Experiencing God*. Stephen and Kristen (Benz) Peterson have taken Blackaby’s advice to heart from New York City to Aberdeen, S.D. to West Des Moines, Iowa. In each new home, Stephen and Kristen have sought to care for their community while raising a growing family.

Stephen and Kristen met at a King's visit weekend in 2006. Stephen was studying agricultural business at Montana State University-Bozeman but hoped to transfer to King's. Kristen had completed high school in rural Indiana several years earlier and was working. She says that the King's vision to develop leaders in the heart of a cultural hub was a major reason she decided to attend college at all. The other factor was the character of the prospective students she met, including Stephen.

Coming to King's transformed Kristen's understanding of the gospel. She'd grown up as "the kid who knew all the answers in Sunday School," but at King's she found Christ's calling anew. She watched the faculty's love for Christ motivate their academic commitment and the high standards they set in class. She also spent two years as president of the House of Queen Elizabeth I, an experience she found valuable, while incredibly demanding. She says, "Whenever you do God's work, you don't have time to do it all. You have to know your boundaries. I'm still working on it!"

Kristen looks back on her years in student leadership as the catalyst for her interest in biblical counseling. She's since received formal counseling training from the Association of Certified Biblical Counselors, and meets regularly with several women experiencing emotional and marital difficulties.

For Stephen, King's was invaluable in developing the written and spoken communication skills he now relies on at work. His courses also gave him a Christian framework for thinking about business. When making decisions at work, he relies on principles gleaned at King's, like Professor Phil Clements's injunction to think of the customer first and Professor Dawn Fotopoulos's lessons on integrating truth (meeting the financial metrics) with grace (treating employees with dignity and respect).

At King's, Kristen and Stephen's friendship grew as they both volunteered in Cru's after-school program. At the end of their first year, Stephen asked Kristen to go to spring formal with him. Kristen had planned to go

by herself—"I was just going to be single and do my thing"—so she considered deflecting the invitation and encouraging Stephen to take someone else who really wanted a date. "My roomies looked at me and were like, 'He asked you.'" Sure enough, when the day came, Stephen had more to say, and that spring formal became their first date.

When Stephen graduated in 2009, he moved to Aberdeen, S.D. for a sales job with the agrichemical business Syngenta. They continued to date long-distance and were married in 2010 in Indiana, soon after Kristen graduated. The Petersons then spent five years in

Aberdeen. The church they attended grew from 250 to 850 in that time. Stephen served as an elder during these years of rapid change, and Kristen served as the interim children's ministry director for six months. In that role, she was able to prompt a switch from a heavily behavior-focused, moralistic Sunday school curriculum to more gospel-driven curricula that drew attention to Jesus at the center of every story.

Three years ago, Stephen was promoted, and the Petersons moved their growing family to West Des Moines, Iowa. There too, Kristen and Stephen's love for Christ is the center of their life. They are parents to four children ages five and under, and Kristen stays at home to spend time discipling them. As with the Aberdeen children's ministry, Kristen believes it's not enough for children to follow the rules for their own sake. The Petersons want their children to understand that they will never be right with God apart from Christ. "It takes time to discipline from that perspective,"

Kristen says. "You're not just correcting behavior—you're attempting to grab their hearts with the gospel." Stephen and Kristen co-teach a third- to fifth-grade Sunday School class at their church, where they enjoy fielding questions from kids slightly older than their own.

Stephen's hope as a district marketing lead in the agricultural sector is to help provide food for the world, establishing a foundation for human flourishing. Stephen says, "If you can get individuals food on their plates, all of a sudden they have a whole new perspective. They have what they need not only to survive,



When you're around the table it meets two basic human needs. Everyone needs to eat and everyone wants to be loved and accepted.

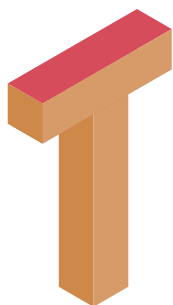
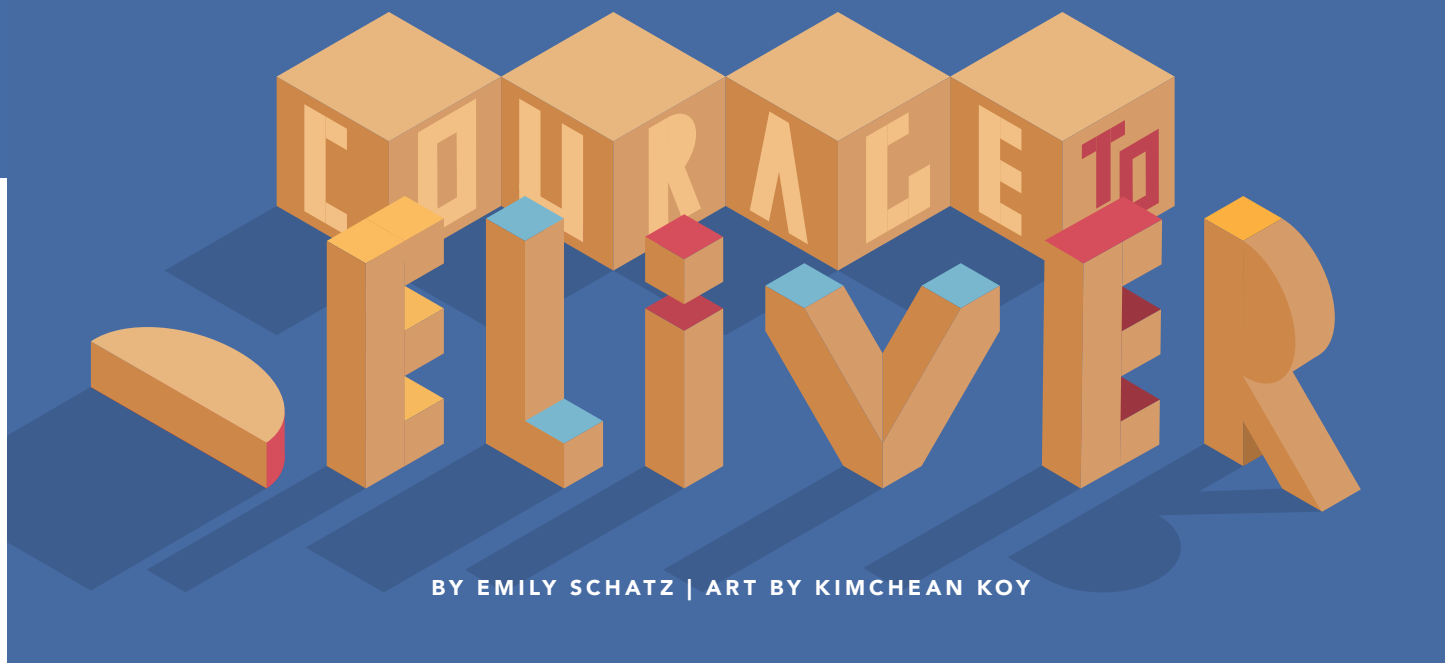
but also to learn a trade." He is constantly asking, "How do we take plant potential and turn it into food on the plate and an opportunity to safely feed the planet—while making sure we're the most collaborative and trusted team around?"

The idea of food as more than just bodily nourishment finds expression in the Petersons' home life as well. Even when they were newcomers to Aberdeen and West Des Moines, Stephen and Kristen opened their home to new friends and neighbors, making their dinner table a place for conversation and encouragement. They have found that meals are a chance to join God's work by sharing grace with their neighbors. "When you're around the table it meets two basic human needs," Kristen says. "Everyone needs to eat and everyone wants to be loved and accepted."

"It doesn't matter where we're placed," Stephen says. "It's all about seeing where God is working and freeing ourselves up enough to join that work." ✝

Student Service Partnerships

Student Houses at King's pursue a culture of service through the City Engagement initiative. At first, City Engagement was structured as one of the House competitions that occur throughout the academic year, and Houses were scored on the planning and execution of their service projects. City Engagement no longer features as a House Cup competition, but rather, each House partners with a select New York City charity on a long-term basis. This gives students the experience of enduring in a service relationship, and the organizations the transformative gift of reliable helping hands.



The House of Susan B. Anthony (SBA) serves with Avail NYC, Manhattan's only pregnancy resource center. SBA alumna Lucy (LeFever) Sailer (PPE '16) was working in Student Life as the City Engagement coordinator the year the Houses were choosing partnerships, and wanted

to see a partnership between SBA and Avail. When she mentioned it to the House executive team, it turned out president Bethany Hennigh (now Barnes) was already interested in Avail, and the partnership was all but settled.

Michalah Bell (MCA '19), a second-generation

Kingsian from Redlands, Calif., now serves as SBA's City Engagement liaison, meaning she coordinates opportunities for the women of Avail to meet specific needs at Avail. Their primary effort this year, she said, is throwing baby showers for individual clients. They hosted one in the fall and another this spring, and also put on a larger Christmas party for all of Avail's clients. Avail has a charming living room space in their office, and the ladies of SBA take charge of baking, decorating, and hosting. Together they celebrate the babies that Avail's clients are bringing into the world.

SBA has focused this year on the theme of putting faith in action, and Michalah thinks their work with Avail allows students to do just this. She added that it has been eye-opening

and inspiring to get a glimpse into the lives of Avail's clients at such a pivotal stage. SBA President Kara Simmons (PPE '18) adds, "It is so special seeing the soon-to-be-mothers' faces light up as they play the baby shower games and open up the gifts. They are so thankful, and I am grateful even to be able to share that moment with them." Michalah is thankful that SBA's service, though limited, makes a real contribution to the ongoing, holistic relationship Avail has with its clients that sees them through sensitive times.

The House has a modest budget for supporting these events, but Michalah says, "I haven't even had to ask for those funds. The girls have donated their own money, sometimes going in together as a room, to take care of baby gifts." ✦



COMMUNITY & RELATIONSHIPS

Academic Discipleship

BY JANE SCHARL
PHOTOS BY HENRY THOMAS

The House of Winston Churchill partners with Cru and with local schools to match King's students with high school students for one-on-one tutoring. "The purpose is to build relationships around a common goal of academic success," says Matt Meyer (Finance '19), who coordinates the program this year.

Churchill alumnus Moses Sanchez (PPE '08) started The King's Tutors in the fall of 2015. Since graduation he has worked full time with Cru's high school ministry and now leads its New York City division, and he also supports the King's program in a leadership role, along with King's Dean of Students David Leedy. Moses liaises with administrators from the high schools. He also attends the weekly meetings of tutors and students, but the day-to-day operations of the program fall to the House's City Engagement coordinator—in Churchill, called "The Knight of Brotherly Love."

The program has expanded since 2015, and now includes tutors from four Houses. Currently, high school students come from two partner high schools in the Financial District and Brooklyn. The tutors and students each commit to attend every week for two hours at the King's campus for pizza and one-on-one homework help. They also make educational outings to New York City landmarks together, from museums to Federal Hall.

The high school students that Churchill looks to serve, Matt says, have struggled to pass the New York State assessment (Regents) tests and want to grow academically. Students usually attend the program for several months or longer, allowing real relationships to develop between tutors and students.

Matt most enjoys seeing people from different backgrounds come together and excel. "These students are dealing with problems at home that a lot of the tutors simply don't have experience with," he says. "So when students start to talk about the challenges they're facing, and mention how this is one of the only two-hour periods in their week where they can relax and focus on their schoolwork instead of the other responsibilities weighing on them, that's the real win."

The program is making a difference. Students who attend regularly have begun making huge academic advances and many have now passed

their Regents exams, opening up a new horizon of academic opportunities. Moses says he recently received a note from a student who came to tutoring a few years ago, along with a photo of the student wearing a graduation cap and gown. The student said, "Man, I'm going to college. Thank you for your help." As tutors and students develop relationships, conversations often turn to other aspects of the students' lives, including questions of faith, Matt says. Moses has seen this as well; the young man who sent him the photo is still connected with Cru's spiritual discipleship programs, and plans to remain so through his college years.

Benefits from the tutoring program go both ways; the tutors also experience spiritual and personal growth. Moses says he's seen tutors grow more aware of the realities of the city they live in. "It's enhanced their perspective on the achievement gap between ethnic minorities, which is very real. These tutors have been able to get a glimpse of some of the issues in the education world, but they also have a sense of how they can bring hope."

Matt agrees. "This program is so powerful because you have to make time for it, and making a habit of giving time is part of being a disciple of Christ. It's difficult to live in New York City because we get so caught up on being successful. I think the program helps tutors realize how much we've been given." ✦



COMMUNITY & RELATIONSHIPS

Serving the King at The Bowery

Elisa Lambert (MCA '14) develops pathways to healing for New York's homeless population, while awaiting Christ's final restoration.

BY TESSA CARMAN
PHOTOS BY HENRY THOMAS

Elisa at The Bowery Mission's East Harlem campus, a hub for program services.

W

When considering human flourishing, the first thing Elisa Lambert thinks of is shalom—peace and wholeness. In this time before the New Jerusalem, “one of our chief jobs, as God’s ambassadors, is to bring a bit of that far country to the present. When people see it, many will want to follow our King and live in his land.”

