

# CONNECTION

## chi alpha

VOLUME 3 ISSUE 4 SPRING 2011

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## FORGIVEN OF EVERY SIN

TIA SHAW

I grew up in a physically, emotionally and mentally abusive home. My mother struggled with depression, suicidal tendencies, wild emotional swings, and before my birth, drug dependency.

My father, as the son of an abusive alcoholic, had anger issues, using physical punishment to display his dissatisfaction. His anger prevented my sister and me from developing a close relationship with each other or girls our own age. I was frequently bullied in school for my disheveled appearance, bruises from my father's beatings, or my fragile emotions. My sister was also bullied and sexually harassed at school, causing us to change school systems three times.

In the seventh grade, my