Elisa was born in Dallas, Texas, and grew up in Colorado, “exploring the mountains with my

dad, always hoping I'd get lost and have some kind of adventure." Her parents are "committed believers who modeled a life of ministry and generosity" for her and her sisters. "They both demonstrated sacrificial love in their choices for our family." They encouraged her to let her imagination run wild, and "to be kind to those less fortunate than us, and in everything, to dwell in the love and grace of God."

At King's, Elisa explored interests that continue to shape her personally and professionally. Courses like Principles of Management and Organization, Principles of Cultural Interpretation, and classes with Dr. Peter Kreeft "influenced my perspective on people and institutions." She also began volunteering at ministries in the City. "That experience would fuel my interest to work in ministry which eventually led me to The Bowery Mission."

Elisa was first introduced to The Bowery through a fellow alumna, and two years ago she began work as The Bowery's program effectiveness associate. "I help create program structures that best enable teams to serve the community."

She's found that she continually refers to the Media, Culture, & the Arts program in her current position, sometimes in ways she did not expect. "At first glance, you'd think evaluation and the humanities would have little to do with each other. Yet, both look at how people are shaped and influenced." She's learned about the complex causes of homelessness, and she's seen personally how anyone can have a home one day and lose it the next. Homelessness wears a lot of faces, and every person's needs are different. It's not just "all we need to give them is food, shelter, a job," and problem solved. But there's one thing, she says, everyone does need: a supportive community.

Elisa believes that recognizing our own brokenness and need for each other is also a part of flourishing. "You don't achieve flourishing by pretending not to have problems," Elisa says. "That makes grieving an essential part of flourishing, at least in a broken world."

Her own path after King's has been a rocky one, strewn with challenges. For her King's was "an empowering place," and she envisioned



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great things for her life after college. "Graduate, then take the world by storm" seemed the acceptable trajectory for a King's alumna. But she had more growing to do: "If I reached my version of success with my character in the shape it was, it would have been devastating, and not just for me." Since graduation, "God has revealed new aspects of who He is," and she's thankful for the person she's become. Now, Elisa says, "I wish I could encourage King's students not to be afraid of failure."

With one in 130 people homeless in New York City, there is much ground for hope at places like The Bowery. But one of the hardest things Elisa has learned is that "there are some wounds which will never heal, at least in this life." This is why she wants "to protect who I can, do what I can, and heal what I can, anxiously awaiting Christ's return." ✚



Toward a More Perfect Union



In family and community life, David and Amber Lapp (both PPE '09) are reconciling alienated neighbors to God's design and to each other.

BY EMILY SCHATZ
PHOTOS COURTESY OF BETTER ANGELS
+ THE LAPP FAMILY

David and Amber at a King's wedding with their children, Daniel (right), Peter (middle), and Isaiah (left).

J

Just a few years out of college, David and Amber (Rumelhart) Lapp had plenty on their plate, with work at a think tank, a new baby, and a vibrant community of church and King's friends. Then David Blankenhorn, David's boss at the Institute for American Values (IAV),

asked him a question that would change their lives. “Do you know anyone who wants to move to the Midwest for a summer and ask young adults about their views on marriage and family formation?” David said he did not. But when he repeated the question to Amber in the evening, she had a different answer: “Well, I do.”

In the summer of 2012, the Lapps moved to small-town southwest Ohio, to a small pocket of economic depression nestled into an affluent county. Through IAV, David had been researching the massive opt-out from marriage among young white men and women who have finished high school but not gone to college. The Lapps’ assignment was to conduct field research, interviewing these “moderately educated Americans” about their ideas on relationships, marriage, children, and work, then return to New York with firsthand detail.

That summer research project became a calling. The Lapps went on to become research fellows at the Institute for Family Studies. There they wrote an article in *First Things* called “Alone in the New America,” which got the attention of Meg McDonnell, executive director of the Chiaroscuro Institute (now Reconnect Media). At her invitation, the Lapps helped to develop a grassroots arm of I Believe In Love (IBIL), an online platform for working-class young adults to share experi-

BLESSED ARE THE PEACEMAKERS. OUR SALVATION IS BOUND UP WITH BEING NEIGHBORS WITH THE MOST NEGLECTED.

ences about love, dating, marriage, and family, “empowering [them] to reconnect sex with marriage and children.” Unexpectedly, their work interviewing people who have had very traumatic lives caused them to reenvision their purpose for being in Ohio. David says, “We were drawn to get closer, not just to observe

but to become neighbors and friends.”

“So we bought a house,” says Amber. Their neighborhood’s front porch culture makes walking around as a family (they now have three boys) a social activity. David says, “We’ve been humbled to realize that our neighbors are incredibly virtuous people.” Across the street lives a couple in their twenties with four children of their own, who recently took in a cousin’s baby because the baby’s mother is addicted to heroin. “It’s inspiring to see so much generosity in places where the world primarily sees stigma.”

Amber’s main focus now is their home. She tries to cultivate rhythms that not only keep things functional but help her see ordinary moments as gifts from God and opportunities for spiritual growth. They have Friday family nights and big Sunday breakfasts. “Even if we don’t actually do that much for family night,” Amber says, “just the label excites the kids. It tells a story in their minds.” She says her children’s ability to be fully present in each moment, “the way they soak up every drop of joy” and depend so entirely on her, reminds her how dependent we are on God as creatures.

She remains involved with IBIL, mentoring a young woman who is recovering from heroin addiction and wants to use her story of looking for love in the wrong places to help others. Lynn¹ comes over for dinner once a month and talks with Amber about drafts and new story ideas.

For David, the 2016 election brought a new opportunity to practice solidarity with their neighbors. “Our town voted overwhelmingly for Trump,” he says, “and within a few days, a narrative arose questioning the integrity of people who voted for Trump and the possibility of having friendships with them. I knew these were good people.” David began working with his old boss, David Blankenhorn, on a new project called Better Angels, which seeks to reopen lines of communication across partisan

boundaries by means of personal friendship among people who, on paper, should be enemies.

It’s working. Three weeks after the election, Better Angels had a meeting in Ohio. A Trump-supporting gunsmith was seated next to a psychologist who had voted for Clinton, and a man who was concerned about Muslim immigration was next to a Muslim woman. How did it go? “It was awesome,” David says. “We



were all laughing together. We liked each other. It was exhilarating. Our goal is not to get people to abandon their convictions, but to break down stereotypes. This is a red-and-blue effort, come as you are.”

Better Angels has more than the personal dimensions of civility in mind. David hopes Ohio, with its diverse demographics and swing-state qualities, can touch the entire political culture. “Better Angels is about We the People taking responsibility for our political culture and compelling our leaders to do likewise.”

“Working class people have something important to contribute to our public discourse,” he says. “They place so much primacy on family relationships and much less on how to get their dream jobs” compared to their upper-middle-class counterparts. They value patriotism, and their enthusiastic openness to children stands out to Amber—who is expecting the Lapps’ fourth child—when in other circles people often ask if the baby was a surprise.

David and Amber’s families prepared them well for the work of restoring civility and a

¹Name changed to protect privacy

robust culture of marriage. Amber calls her grandparents “wonderful witnesses of a close relationship with God, and of marriage as a sign of Christ’s love for the church.” She recalls visiting as a child and hearing her grandparents rise by 5:00 a.m. to eat breakfast, share devotions, and pray together for their family. Her parents, missionaries with Cru, imparted an attitude of mission and the knowledge that meaningful work for God’s kingdom doesn’t always look successful to the world.

David calls his parents “people of deep courage and faith.” They left the Amish community when he was young, wanting to deepen their relationship with God, and raised their children in a charismatic setting. “They talked about Jesus in intimate and real ways, as if He really was alive—healing, wanting a relationship with us, offering an adventure-filled life,” David says. “He wants to use us to play an active part in redeeming the world.”



The two met through Dr. David Innes’s freshman politics class at King’s, when Amber remembers asking David if she could borrow Mark Noll’s polemic, *The Scandal of the Evangelical Mind*. Amber says, “I appreciated how the King’s education was one of integration, of both faith and reason. Questions were not doubts to be ignored, but things to be asked and pursued honestly. I found that really liberating.” David concurs. “There’s a curiosity and wonder, a love of wisdom, that the faculty and curriculum and environment at King’s encouraged in us. In many ways our current work is rooted in things that started there.”

Amber says King’s gave her a longing to keep seeking truth for her whole life. That search led the Lapps from their combined Amish, charismatic, and evangelical backgrounds first into Anglicanism, then into the Roman Catholic Church in 2013. Amber finds a sense of continuity in this journey: “I



Participants at Better Angels seminars learn about each other’s experiences of political polarization and find common ground.

THAT IS HUMAN FLOURISHING. IT’S THE DIFFERENCE BETWEEN HOPE AND CYNICISM, BETWEEN WALLOWING IN DESPAIR AND GIVING UP, OR MOVING FORWARD TOGETHER TO FORM A MORE PERFECT UNION.





think what God has revealed to us is that He is unchanging. We are getting to know Him better, but He is the same God.”

Just as David’s parents said, God is using them in the world. At their parish in Ohio, which is more economically well-to-do, they’ve been able to connect fellow parishioners’ generosity to specific needs, such as purchasing a desperately needed new car for one of their neighbors, which enabled her to keep her job.

Their work has also been part of the conversation about public policies to help working families. Last December they hosted a focus group for the Institute for Family Studies discussing paid parental leave, minimum wage, and child tax credits. Their report reached a member of Senator Marco Rubio’s staff, who

contacted them to learn more. The staffer told them that the findings from their focus group had been helpful in crafting proposed legislation on how to make tax relief applicable to working-class families. Their research on working-class families has been featured in publications ranging from *Slate* to *National Review*, and *New York Times* columnist Ross Douthat described their work as “some of the best fine-grained work on the down-and-out young working class.”

David finds deep spiritual significance in what he does at Better Angels. “Blessed are the peacemakers. Our salvation is bound up with being neighbors with the most neglected.” An African-American woman named Angela attended their first seminar thinking Trump

supporters were inveterate racists. She met Greg, the man mentioned earlier who was suspicious of Muslim immigration, and they are now members of a group that meets monthly and calls itself the Better Angels Alliance. “They are working, together, to improve politics, together,” David says.

At a recent Better Angels seminar on gun control, which CBS flew out to witness, Angela told CBS on camera, “I had [Greg] pigeonholed, and I disagree with him, but I know he’s a good person.” Greg was moved to tears.

“That is human flourishing,” David says. “It’s the difference between hope and cynicism, between wallowing in despair and giving up, or moving forward together to form a more perfect union.” ✚

COMMUNITY & RELATIONSHIPS

In Their Own Words

BY MADISON PEACE
PHOTOS BY DENNY RENSHAW

IN OCTOBER 2017, the McCandlish Phillips Journalism Institute at The King's College hosted a photo exhibition and panel discussion for its 6x8 Portrait project, a photo documentary series examining the lives of prisoners, former prisoners, and their families. The event featured portraits of over 30 formerly incarcerated men and women, taken by Brooklyn-based photographer Denny Renshaw. Guests included King's students, formerly incarcerated men and women, and representatives from nonprofits and criminal-justice organizations around New York City.

Professor Paul Glader, director of the McCandlish Phillips Journalism Institute and associate professor of journalism at The King's College, introduced the event, citing statistics about the effects of incarceration in the United States. King's alumna Madison Peace (PPE '12) then moderated a panel in which six formerly incarcerated men and women who were photographed for the project could share their experiences in their own words. Panelists were Coss Marte, founder of ConBody, an NYC-based exercise studio offering prison bootcamp-style classes and employing formerly incarcerated men and women; Sharon Richardson, founder and CEO of Just Soul Catering; Shakoure Charpentier, founder of and media producer for FBIIB, Inc.; Rosalie Cutting, a mother and grandmother learning to navigate the outside world after being released from prison at age 71; Deborah Hoist, graduate of the Women's Leadership and Media Project at the Women's Prison Association; and Tobias Brown, associate pastor of Trinity Grace Upper West Side.

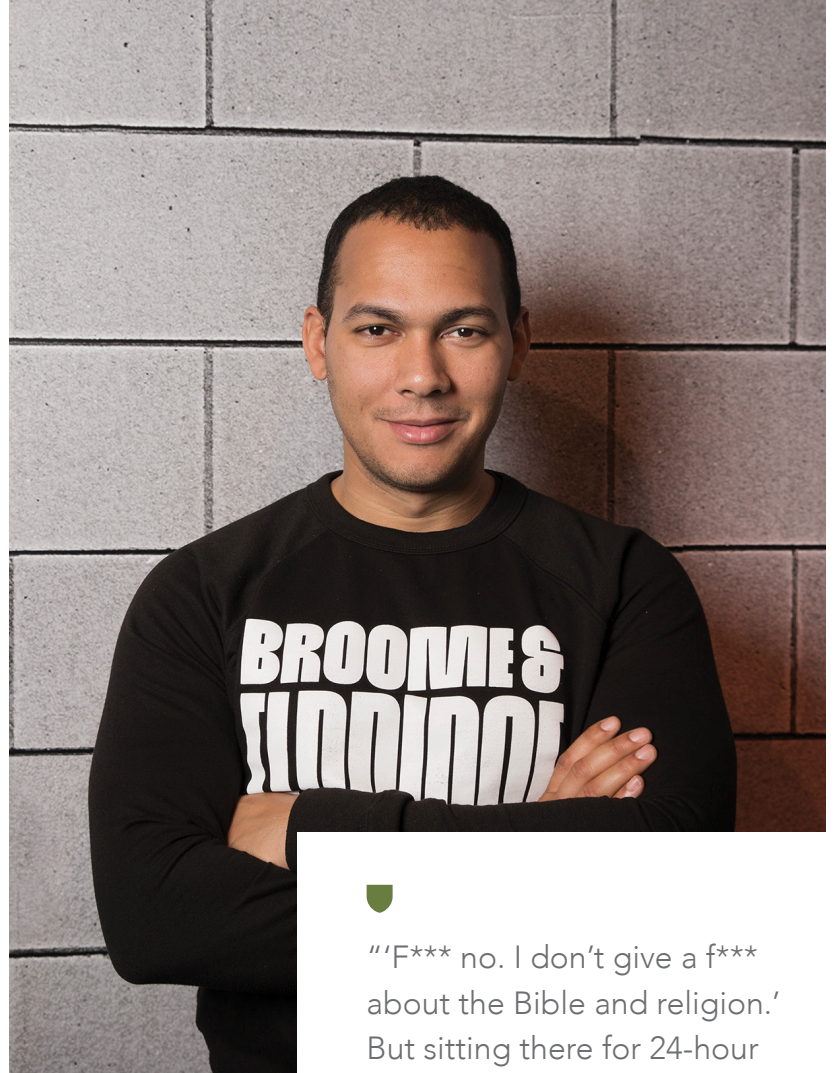
Panelists shared about how their incarcerations affected their families, the challenges they faced when they were released from prison, and how their faith in God helped them throughout their incarcerations. Panelists also offered their thoughts on what policies they would like to see enacted and how society can better embrace those returning from prison. ✚



“My life is very fulfilling, and giving back is my heart’s content. I love my life, I love freedom, I love my story. I love talking about my incarceration. Once it was a tragedy; it’s like a gift now. I speak about it and give it away freely to anyone who will listen.”

SHARON RICHARDSON

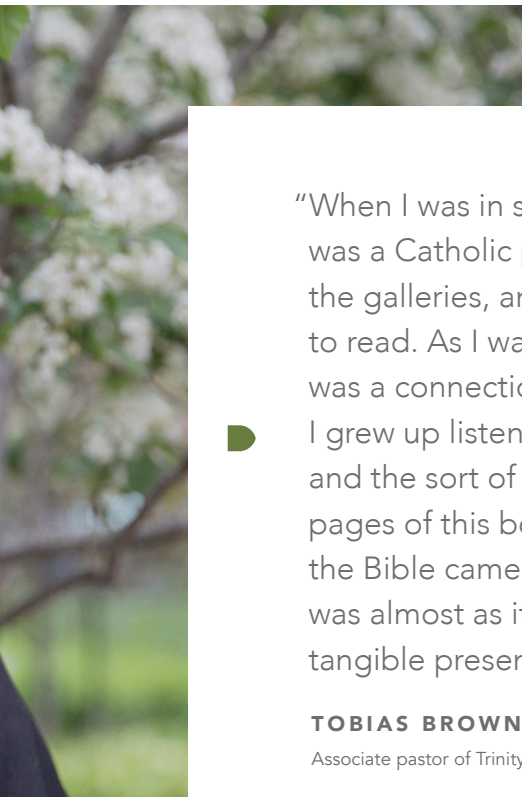
Defy Ventures Entrepreneur-in-Training and Founder and CEO of Just Soul Catering



“F*** no. I don’t give a f*** about the Bible and religion.’ But sitting there for 24-hour lock-down, not having anything to do, I decided to pick it up. And I read Psalm 91. . . . I started reading the Bible from front to back and started realizing what I was doing was extremely wrong. I was not only affecting the people around my circle but the thousands of people I sold drugs to. Their families were being affected, and I was just creating this whole web of destruction. I started praying and asking God, ‘How can I give back?’”

COSS MARTE

Founder of ConBody, a bootcamp-style workout company



“When I was in solitary confinement, there was a Catholic priest who was walking up the galleries, and he gave me this Bible to read. As I was reading the Bible, there was a connection between the Jesus that I grew up listening to and hearing about and the sort of words I was hearing on the pages of this book. It was the first time the Bible came alive for me and to me. It was almost as if I was encountering the tangible presence of Christ in my jail cell.”

TOBIAS BROWN

Associate pastor of Trinity Grace Upper West Side

POLITICS & SOCIETY

King's calls people to aspire to influence while also remaining humble and servant-hearted. Our alumni in law and politics are in high-profile careers, but they all have something in common that keeps them grounded: a deep commitment to family, community, and faith. Only by focusing on these things are they able to flourish in careers as public servants and leaders.



L-R: Dr. Douglas Husak, Brett Dignam, and Dr. Anthony Bradley.

POLITICS & SOCIETY

Counteracting Injustice

The Center for the Study of Human Flourishing advances the conversation on criminal justice reform.

BY MADISON PEACE

PHOTOS BY THE KING'S COLLEGE MEDIA LAB

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Human flourishing is a recurring theme in many classes at King's, but the College has also formalized this theme through the creation of the Center for the Study of Human Flourishing. Dr. Anthony Bradley, the chair of the program in Religious and Theological Studies, founded the Center in 2015. Its aim is to examine critically and promote the moral, social, political, economic, and aesthetic practices that lead to human flourishing and advance the common good.

In 2016, the Center sponsored a panel discussion at the Princeton Club on "Overcriminalization and Mass Incarceration: Race and Justice Beyond the New Jim Crow." This past October, to continue the conversation on criminal justice reform, the Center co-hosted another discussion on mass incarceration and violence with Fordham University's Center for Ethics Education.

This year's panel discussion, "Mass Incarceration and Violence: Are We Overpunishing Violent Offenders?", featured Dr. Barry Latzer,

emeritus professor of criminal justice at John Jay College of Criminal Justice, CUNY; Dr. Douglas Husak, distinguished professor of philosophy at Rutgers University; and Brett Dignam, clinical professor of law at Columbia Law School.

The discussion focused on the 53 percent of prisoners held in state facilities who have been incarcerated for violent acts. Panelists discussed what constitutes a violent offense, provided data on the severity of punishment in the United States in comparison to other countries, and discussed different approaches to punishment, including the benefits of the parole system.

Due to parole boards' overwhelming case-loads, painstakingly compiled documents may receive only cursory attention, Dignam said. As a litigator for parole applicants, Dignam seeks to counteract injustice within the criminal justice system: "Parole release is meant to be a mechanism to recognize that mistakes do not define a person forever."

During the Q&A, attendees asked questions on racial and gender disparities in incarceration, the benefits of restorative justice over retributive justice, and appropriate punishments for juveniles. This discussion was part of the Center's larger aim to bring together leading research, public education, and civic discourse into a multi-year campaign to raise awareness, educate, and promote criminal justice reform. ✨

POLITICS & SOCIETY

Law & Legacy

Lucas Croslow (PPE '10) has become a successful Washington, D.C. lawyer but remains emphatic about what matters most.

BY EMILY SCHATZ

PHOTOS COURTESY OF THE CROSLAWS

L

Lucas Croslow was working as a paralegal in New York City when a work acquaintance said he thought it was impossible for two Christian parents to succeed in law and simultaneously fulfill their obligations to their children. “I don’t entirely agree with that,” Lucas says, “but it does illustrate how challenging it is to make everything happen.”

Lucas’s own upbringing echoed a similar theme. His parents, both CPAs, started their careers in Los Angeles but left the city and its professional attractions for rural southern Indiana, outside Vincennes, where they could focus on imparting their values to their children.

Lucas is now a law clerk for the U.S. Court of Appeals for the D.C. Circuit and has recently embarked on the journey of family life himself. He and his wife Annie, who is also a lawyer working at a D.C. firm, welcomed their first daughter, Winnie, last August. Though he holds a coveted position in a demanding profession, Lucas expressed unhesitating allegiance to his parents’ priorities: “Even if I was fortunate enough to be able to make historic change in the grand scheme of things, which is unlikely, that would always pale in comparison to the life

Lucas and Annie
Croslow at
Winnie’s baptism



of my family at home. My children are my most important legacy, and I want to instill the same values and faith in them.”

Although Lucas has found success in law, the path was not always clear. He thought about law in high school, then interned for three years during college at a New York investment firm, Oppenheimer & Co. “I enjoyed that environment and the people I worked with, and I learned a lot. . . but I didn’t want to make it my career.” He started applying in other fields and was hired as a paralegal at a New York City law firm after graduation.

“I had the good fortune at that job to work for someone who became a mentor to me,” Lucas says, “and he encouraged me to apply to law school, which was in the back of my mind anyway. But I wasn’t sure I would make a great law student.” For many students, law school is a recipe for six-figure debts and a work life to end all balance. A generous scholarship from Vanderbilt relieved that concern, and after his first year Lucas transferred to Yale Law School to pursue a budding interest in legal academia—but not before meeting his wife-to-be. They met the first day of orientation at Vanderbilt and began dating at the end of that year, continuing long-distance as she pursued a summer position in Atlanta and he moved to New Haven in the fall.

After Yale he and Annie were married, and he was hired by Sidley Austin, where “I worked harder than I’ve ever worked in my life” for one enjoyable year. Then? “This clerkship kind of fell into my lap,” he says—another unusual experience for which he is grateful. “So many people I know have sent out hundreds of applications and flown all over the country at their own expense, interviewing for clerkships.” These experiences have more than answered his early fears about making it in law: rather than anxiously plotting his next move, “I’m willing to wait for the right opportunity for my family.”

Lucas says that King’s gave him the ideal preparation for law, where reading and writing are critical. For each case, he reads hundreds of pages of briefs, lower-court decisions, and



THERE’S A LOT TO BE SAID FOR A LAWYER’S ROLE IN BRINGING CASES TO PEACEFUL RESOLUTION, APPLYING THE LAW FAIRLY, AND MAKING THE JUDICIAL SYSTEM FUNCTION, IF WE ARE TO BE “A NATION OF LAWS AND NOT OF MEN.”

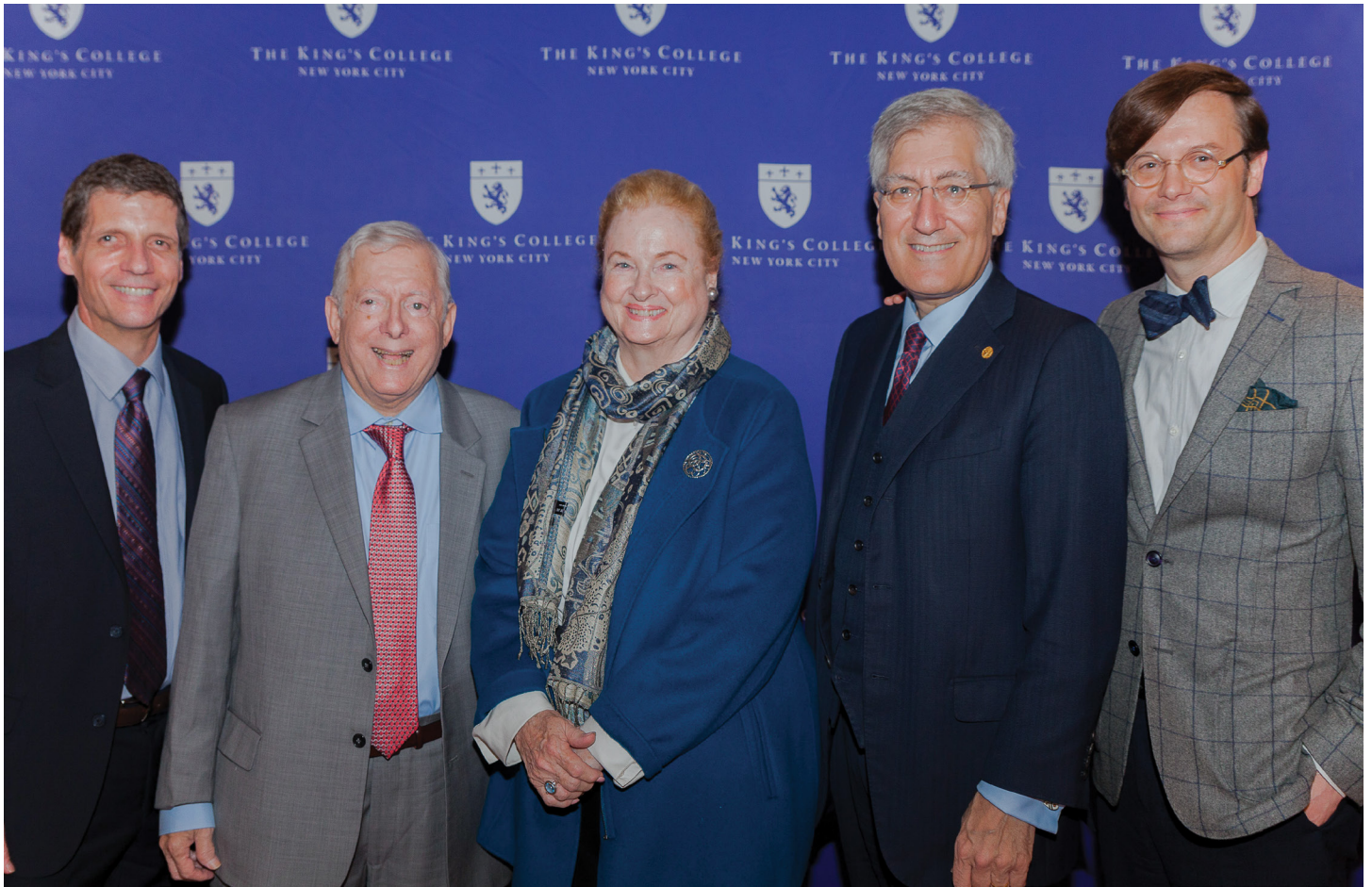
regulatory records; writes summary bench memos; and participates in opinion drafting. He says Drs. Robert Jackson, Bob Carle, and David Tubbs “set the expectations so high for how we write, and it prepared me so well for a career where words are our stock-in-trade.” He is equally emphatic about the value of the critical thinking he developed at King’s: “There is no better preparation for law than the kind of philosophy we got at King’s: following the rules of logic, defining terms carefully, and seeking agreement on sources of authority.”

Nor did King’s only prepare him in a technical sense. “King’s was incredibly intellectually stimulating. . . . Even at Vanderbilt and Yale, it was rare to be in a room with a critical mass of people who wanted to debate first principles

the way we did at King’s on an almost daily basis. Outside of King’s, there have not been too many places that have required me to give rigorous thought to the good life. The King’s curriculum equipped us for disciplined thinking, to the point where we can actually hope to resolve things through argument.”

That hope, it turns out, dovetails nicely with how he believes the legal profession can contribute to human flourishing. In addition to advocacy and clerkship, he has worked pro bono for non-profit groups and some asylum seekers. “Those are the cases that pull on your heartstrings. And there’s a lot to be said for a lawyer’s role in bringing cases to peaceful resolution, applying the law fairly, and making the judicial system function, if we are to be ‘a nation of laws and not of men.’”

At home, Lucas and Annie build into the culture of their own circle through hospitality and church life. The Croslovs belong to St. Rita’s parish in Alexandria, Va. and regularly enjoy having friends from church, law school, and King’s over for dinner—so much so that they plan to move closer to the city to invest more fully in these relationships and make entertaining easier. Contributing to the flourishing of others is his ultimate hope, says Lucas, “as a husband, father, and friend.” ✨



L-R: Dr. David Tubbs, Rabbi Dr. David G. Dalin, Harvard University's Mary Ann Glendon, Princeton University's Dr. Robert P. George, and Chancellor Dr. Gregory A. Thornbury.

POLITICS & SOCIETY

Professor Tubbs at Princeton

BY TESSA CARMAN

PHOTOS BY THE KING'S COLLEGE MEDIA LAB

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Among the questions contemplated by King's students this year, such as "What is justice?" and "What is the good?," another query provoked earnest reflection: "Where is Dr. Tubbs, and will he come back?"

From his office at Princeton, Dr. Tubbs assures King's students that he will indeed return this fall after his sabbatical as Ann and Herbert W. Vaughan Visiting Fellow at Princeton University's James Madison Program in American Ideals and Institutions. The Madison Visiting Fellows program "has a

wonderful structure to it,” says Dr. Tubbs. Each Tuesday morning, the Visiting Fellows meet for coffee and conversation, and each fellow is required to present his or her research to the group before the end of the academic year. In November Dr. Tubbs hosted a dinner for the Madison Program Undergraduate Fellows at which he discussed his research and answered questions about it. Princeton itself is “such an intellectually lively place,” with lectures, programs, conferences, and panel discussions held throughout the year.

During his sabbatical year, Dr. Tubbs has attended two academic conferences. In November, he presented his paper “The Good of Union and the Evil of Bondage” at a conference organized by the University of Notre Dame’s Center for Ethics and Culture. His paper raised the question, “If slavery was evil, who should be held responsible for its existence after the ratification of the Constitution” and what are the gradations and implications of that responsibility?

In March, Dr. Tubbs participated in a panel discussion at Harvard Law School on sexual trafficking and the law. His presentation focused on the connection between pornography and sex trafficking in the Western world, drawing from research from an

Tubbs’s primary research for this sabbatical year will culminate in a book, “a historical and critical study of major Supreme Court decisions affecting African Americans in the nineteenth and twentieth century.”

article he wrote with King’s alumna Jacqueline Smith (PPE ’10). The article will appear in the spring issue of the *Harvard Journal of Law & Public Policy*.

Tubbs’s primary research for this sabbatical year will culminate in a book, “a historical and critical study of major Supreme Court decisions affecting African Americans in the nineteenth and twentieth century.” His approach will be to place the cases both within their historical context and within the context of long-running debates over how to interpret the Constitution properly. “Most people in the United States today who know something about constitutional law understand that we have been having a serious debate about how to interpret the Constitution,” he says, “and there’s a lot riding on that debate.”

Students have reported seeing Dr. Tubbs in the City at different times during the academic year 2017–2018. He was involved with the planning and organization of a panel discussion

held on November 6. “Religious Freedom and Anti-Semitism in Contemporary Europe” was held at the Museum of Jewish Heritage, and it was co-sponsored by The King’s College and the James Madison Program. The event featured “an all-star panel,” with Harvard University’s Mary Ann Glendon, Rabbi Dr. David G. Dalin, and Rabbi Dr. Meir Soloveichik, moderated by Dr. Robert P. George, director of the Madison Program. Dr. Tubbs was also instrumental in bringing this year’s Black History Month speaker, Rev. Eugene Rivers, to King’s in early February.

Dr. Tubbs will present his current research to the other Madison Visiting Fellows on Wednesday, May 2, and the James Madison Program will hold its annual conference on May 18–19, at which he will present another paper.

And then, when his visiting fellowship at Princeton ends on July 1, Dr. Tubbs will return to the halls of The King’s College. ✪



A Female Thurgood Marshall

As a lawyer, Jessica Lee (PPE '14) aspires to advocate for the weak and give a voice to the voiceless.

BY MADISON PEACE

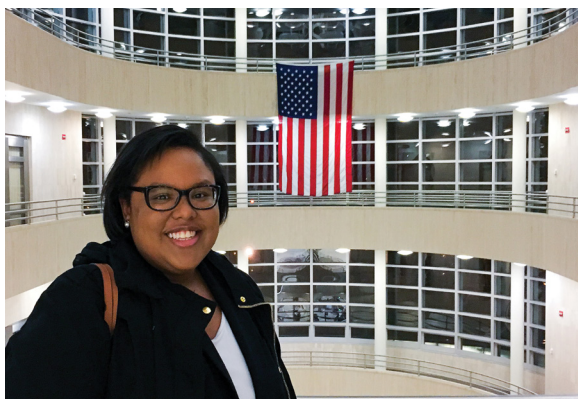
PHOTOS COURTESY OF JESSICA LEE

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As a young girl growing up in Radford, Va., Jessica Lee knew she wanted to be a lawyer—and dreamed of becoming a kind of female Thurgood Marshall, inspired by the stories her grandmother told about her great-grandfather. Jessica's great-grandfather wanted to be a lawyer, but because of Jim Crow laws became a coal miner instead. He never received a formal legal education, but he built a small library in his backyard. "People from town, of all races, would come to him and discuss the law, and he would give them advice," Jessica says. "My great-grandfather was just one of many family members who, despite crippling adversity, pushed forward to provide justice and assist his community in some way." Her forebears' tenacity spurred Jessica to "seek a career that was devoted to helping others."

In 2010, Jessica moved to New York to major in Politics, Philosophy, and Economics and minor in pre-law at King's. "I couldn't have asked for a better undergraduate experience to prepare me for law school," she says.

The individual responsibility placed on students from Day One really helped me to be self-reliant and determined during law school. King's helped me understand that "I can't" is never an option and that God has planted the will and the way inside of us to go the distance in whatever field we're called to.



Jessica says that her King's education gave her a solid foundation for understanding the law and taught her that "getting the underlying concept" was more important than having the highest GPA. "King's taught me to truly learn rather than to study to get the best grade. Because of that, I came out of law school remembering much of what I learned my first year and am able to apply it to my current job."

That job is working as a judicial law clerk to Chief Judge Thomas E. Johnston in the Southern District of West Virginia. Jessica says that she knew she wanted to clerk when she entered Fordham Law School in 2014 but that clerkships are very competitive. "I prayed for God to open the right door," she says, and after graduating from Fordham Law School in 2017, she turned down a couple of other job offers, knowing they were not where she was supposed to be. "It was a struggle . . . having to exchange the known for the unknown," she says. But while she was studying for the



WHEN WE DECIDE TO ACT FOR THOSE ON THE MARGINS, FOR THOSE WHO SUFFER INJUSTICE, POVERTY, AND HUNGER, WE WILL SEE THE GOD OF JUSTICE BRING HOPE, JOY, AND TANGIBLE AND LASTING CHANGE.” THAT, TO JESSICA, IS THE “PUREST FORMULATION OF A LAWYER’S MISSION.



bar exam, she received a call from Judge Johnston. “As soon as the interview was over, I knew this was my job,” Jessica says. “The journey to this job was critical to my personal development. I learned patience, trust, and confidence in my decision making.”

Jessica has had a fantastic experience clerking. On an average day, she wakes up early and exercises at the gym in the courthouse with a fellow clerk. She then spends most of her workday researching and drafting. As a clerk, it is her job to brief the judge before conferences and court hearings. She works in a close-knit environment, and all her coworkers eat lunch together daily. Although her workday officially ends at 5:00 p.m., she often stays late to be able to focus her attention on projects without interruption. Then she goes home and prepares to do it all over again.

Law is a notoriously demanding profession. Jessica says that while she has those days where she stays in bed and eats ice cream and watches Netflix, she also tries to find rest in the company of others. She often goes to trivia with fellow law clerks during the week, and she is part of a small group at her church that helps her “push through the rest of the work week spiritually full.” “Without a strong community,” Jessica says, “it’s hard to have the correct perspective. Because lawyers deal with high stakes, it can be easy to place a heavier emphasis than necessary on what we do.” Being part of a community helps her to “properly orient” herself in God’s plan, accept her imperfections, and “realize the world is not on [her] shoulders.”

Jessica once read a devotional that included the following truth: “When we decide to act for those on the margins, for those who suffer injustice, poverty, and hunger, we will see the God of justice bring hope, joy, and tangible and lasting change.” That, to Jessica, is the “purest formulation of a lawyer’s mission.”

Jessica views lawyers as advocates whose job is to “stand between a citizen and the sometimes harsh and confusing hand of the law.” Although as a clerk, Jessica is not actively practicing, she has the opportunity to see lawyers advocate on behalf of their clients every day. “Sometimes it’s the defense attorney trying to infuse mercy before the hand of the law reaches his client, and sometimes it’s the civil attorney trying to help his client find the proper course of action to right a wrong,” she says. Lawyers give a “voice to those who are told they’re not worth listening to and to those who do not know how to be heard.” And this commitment to making others heard, she says, is why she dreamed of becoming a lawyer so many years ago. ✱

Unexpected Opportunities

In pushing herself to take the opportunities God sends, Annamarie Atwood (PPE '10) has excelled in her career as a political campaign manager.

BY JANE SCHARL

PHOTO COURTESY OF ANNAMARIE ATWOOD

W

When she graduated, Annamarie (Palmieri) Atwood never imagined herself in California as a senior associate at one of the nation's leading ballot measure political campaign management consulting firms. King's prepared her to meet life's unexpected twists and turns with "an open mind and an open heart" towards people and opportunities.

Annamarie's career path has definitely included a number of twists and turns. Her husband Trent is a captain in the Air Force, and the Atwoods have moved five times in the last eight years. "Every time, I truly believe God was actively putting me in an uncomfortable place so I would be open to a new opportunity." Those opportunities have given her an impressive resume, including time as chief of staff for the lieutenant governor of Arkansas. Each time, just as she started to feel more comfortable, God moved the Atwoods on to the next opportunity.

Their move to California was especially overwhelming. "It's such a massive state, and it's hard to get plugged into California politics." Annamarie reached out to her entire contact list, letting people know that she was looking for opportunities, and she was amazed by the response. Soon she found herself with a job offer from Winner & Mandabach Campaigns.

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**BUILD RELATIONSHIPS
AND BE OPEN
TO UNEXPECTED
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THAT CAME TO ME.**



"I didn't quite understand the opportunity that had fallen into my lap," she says. Annamarie found herself working on one of the most expensive ballot measure campaigns in history. "The scale was almost on the level of a national election." They won, Annamarie was promoted, and she now does full-campaign development: "We manage everything from the design of the ballot measure to opinion research to grassroots efforts to advertising buys."

Her King's education has bolstered her at every stage of her career. "The education at King's is about diving into the subject matter and learning to think on your own, not about having a textbook to think for you. That's how it is in real life." Annamarie also earned a concentration in theology from King's. She loved digging into her own Christian faith, but also appreciated studying other religions. "Understanding that people come from different worldviews has helped me in conversations with people who are not like me," she says. "In politically charged and polarizing environments, we need to be able to intelligently disagree."

The Atwoods attend Soundhouse Church in Long Beach, a recent church plant. In their many moves, they have found that church community is essential to their well-being. "Flourishing means we're growing in all aspects of life, striving to live for God, our family, and our community," Annamarie says. It is a holistic concept, and it has to be pursued holistically. It is not just about her own career or personal life, she believes; focusing on others is equally important.

Focusing outward turns out to have had crucial significance for her career development, as well. Relationships have generated Annamarie's many opportunities. For King's students interested in working in politics, she "can't stress" relationships too much. "You never know who will help open the next 'professional door,'" she says. Relationships based on mutual trust, respect, and service are what empower professionals to succeed. "So build relationships and be open to unexpected opportunities. I'm so thankful that I wasn't afraid to take the chances that came to me." ✨

BUSINESS & FINANCE

From the beginning, Scripture emphasizes the role of work in human life. That work, taken together, becomes an economy, where individuals can create value and wealth. At King's, students learn to think about business as an extension of this biblical mandate to steward God's creation. These alumni are standing out in their workplaces as conscientious, humble, and excellent workers who view their careers as ways to serve God and others.

Marketing for a Mission

Trying to reconcile diverse career interests, Enoma Osakue (Business '18) discovered a passion for serving people through business.

BY REBECCA AU-MULLANEY
PHOTOS BY MARINA BARHAM

W

When she enrolled at King's, Enoma Osakue imagined herself pursuing a career in marketing. In high school, she had attended a digital media academy where she devoted herself to photography, web-mastering, and graphic design. However, by the close of her sophomore year at King's, Enoma had developed unexpected new interests in management and accounting. She felt torn about where to go next.

"I wasn't sure if I should just walk away from all of my prior design experience and go head-first into developing the more tangible, traditional business skills," Enoma says. "I remember feeling like it was this big trade-off."

Through conversations with Professor Dawn Fotopulos, Enoma uncovered the connection between her love for visual design and her love for managing numbers and systems. "I want to reach people," Enoma says. "I don't really like coding so much as I like creating a beautiful website that people can interact with.

I don't like the debits and credits on a balance sheet so much as I like what accounting tells us about reaching the customer."

This academic year, Enoma has been working two days a week as a junior designer at the brand agency FiveStone. Enoma attests that being offered the internship at FiveStone was "the work of God and our friends at Praxis." In 2016, Enoma was one of a handful of King's students who received a scholarship to attend Praxis Academy, a weeklong intensive centered on a Christian vision for culture-shaping through entrepreneurship and innovation. (King's and Praxis have an ongoing partnership that makes these scholarships possible.) The following summer, Enoma was selected to participate in the Praxis Emerging Founders apprenticeship program, and received ongoing mentoring while shadowing the Old Skool Cafe, a business in San Francisco. Jon Hart, who heads Praxis Academy and the Emerging Founders program, introduced Enoma to





What it means to flourish as a student... is to walk out my life in way that is pleasing to God, to trust him enough to know that I don't need to have a roadmap.

FiveStone founder Jason Locy, and Locy decided to hire Enoma for a 2017-2018 internship.

Enoma was drawn to FiveStone because of Locy's focus on mission-driven organizations. FiveStone's clients have included the toy company Tegu, Orange Conference, Reformed University Fellowship, and Hope for New York. While not all their clients are Christian, the FiveStone team only partners with organizations whose products and business practices they can wholeheartedly promote. Enoma says, "Sometimes marketing is about how we can best get a message across. FiveStone's challenge is, 'How do we get the right message across?'"

No matter what industry she enters next, Enoma's desire is to live out a call she believes is given to every Christian: to do her work redemptively. "A redemptive business doesn't just care about the social good it's creating: it's a business that goes about changing the marketplace. How would God go about investments,

for example? He would create an investment strategy that is fair to both the broker and the business, and where compensation packages aren't heavily weighted in a way that encourages unethical behavior. It's about doing things in a way that is wholesome, and genuinely serving people, not just servicing your customers."

Besides the demands of her internship and her class schedule, Enoma is also president of The Table, a student organization at King's created to provide connection and support for minority students. Enoma emphasizes that it is impossible to pursue flourishing—for others or yourself—without reverence for who God is. "What it means to flourish as a student, but even post graduation, is to walk out my life in a way that is pleasing to God, to trust him enough to know that I don't need to have a roadmap. He wants me to check in. He doesn't just give me a directive and expect me to do it in my own strength." ❀



BUSINESS & FINANCE

For-Profit, For the World

BY REBECCA AU-MULLANEY
PHOTO BY MARINA BARHAM

Dr. Kimberly Reeve teaches international business, ethics, and nonprofit management at The King's College and directs the NYC Semester in Business. Prior to joining King's, Reeve consulted with businesses and nonprofits for nine years, assisting clients throughout the U.S., Europe, South America, and Asia. She received her Ph.D. in International Business at the International School of Management (Paris, France).



WE AS A SOCIETY ARE CHANGING OUR EXPECTATIONS OF WHAT WE WANT BUSINESS TO DO AND BE.

What first drew you to the field of business? I started my career in the non-profit sector, and I saw a lot of opportunity for nonprofits to get over the feeling that nonprofit was a management style and to realize that a nonprofit could actually generate revenue in a way that would allow them to accomplish their mission. I realized that if I knew more about business, I would be able to bring that back to the non-profit sector.

Can you describe some of your research on the intersection of business and ethics? My work on ethics relates to how a for-profit entity thinks about whether or not they give back to society. Do you just pursue business to make a profit, or, do you as a business have other responsibilities? Most recently, Dr. Jared Pincin and I have been focusing on the extractive industry. When you are drilling into the earth in a country where you need permission to operate, does the act of operating in that industry dictate a different set of rules? In other words, is it more imperative that you give back to a community when you are benefiting from extracting their abundant, but limited, resources? Or, is it perfectly fine because there are lots of risks a company working in a developing country has to face, and the company is hopefully benefiting the country by providing jobs and developing infrastructure? To me, that's the intersection of ethics and business.

We see a continual blurring of lines between the for-profit and non-profit sectors

and that's where the ethics gets really interesting. We as a society are changing our expectations of what we want business to do and be. Given the speed at which information is transferred these days, businesses have to be more responsive to consumers, but nonprofits also have to be more responsive to consumers, and government does as well. I see an increase in overall transparency, and with that comes a responsiveness to the real needs of society.

How do you see your work contributing to the flourishing of others? Some students come into King's thinking, "I am a die-hard capitalist and I am going to go out there and make money." I like to rock their boat a little bit and show them that maybe they can have a social enterprise that is a nonprofit that still makes money. Or, maybe they can have a for-profit that has a non-profit foundation that gives back.

I had the opportunity to teach nonprofit management to a group of doctoral students over the summer. One student was a banker in Nigeria, and during the class he came up with the idea to go back to his country and start a social enterprise that is focused on removing garbage from the streets. Nigeria floods a lot, and when it rains in Lagos, the garbage in the streets blocks up the drainage system. He put together an amazing plan to hire people to remove the garbage. It's incentivized by the government, but there is a business side that recycles. The light went on for him: looking at cross-section collaborations, he saw that he

could make money and make a huge difference in his country. It was one of those moments where I thought, "I think he actually is going to change the world!"

How do you personally experience flourishing through the other facets of your life? I always try to tell students that it's rare you find a job that fulfills every personal value and desire. I am so thankful to be at King's, and I love coming up with assignments that are challenging and creative. But there are also other parts of me. I have this whole creative component; I am a pianist and an organist.

How do you fit that in when you stand in front of students and engage them in conversation every day? I've looked strategically for ways that I can express that creative side of me. I was able to accompany The King's Choir last semester, but another thing is being on the board at Spark and Echo Arts. I'm able to use my experience in consulting to help this small but mighty arts nonprofit grow and expand internationally. And I get to hang out with artists, which is really neat.

I'm also on the board of a scholarship foundation that provides scholarships for women over 35 who are returning to finish a bachelor's degree or pursuing a master's degree. I have been a lifelong student. To me, this foundation is a way of giving back because I know how important education has been in my life, and I want other women to have that same opportunity. ❁

A

As assistant vice president in the Investment Platforms group at Morgan Stanley, Peter Flemming spends a lot of time thinking long-term. His team's decisions affect two trillion dollars in assets that are managed by over 15,000 financial advisors. He is tasked with the strategic direction and design of the firm's digital tools and coordinates across many departments to secure consensus and cooperation. Although his job comes with a lot of responsibility and pressure, Peter takes a somewhat unexpected approach to what's important: "Focus on each individual moment, asking God what He wants me to do with the moments I have."

Peter has applied this principle in his career so far, to great success. During his time at King's, Peter served in multiple student leadership roles, including as student body president. After graduating with a business management degree, he began working at Barclays and established significant relationships with senior members of his group. After 18 months at Barclays, several of those coworkers moved to Morgan Stanley's industry-leading wealth management. When there was an opening on their team, they invited Peter with an offer and a promotion in title and he jumped at the opportunity. Peter's reputation for thoughtful, creative work preceded him, and four months after starting he was again promoted to assistant vice president.

"One thing we talk about in our team a lot is challenging assumptions," Peter says, an area where he says his King's education has been invaluable. "King's fosters an environment where I was expected to ask good



Peter in the hallway of the downtown Manhattan Morgan Stanley office.

Moment by Moment Obedience

As part of his job as assistant vice president of Investment Platforms at Morgan Stanley, Peter Flemming (Business Management '14) spends a lot of time thinking long-term.

BY JANE SCHARL

PHOTOS BY MARINA BARHAM

and tough questions, and the professors and my fellow students asked me tough questions in return.” All of this came together to make him comfortable navigating situations where the right answer isn’t immediately apparent. “Either someone out there knows the answer or we will discover it together,” he says. It is just a matter of asking the right questions.

In an industry like wealth management, Peter has found that certain hard skills are definitely necessary, but the soft skills of building relationships are equally important. Much of his day is spent on conference calls, working through issues with people from multiple teams. This is where the hard and soft

pursuing God’s design and purpose for your life, and helping others to do the same?” But framing it this way, he says, “makes it too easy to think only in the long-term.” While that long-term view is essential, “I think God’s intent is for us to look at the purpose and design He has for us right now.”

Because of this mindset, Peter has been able to build a flourishing life beyond his work, so that his professional activities are just one part of a whole. Peter and his wife Abby go to Liberty Church in Brooklyn, where he serves on the wor-

how those values originate from God.

To current King’s students, Peter offers these quotes from Oswald Chambers: “God’s training is for now, not later. . . . His purpose is the process itself. If we realize that moment-by-moment obedience is the goal, then each moment as it comes is precious.” ❄

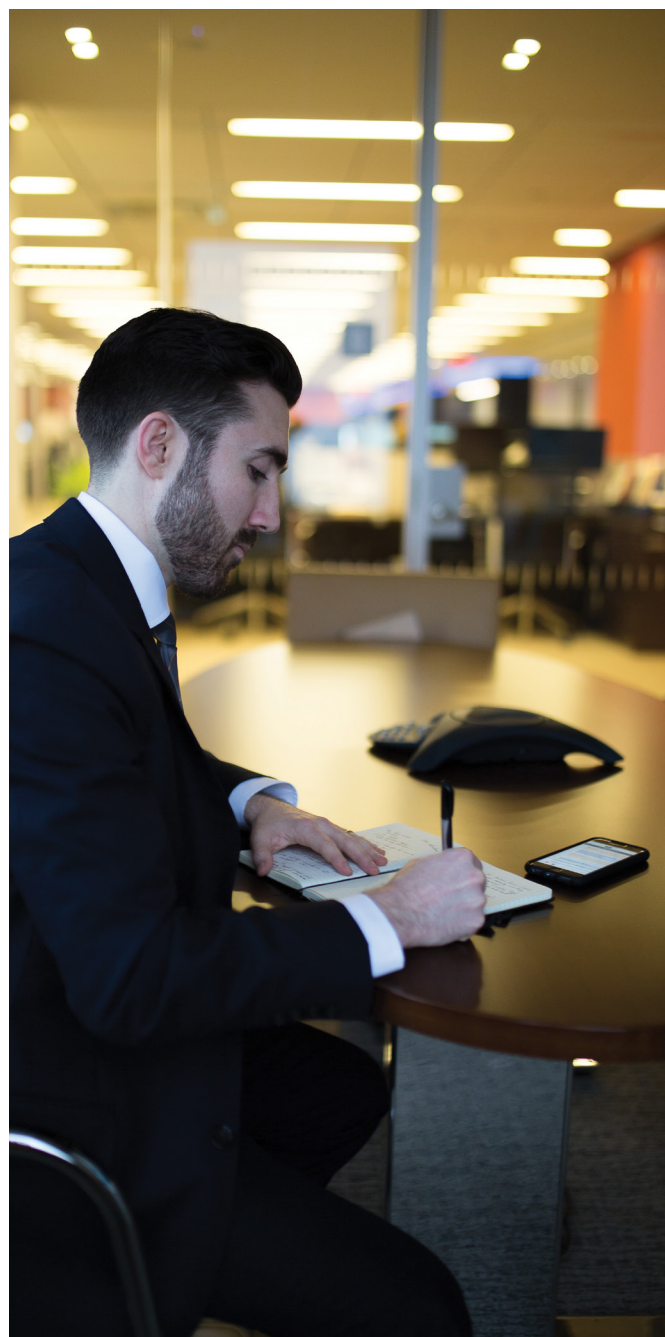
GOD’S TRAINING IS FOR NOW, NOT LATER. HIS PURPOSE IS THE PROCESS ITSELF. IF WE REALIZE THAT MOMENT-BY-MOMENT OBEDIENCE IS THE GOAL, THEN EACH MOMENT AS IT COMES IS PRECIOUS.

skills come together. He says that “Socratic” is a good way to think about it, as he finds himself working to bring clarity to situations through a combination of asking questions and listening carefully. “King’s gave me a lot of great experience with presenting and defending an idea in front of other people,” he says, “but the education at King’s was just as much about learning to excel in the relational parts of life as it was about understanding terms and making arguments.”

With all this in mind, Peter practices being fully present in each moment. “It’s important to keep the big picture in mind,” he says, “but the reality is that you won’t get any value from thinking about that big picture unless you can live in the moment.” He uses the example of having a conversation with one person and truly focusing on that person, no matter how many other things may be clamoring for his attention.

When he thinks about human flourishing, the question that comes to mind is, “Are you

ship and production teams. The Flemmings also recently started leading a weeknight community group with other members of the church. Peter says that while he, as a Christian, believes that a relationship with Jesus is essential to long-term flourishing, he is confident that Christians can—and indeed, must—model flourishing as a holistic way of life to non-Christians and non-Christian communities. “I think we can encourage all people to think about having a purpose to their life and their work, and we can appeal to values like health, stability, integrity, and justice as necessary for flourishing,” he says. This way of living, he believes, can lead to strong relationships and can open the door for conversations about



CULTURE & CHARACTER

At King's, we place a priority on seeking and telling the truth. We require students to study logic and to engage in rigorous thinking; we demand strong prose skills and the ability to revise. We understand knowledge to mean more than assenting to correct ideas. Alumni and faculty pursue the character transformation that comes from knowing Christ, who called Himself the Truth.



CULTURE & CHARACTER

Grace began as Promotions Assistant at Salem while still at King's, and now is the Events & Promotions Manager. From Salem's headquarters in the Financial District on Broadway, she plans events—such as pastor appreciation events and conferences, networking breakfasts, women in ministry events, and radio remote broadcasts—and runs the promotions department for Salem NY's two radio stations: WMCA AM 570 *The Mission* (Christian Teach & Talk Station) and WNYM AM 970 *The Answer* (News Talk Station). In August 2016, she became Executive Producer of *On the Town* with Michael Riedel, the *New York Post* theater columnist. Each week, Grace lines up guests and sets up the show, whose topics cover Broadway, books and music, and dining.

Grace first learned to maintain priorities from her family. "My dad is a pastor of a small church and I am the second oldest of five children," she says. Her parents taught her "the importance of being plugged into your home church and how to integrate Christ-like behavior in everyday life." At King's, she kept busy with part-time jobs, internships in the midst of a full course load, and serving on the House of Queen Elizabeth I executive team, but she learned "how to prioritize my relationship with Christ" and that "carried over after I graduated."

At Salem, she learned most of what she does on the job. "What King's prepared me for was how to be a professional and gave me the learning skills to figure out how to do a task on my own and also when to know when is the right time to ask for assistance." She continues to look for ways to grow her skills and increase responsibilities at work, but also focuses on growing in every area of her life, "whether it be by eating better, exercising more"—she recently ran her first half-marathon—"spending more time in the Word, and spending more quality time with my husband and my friends."

Her advice to current King's students? "Take as many Bleattler classes as you can." ♦

First Things First

In the fast-paced world of New York media, Grace Santulli (MCA '15) prioritizes faith and family.

BY TESSA CARMAN
PHOTO BY MARINA BARHAM

T

The month after Grace (Waligora) Santulli graduated from King's, she got married and began working full-time at Salem Media Group, where she had been working part-time. That first year "was a real whirlwind," she said. Now, life has calmed down a bit. "I have an amazing community and support group outside of work," she says. She and her husband Brandon Santulli (PPE '15) attend Central Presbyterian Church and live in Harlem with two cats and "absolutely love it."

Emulating Divine Humility



Over the past two years, Dr. Joshua Blander has conducted research on the virtue of humility. This led him to examine how the imitation of moral exemplars can lead to spiritual and moral formation. Since Christians believe that Jesus is the greatest possible moral exemplar, then genuine discipleship should include the practices of Jesus that brought him into communion with the Father. In this interview, Dr. Blander describes what this moral imitation of Jesus might look like.

BY JANE SCHARL
PHOTO BY HENRY THOMAS

What unexpected directions has your research on humility taken you? I've become increasingly convinced that the path to human flourishing should include habit and virtue formation, but must also include finding worthy models of moral emulation. Jesus is a perfect model, but I have noticed that we sometimes restrict ourselves to imitating Jesus' human character. Yet Scripture and Christian tradition reveal that we should seek to emulate at least some aspects of the divine character, as well.

Can you expound on what you mean by "emulate the divine"? I'm not saying that it's possible for us to become divine, but rather that we can imitate the virtues we find in God—in fact, in Scripture we're told to imitate them. For example, in Philippians 2, Paul calls us to imitate the humility of Christ—humility that is characteristic of Christ's *divinity*, *before* He becomes man. We are called to live out that humility, both individually and in the life of the church. This suggests to me that we are to emulate the divine character in other ways as well, if we hope to grow closer to the life God intended for us, the life of the well-ordered soul in submission to God.

Is this a new idea? Or is there precedent for this within Christian history? This is not a new idea by any means. We see it throughout Christian history: amongst early Christians, Church fathers, medieval monastics, Pietists, and Wesleyans. Unfortunately, some of these later varieties over-emphasized the individual nature of moral formation. When blended with Kantian ideas about autonomy and Enlightenment notions of freedom, the focus changed to attention to self rather



Of course, these practices will not make us sinless, nor will they bring us complete communion with God. But if dependence on God should characterize the whole of our lives, and these practices were Jesus' means for maintaining His dependence on God, then we can benefit from them as well. Viewing Jesus as a moral exemplar, both in His divinity and humanity, and following His practices allows us greater ability to flourish as human beings. Furthermore, when we recognize these practices as divinely ordained and grace-infused, we recognize that any transformation in holiness is not from ourselves, but is a gift from God.

WHEN WE FAIL TO LIVE RIGHTLY, THE FATHER EMBRACES US, EXTENDS HIS GRACE, AND ENCOURAGES US TO CONTINUE TO PURSUE HIM.

than (in Augustine's phrase) "clinging to God." By and large, modern ethics rejects moral emulation and mentorship, focusing on self-ownership and submission to right reason rather than transformation of character. My research is, hopefully, a return to an ancient and medieval model of formation; but most importantly, I believe it is a Scriptural model.

So as we think about modeling our lives after Jesus, what does that mean in practice? Jesus fasted and prayed; He spent time in solitude and silence before God; He studied the Scriptures. But Jesus was sinless and in perfect communion with Father, so He did not engage in these practices to correct His sinful habits or restore His relationship with God. Instead, it seems likely that Jesus engages in these practices in order to *maintain* that sinlessness and communion. As human, He faces temptations. These practices enable Him to maintain His complete dependence on the Father even in the face of those challenges.

This also helps us understand how Jesus' temptations can inform our own experiences of temptation. Not only can Jesus sympathize with us, but He has also provided us with a moral model for how to become better able to resist temptations, grow in communion with God, and depend fully on the Father.

Is there a community aspect to this?

Absolutely. Practicing these things as individuals can help bring order to our souls, but we must also engage in them within community. Depending on others reminds us of the need for total dependence on God, and community gives us a way to support and encourage each other in our inevitable struggles. We have to be discerning about the community we participate in, but there are people in the Body of Christ who are trained to help us grow in these practices, and we need to seek them out.

This idea of imitating Christ, who is perfect, is pretty intimidating. How can we

think about it in a way that offers hope, not discouragement? The goal isn't perfection. The goal is joy, flourishing, shalom, all of which require us to be in communion with God. This is not just another a rule to follow; instead, it's intended to shape us through communion with a Person. Jesus Himself said that His yoke is easy and His burden is light. It's a yoke, so it implies work, but it's an easy yoke, because only through Him can we experience genuine freedom through His grace. Consider the Prodigal Son: he wanders off, engages in some pretty terrible behavior, returns in shame, and the father's response is to run out to him, embrace him, and welcome him home. When we fail to live rightly, the Father embraces us, extends His grace, and encourages us to continue to pursue Him.

Where can we learn more about this idea of human flourishing through emulating God's divine character?

The work of Dallas Willard contains the best contemporary discussions of these matters. Christian Miller has done excellent work on moral character. Linda Zagzebski's books *Divine Motivation Theory* and *Exemplarist Moral Theory* offer a philosophical account undergirding the focus on moral exemplars. In the history of philosophy, Plato's *Republic Book IV* focuses on the well-ordered soul (i.e., justice in the soul) as central to human flourishing. Augustine's *On Free Choice of the Will* develops this idea of proper order and argues that the human will must be subject to God in order to be free to pursue the highest good (i.e., God).

However, I've come to realize the importance of doing more than reading about these ideas. By asking me what I am doing to bring about the well-ordered life in myself, my students have challenged me to put these habits into practice. I'm especially grateful for the present and future chairwomen of the Publius Society at King's—Damaris Parry and Hannah Silver. Their leadership and questions have deeply encouraged me to pursue communion with and dependence on God. ♦

Light, Not Heat

For Chris White (PPE '09), travel and religion reporting open up new perspectives and chances to reflect on “the deeper significance of things,” while friendship and parish life form a strong sense of home.

BY EMILY SCHATZ

PHOTOS BY MARINA BARHAM

NEW YORK CITY HAS A REPUTATION as an anonymous, consumerist, secular place. Thirteen years of city life have given Chris White a different view: he finds New York a place of community and spiritual encounter. “People who come to New York are literally souls in search of something, and for most people that search is going to confront them with the question of God.”

Chris is the national correspondent for *Crux*, the most-read English-language Catholic news site in the world. He covers the Vatican, the Catholic church in the United States, and the public policy activities of both. Recognizing the contentiousness of moral issues in public life, Chris says he has “a deep desire to move beyond culture war debates to a constructive way of talking about human flourishing that asks what good we can do together. I have friends from every ideological, political, and theological perspective, and my great joy is that I get to make room for everybody to have a seat at the table, crafting their statements in a way that shows all of their best intentions in striving for the truth.”

Chris’s first decade of work has revolved around ideas of human dignity and human flourishing. At first he envisioned going into law, but decided against it after a year at a general-practice New York law firm. Instead, he took an opportunity with the World Youth Alliance,

a non-sectarian, Catholic-aligned NGO that “works to understand and speak about the idea of the human person” and apply the principle of intrinsic human dignity to policies relating to individual human rights and global development at the United Nations and abroad. He then earned an M.A. in Ethics and Society at Fordham University, then successfully applied for the Novak Fellowship and spent a year researching assisted reproductive technologies and their effects on the relationships of couples who use them.

During that fellowship he met Jennifer Lahl of the San Francisco-based Center for Bioethics and Culture (CBC) and joined their staff on a remote full-time basis when his fellowship concluded. While at CBC, he helped start the Paul Ramsey Institute, which he still manages in addition to his journalistic work. (Chris is a master of the “side hustle”: he is also back at King’s teaching a Bioethics and Public Policy course.) The Ramsey Institute offers a two-year training program for early-career bioethics professionals, adding an academic dimension to CBC’s advocacy against gestational surrogacy. Along the way, Chris was actively writing about a number of issues connected to his work, beginning at World Youth Alliance when

he saw that few people were covering the issues his organization worked on at the UN and elsewhere. This writing eventually opened a door for him to move from opinion and commentary to reporting and analysis. An organization called Catholic Voices hired him in 2011 “to help people communicate about contentious issues in a way that sheds light, not heat,” which led in turn to the journalistic work he does now.

“It’s been a winding path,” he says, “but to me the links are very clear. I can tie a common thread through it all.” One might call that thread “big questions.” A desire to think broadly and deeply was what brought him to New York. At





I HAVE FRIENDS FROM EVERY IDEOLOGICAL, POLITICAL, AND THEOLOGICAL PERSPECTIVE, AND MY GREAT JOY IS THAT I GET TO MAKE ROOM FOR EVERYBODY TO HAVE A SEAT AT THE TABLE, CRAFTING THEIR STATEMENTS IN A WAY THAT SHOWS ALL OF THEIR BEST INTENTIONS IN STRIVING FOR THE TRUTH.

the end of high school, Chris was considering a degree in political science, but found that idea vaguely dissatisfying. When he visited King's, the College had just recently organized itself around the PPE core curriculum, and it struck a chord: "I remember the moment very clearly, during a King's visit weekend, when the idea of an interdisciplinary education was presented; something sort of switched on within me."

In the classroom at King's he encountered "questions of how to protect life in its most nascent stages, of ethics around the edges of life and all the attending complexities, and maximizing the pursuit of the common good"—the same questions that have propelled his work. Seeking the answers propelled his conversion to Catholicism in 2010, and he says, "It's a luxury and a blessing to ask those questions for a living now."

Each of his jobs has taken him to different places around the world, but even if that was not the case, he says, "I think I would still be spending all my spare time and money on travel. The interconnectedness of things that travel allows for you to see is just as valuable as any classroom education."

EVEN PROFOUND REVELATIONS GAINED ABROAD NEED SOMEWHERE TO TAKE ROOT.

His first trip outside the United States, just after high school, ignited a desire to explore the world. He set a goal of visiting all seven continents before turning thirty and met that goal in Antarctica in 2017. Far more than something to check off a list, Antarctica became for him "the beginning of a pilgrimage into what Pope Francis describes as a moment in which 'God speaks to us and grants us a glimpse of His infinite beauty and goodness.'"

God intends the revelation of His beauty and goodness to be lived out in community, and even profound revelations gained abroad need somewhere to take root. Chris says, "Part of the reason I think I'm able to enjoy travel so much is that I have a strong sense of home" in New York City, which he attributes to his rich community of friends. This began for him at King's. The House system, though small and uncomfortable for him at that time, provided a foundation from which he built deep relationships at King's and beyond. Even when friends leave, they still "know you and love you and have a deep sense of your life," he says. "I know people who have moved to New York for various reasons—some of whom have been here longer than I have—who are still looking for that kind of community, and they're envious of the relationships I have because of King's."

One other detail of Chris's situation is hard not to envy: he lives a sixty-second walk from his parish and frequently meets fellow parishioners on neighborhood errands. "I'm one of those Catholics that is adamant that one should go to church in the parish where one lives." This symbiotic interaction of neighborhood and church, his wider community of friends, and his own path of searching and finding in New York City make his experience of New York one of "surprising intimacy." "I definitely feel rooted here for the long haul," he says. ♦

T

Three years after graduation, life has yet to slow down for Leah Trouwborst, but she wouldn't have it any other way. "One 'aha' moment I've had recently is that my twenties are only one short chapter in my life," she says. "I'm realizing it's okay for me to push myself during this time, because it isn't going to last forever."

It helps, she says, that her straight-out-of-college job happens also to be her dream job. "When I started, I was berating myself for failing to get the job in journalism I'd always dreamed of," she says, but it quickly became clear that she was right where she needed to be. Leah works as an associate editor at the Penguin Random House imprint Portfolio. The imprint focuses on "idea-driven non-fiction," such as business books, psychology, technology, and even narrative nonfiction. She describes it as an ideal fit for her. "This job rewards you for having curiosity and going down rabbit holes." She spends much of her day reading and thinking about books, and has learned to find joy and excitement in learning about subjects totally new to her. "The learning curve was pretty steep at the beginning, and I still find myself choosing between work and sleep at least a few days a week," she says. "But I love it."

Besides her work at Penguin, Leah continues to hone her own writing skills. "I don't think you can edit very well if you aren't familiar with writing and the emotions behind it," she says. Her work is demanding, and she



Leah spends much of her day reading and thinking about books. "This job rewards you for having curiosity and going down rabbit holes," she says.

CULTURE & CHARACTER

Gratitude in a Busy Season

In the midst of a busy job in publishing, Leah Trouwborst (MCA '15) focuses on building a community and learning contentment.

BY JANE SCHARL | PHOTOS BY MARINA BARHAM

has found that it is crucial to have an active creative life. Often, that means trying first to write herself whatever she's asking her authors to add to their manuscripts, whether it's a new introduction or a new chapter section. Outside the office, she reminds herself to finish a creative writing project every year, but she hopes to build up to more writing in the future.

A key lesson from her time at King's was finding the balance between being confident in her strengths and staying humble. "It's a fine line between selling yourself and selling yourself short," she says. The faculty, particularly Dr. David Tubbs and Professor Kenan Minkoff, helped her learn how to demonstrate confidence and capability while remaining humble and servant-hearted.

Leah has also found that her King's education prepared her spiritually to navigate young adulthood in the challenging environment of New York City. "A lot of people leave the faith

because someone pokes a hole in their convictions that they've never thought about before," she says. "I feel so grateful that I was around debates that raised those questions when I was surrounded by people who believed in God."

Leah attends Resurrection Williamsburg, a Presbyterian church in New York City. She jokes that the church "has been very good at tricking me into taking responsibilities over the years." Resurrection is made up of four community groups, and each one gathers weekly for fellowship. Leah often attends. "Once we found that we enjoyed each other's company, people started doing cabin trips and weekends at Montauk," she says. After the community had some deep roots of fellowship, the leadership asked people to consider taking on volunteer duties in four-month cycles, from cleaning the sanctuary to volunteering in the nursery. The close ties in the parish communities help people flourish in their volunteer time at the church. "My favorite duty is

vacuuming the church before the service," Leah says. "It's a beautiful sanctuary, and being in it when it's quiet and still is a totally different experience."

For Leah, the idea of human flourishing goes hand-in-hand with the idea of contentment. "I'm still trying to arrive at a definition of what it means to flourish," she says, but she is confident that being grateful and content is part of it. Contentment allows her to invest fully in the opportunities right in front of her instead of spending her energy dwelling on things she cannot immediately change or do.

As she looks for what it means to flourish at the heart of New York City, the community of close friends she developed at King's has been essential. Besides the education, the support of faculty, and the connections that helped her find her dream job, "King's provided me with a community that made it possible for me to stay in the city and pursue what it means to flourish there." ♦





CULTURE & CHARACTER

Educating for Discernment

BY EMILY SCHATZ
ART BY KIMCHEAN KOY

ALMA RAMOS-MCDERMOTT graduated high school in '79 with no plans to attend college. When a friend from her youth group, who was studying at King's, invited her to visit the Briarcliff campus for a weekend, Alma suddenly found herself wanting to go to college—although no one in her family had ever done so. She checked out every book she could find at the library on how to pay for college. Her focus narrowed to King's, where she was accepted.

She majored in Elementary Education and ran cross-country and track at King's, meeting her husband John "Mac" McDermott many years later while training for the 2003 Boston Marathon. After King's, she taught for 21 years in two public elementary schools in Brooklyn. In 2001, at P.S. 112 in Bensonhurst, she became the school librarian, kicking off a second master's in library science (her first was in elementary education at Brooklyn College).

Alma married Mac in 2005 and relocated to Boston, where she finished her master's at Simmons College and worked for five years as a middle-school librarian in Needham, Mass., then as a librarian in two Boston high schools. In 2013 the couple moved to Naples, Fla., where Alma worked part-time as a technology teacher at Seacrest, a private school, and as a substitute teacher with the Collier County Public Schools. She then joined the Blue Zones Project as the schools coordinator and enjoyed working for a year to increase good health and longevity in Southwest Florida. But, Alma says, "I missed teaching." She returned to her teaching roots and became the school librarian in a public elementary school in Immokalee, Fla.

Two elements of her work particularly relate to human flourishing. One is teaching online skills. In describing this, Alma does not even touch the technical computer skills often called essential for students' career success. Instead, she talks about discernment: "How do you tell right and correct information from



false assertion? How do you tell what is good for you online and what is harmful?" These questions have a practical side, but deep down, they are matters of truth and are of the heart. The second element related to human flourishing is developing a solid foundation in reading. "Students can find themselves in books," Alma says, "and discover worlds that are not available to them on the basis of experience alone. That's what reading did for me."

That passion is what excites Alma about serving on the Newbery Award selection committee. The Newbery Medal, administered through the Association for Library Service to Children (ALSC), a division of the American Library Association, is awarded annually to the author who has made that year's most distinguished contribution to children's literature.

In 2011, Alma served on the selection committee for the Pura Belpré Award, presented by REFORMA (The Association to Promote Library Service to Latinos and the Spanish Speaking) and ALSC. Given annually, this award honors a Latino/a writer and illustrator living in the United States whose work best portrays the Latino cultural experience for children and youth. Alma believes this experience added weight to her application for the Newbery committee. When she found out she was selected to be on the committee, Alma says, "I was jumping up and down and shouting."

"I am so very excited and honored to be a member of the Newbery Committee," Alma said. "Since 1922, educators and librarians have played a role in choosing Newbery Medal and Honor books, which have been staples in schools and libraries across the United States. Knowing I will have a hand in picking a book that will influence children for generations is an incredible responsibility, and one I do not take lightly." ♦



WE ARE ENCOURAGED TO DO SOMETHING WITH THE TEXT WE HAVE NOW HEARD, NOT JUST LET IT COLLECT DUST IN OUR MINDS, AND WE ARE SURROUNDED BY PEOPLE TO KEEP US ACCOUNTABLE.

CULTURE & CHARACTER

Let Us Listen Together

BY TESSA CARMAN
PHOTO BY SUNG JUN KIM

This year, King's students gathered each Monday at noon for the Public Reading of Scripture, a new Spiritual Life initiative started in Fall 2017. Members of the King's community take turns reading Scripture and meditations from the King's Liturgy during lunch at the start of the week to "remind us that we are one body of Christ," says Carter Fletcher (Finance '18), the director of spiritual life for The King's Council. "We want to be a community at King's that is committed to God's word."

Sadie Ward (Philosophy '18), spiritual life

associate for her House and member of the Committee for Christian Formation at King's, says that the public reading has challenged her in her final year as an undergraduate. "The public reading of Scripture has served as a reminder of the relevance and vital importance of Scripture in our everyday lives," she says. Because of the event's regularity, "I am being challenged to make time for and engage with Scripture significantly more often than I would otherwise be."

"The spiritual community at King's was

a strong motivator for me to come here for college," says Lillie Finch (Humanities '20). She admits that she felt awkward in the quiet pauses between readings, but the silence "trains you to listen—listen for the promptings of God, listen to the questions raised by the passages, or simply meditate on the things that were just read."

"There is something very special about college students making time in the middle of their day to listen to Scripture being read together," she says. "We are encouraged after to do something with the text we have now heard, not just let it collect dust in our minds, and we are surrounded by people to keep us accountable."

Sadie says, "I believe the practice of reading Scripture in public is quite vital (if not necessary) for the kind of flourishing King's seeks to pursue for its students, faculty, and administration alike, as it encourages the community here to be still and to remember." ♦



THE *Liberal Arts* AND *Sexual*
PETER KREEFT



ART BY SHANNON DISTEFANO

Whenever major secular universities relax their vigilance against Great Books programs and tolerate the creation of a classical liberal arts program, two things always happen: It is spectacularly successful, and the university demands to murder it. The only places in America where you can be sure you will get a liberal education, in the authentic sense of the term, are a few tiny little upstart crackpot islands of sanity.

Whereas liberal education has declined so much that the term has become nearly unintelligible, sexual morality has declined so much that it has become nearly extinct. Like liberal education, it can be found mainly in enclaves of eccentricity: mainly families (often unfashionably large ones) that believe the orthodoxy and live the orthopraxy of six religious traditions: Orthodox, Catholic, Jewish, Evangelical, Mormon, and Islamic.

Though the graph of the decline of the two venerable traditions of liberal education and sexual morality is nearly identical, it would be the fallacy of *post hoc ergo propter hoc* to conclude that they are therefore causally connected. But we can see four clear connections, if we only look.



single most illuminating sentence I have ever read about the difference between modern culture and all premodern cultures:

There is something which unites magic and applied science (technology) while separating both from the “wisdom” of earlier ages. For the wise men of old the cardinal problem had been how to conform the soul to reality, and the solution had been knowledge, self-discipline, and virtue. For magic and applied science alike the problem is how to subdue reality to the wishes of men: the solution is a technique.

It does not require much imagination to see the new relation to truth mirrored in the new relation to women. I speak only of men’s attitudes toward women, because I am a man. In both areas, the old contemplative attitude of objectivity, wonder, and respect is replaced by a new activist attitude of conquest, use, and subjective satisfaction. This is inevitable, for the subjective experience of the sexual “high” is our culture’s substitute for the mystical experience we were designed for. Aquinas says, “No man can live without joy. That is why, deprived of spiritual joys, he must go over to carnal pleasures.”

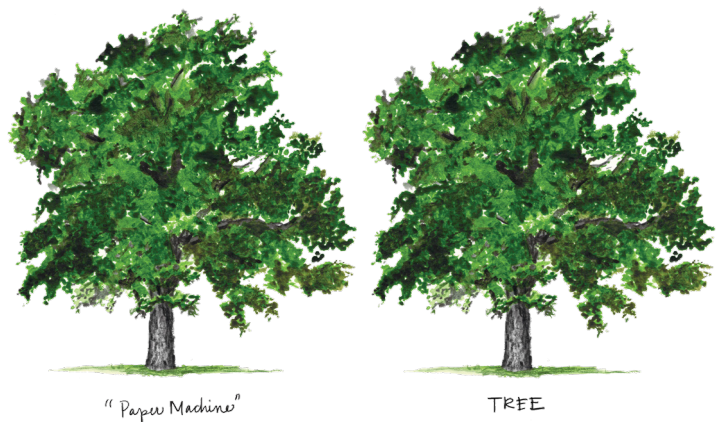
When I remember this, I also remember Machiavelli’s memorable image at the end of *The Prince*, the book that changed political philosophy forever. His formula for success is the conquest of *fortuna* (chance, luck, fortune) by *virtu* (prowess, control, force): “Fortune is a lady. It is necessary, if you want to master her, to beat and strike her.” This is not just about politics; it is about the whole world.

The change of attitude is fundamental. “We must put nature to the [torture] rack,” Bacon says, “and compel her to reveal her secrets.” Our culture no longer understands the most basic meaning of a term like “natural law” or “unnatural acts.” “Nature” used to mean “the intelligible principle [source] of characteristic activity from within any being.” But that is a metaphysical definition, and metaphysics has gone into the garbage can. Nature means now merely all that we can observe with our five senses or all that we have not yet turned into technology.

First, liberal education seeks to know the truth for its own sake. Aristotle ranked this kind of study highest because it perfects the most important power of the most important part of the self: the reason, that faculty of the soul that is naturally fit to rule the passions.

At the very beginning of the modern era, some four centuries ago, we find a nearly universal revolt against this fundamental ideal of liberal education. Francis Bacon most clearly trumpets the new educational philosophy: “Knowledge for power,” for “man’s conquest of nature,” has replaced knowledge for truth. All the early classical modern philosophers agree with him. The goal of education suddenly becomes utilitarian, pragmatic, and instrumental.

This is a sea change far deeper and wider than can be confined to education alone; it is a radically new answer to the most important question one can ask, the question of the *summum bonum*, the greatest good, the meaning of life. In *The Abolition of Man*, C.S. Lewis wrote the





Knowledge for TRUTH



Knowledge for POWER

B

But why do we love technology? This question enters a second dimension of the connection between nature, education, and sexuality. We love technology because it satisfies our desires. We have forgotten the meaning of the word “nature” because we approach nature mainly as raw material for the satisfaction of our own desires—just as we approach

women. The roots of the sexual revolution are not merely a nonconformity to social law, but a new “big picture.” We have become subjectivists, egotists—in relation to matter, nature, the body, sex, and women.

And we have made the same turn in relation to truth. Nietzsche asked what he called “the most dangerous question”: “Why truth? Why not rather untruth?” Nietzsche questioned what he called “the will to truth,” or what we might call the fundamental virtue of honesty, which had at least purportedly motivated all previous thinkers, no matter how deeply they disagreed about what the truth was. When Jesus spoke of one “unforgivable sin,” this is likely what He meant: deliberately refusing known truth, preferring darkness to light, unreality to reality, refusing honesty, the most fundamental virtue of all.

For every other virtue presupposes this one. It is Heaven’s Lesson One; its absence is Hell’s Lesson One. The vice Christ denounced most vehemently was hypocrisy, which is dishonesty in its most harmful form. Purity of life comes from purity of mind, thought, and heart. Solomon says,

“Keep thy heart with all diligence, for out of it are all the issues of life.”

Leon Bloy reminded us that “there is only one tragedy: not to have been a saint.” The first key to being a saint is perpetual honesty. Sin is always darkness and dishonesty; it cannot stand the light of truth that is let in by raising the shades. For sanctity is really sanity. That is the justification for all morality, both the morality of honest education and scholarship and the parallel morality of honest sexuality.

Why is honesty such an absolute value for us? Because its object, truth, is an attribute of Absolute Reality, or God: Truth “goes all the way up.” There are only two sentences in Scripture that identify God without qualification with a noun. One is well known: “God is love.” The other is not so well known, though it is from the same epistle (1 John): “God is light.” God is truth. God Incarnate said, “I am the Truth.”

Both truth and love are sacred because they are what God is. When the Word of God made man in His own image, He made them male and female and designed sex as the way He Himself would continually enter the world to perform His greatest miracle, creating new eternal souls. An eternal human soul capable of marriage-like union with God forever is a far greater thing

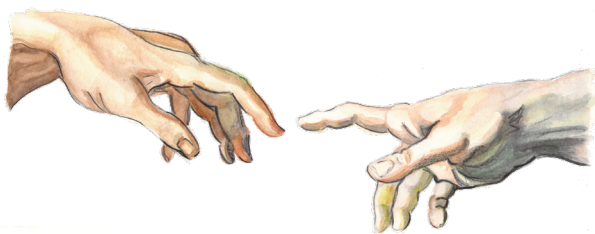
than all the galaxies, which are deaf and dumb and die.

And when the Word became flesh, He instituted another continuous miracle: the continuation of His own incarnation in the Eucharist. These are two continuing miracles by which God Himself enters our world. They are the two most sacred things in this world.

THE MOST DANGEROUS QUESTION
ACCORDING TO Nietzsche...
“WHY Truth?”
WHY NOT RATHER
Untruth?”

Both, in different ways, were subject to the divine command “Be fruitful and multiply.” When God gave man this first of all commandments, He did not mean “grow apples and do math.” And when God gave us His last commandment, “Do this in remembrance of Me,” He did not mean “I will not be with you always, even unto the end of the world, but you can perform this nice little symbolic play to remind yourselves of me, as a bereaved wife keeps a picture of her dead husband in her wallet to remember him.” Both commands deal with life: the first gives *bios*, natural life from the holy flesh; the second gives *zoe*, supernatural life from the Holy Spirit. Through both doors, God Himself keeps coming to us again and again. Every baby contains in his flesh a label from the Manufacturer that says, “I have not yet given up on humanity.” And every Eucharist has the same label, from the same Manufacturer.

Respect for the Eucharist and respect for sex naturally stand or fall together. Love and truth are the two absolutes because they are the two things that God is. When we subjectivize truth, liberal education becomes deformed; and when we subjectivize love, sex becomes deformed.



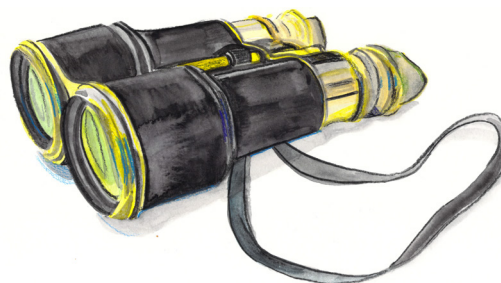
Speaking in terms of the relative and absolute leads us to our third issue that connects liberal education with sexual morality: whether truth is relative or absolute; whether we should seek it with infinite passion; whether it transcends all ifs, ands, or buts; whether, when we touch Truth, we touch God. It would be difficult to justify the sacrifices of energy, time, and money that have been put into traditional liberal arts education if the answer were no. For the truths taught in philosophy, theology, English, history, and pure science do not have immediate or obvious payoffs. When they do pay off, it is in their own spiritual coin, not in money, power, physical health, or efficiency.

Similarly, the patience, self-control, and sacrifices required by traditional sexual morality do not always have immediate and obvious payoffs. (Though in both areas, the payoffs come, eventually, inevitably, and overwhelmingly.) Unless you believe that doing the right thing just because it is the right thing is an absolute, you are almost certainly not going to sacrifice doing the easy, immediately gratifying, enormously attractive thing for doing the right thing. Indeed, almost the only reason anyone in our society ever believes and teaches a philosophy of moral relativism is to justify sexual immorality.



The fourth connection concerns time, and it is important because time is a dimension of all human experience, spiritual as well as physical. Should we give priority to the authority of the past or to the authority of the future? C.S. Lewis says that he is amazed that nearly everyone in our society assumes without question that it is better to attempt to create or discover some little new good that we do not yet have than to enjoy the many very large old goods that we already have. The obvious connection between liberal education and sexual morality is that both are “conservative,” or traditional.

The traditions of liberal education and sexual morality cultivate the same virtues of honor, self-control, innocence, purity, respect, patience, courage, and honesty. Both traditions affirm the existence of timeless, unchanging truth about human nature and human life, and that we can know it. If you want to restore liberal education, restore sexual morality. And if you want to restore sexual morality, restore liberal education. They reinforce each other. ♦



This essay by Prof. Peter Kreeft is excerpted from a longer version that originally appeared in the April 2003 issue of Crisis magazine and is reprinted with permission.

Becoming a Better Human

In her philosophical work and her spiritual life, Celina Durgin (PPE '15) seeks holy transformation.

BY TESSA CARMAN

PHOTO COURTESY OF CELINA DURGIN



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Celina Durgin remembers lying on her bed at five years old and thinking about God as “the Unmoved Mover.” “I wondered how, if God didn’t exist, everything ‘got going.’ I imagined an age when the planets didn’t exist, and then when the stars didn’t exist, back and back until something only very small or simple existed.”

Then the conclusion hit her: something like God had to exist at the beginning of the chain. “It was a profoundly strong philosophical conviction, which to my very young mind was overwhelming and amazing.”

Celina’s interest in philosophy eventually led her into the University of Notre Dame’s Ph.D. program in philosophy, which she began in fall 2016. Before Notre Dame, Celina was an editorial fellow at *National Review* and a junior editor at *First Things*. Her current work as a graduate teaching assistant includes leading debate and writing workshops and individually tutoring students. In her studies, she is particularly interested in “contemporary discussions of topics in traditional metaphysics,”

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Human flourishing doesn’t depend on the letters after one’s name, but on the small, everyday choices that shape who we become.

questions that boil down to “the general principles involved in answering questions most everyone wrestles with at some point,” such as “when life begins and ends (biology can’t tell you everything), the moral status of humans relative to nonhuman animals, whether causal determinism of physical events makes human free will impossible, and the nature of causal claims in legal theory. A Supreme Court decision even depended on a theory of causation that many metaphysicians (and legal scholars) think is wrong!”

Nearly every class she took at King’s honed her organization as a writer and clarity as a thinker. “Huge issues can rest on fine distinctions,” she learned. “Sometimes people are dismissive of nuances, but reality is rich and multifaceted and cannot be fully discerned with a blunt edge.” In addition to her classes, she served on the honor council and as scholar for the House of Queen Elizabeth I as well as managing editor and editor-in-chief of the *Empire State Tribune*.

GOD WANTS US TO FLOURISH, BUT OUR SUBMISSION TO AND UNION WITH HIM IS EVEN MORE IMPORTANT.

Not surprisingly, her philosophy classes provided pivotal guidance. Metaphysics with Dr. Blander prepared her for “the technical, research-oriented environment of academic philosophy.” Outside the classroom, Dr. Blander and Dr. Johnson provided crucial personal guidance.

“Dr. Johnson taught me that it wasn’t silly to want to seek knowledge and truth with your whole being and in your whole life, rather than as some rarefied, removed pursuit,” Celina recalls. “I can be an Eeyore,” she says, “prone to doubt,” and “when Christianity is associated with anti-intellectualism, poor leaders, and misguided political and cultural movements,” she finds it easy to be cynical about faith. “But through their rich and reasoned faith, Dr. Johnson and other King’s professors were threads that (in G.K. Chesterton’s turn of phrase) God twitched to pull me back from the abyss.”

Two books Celina recommends for everyone to read are Blaise Pascal’s *Pensées* and

Aristotle’s *Nicomachean Ethics*. Pascal “fundamentally shaped my thinking about religion, belief, and human nature,” and the *Ethics* has been “foundational to western civilization’s conception of character, moral psychology, and what it means to live a good life.” Flourishing is achieved when humans achieve excellence in every sphere of life—but of “all the factors that contribute to flourishing, we have the most control over our own character.” Family and friends, health and reputation—these are good things that contribute to a life well lived, but “none of these are guaranteed” in Scripture. Instead, the Bible promises “trials and tribulations—loss of or damage to these good things—for the sake of sanctification—for the sake of holy character and a deeper knowledge of God’s character.”

For the Christian, human flourishing is a contingent good. “Holy joy and purpose can coexist with Job-like suffering,” though we can also say that “Job was not flourishing when he lost everything. God wants us to flourish, but

our submission to and union with Him is even more important. God’s mercy is sometimes severe because He will go to great and painful lengths to facilitate our holy transformation.” Sometimes what we are called to, despite the slings and arrows of life, is to trust “that God is who He says He is.”

Human flourishing doesn’t depend on the letters after one’s name, but on the small, everyday choices that shape who we become. Celina says, “One little, but effective, way I implement my idea of flourishing is to habitually ask myself before (or alas, after) performing even ‘small’ morally relevant acts, ‘Who am I becoming?’”

Celina plans to conclude her time at Notre Dame after she finishes her Master of Arts in Analytic Philosophy, and then she will follow God’s leading, in particular pursuing “stable roots in a community.” “I want more of those evenings spent laughing and talking with friends,” she says. “I’d also like to keep becoming a better human.” ♦



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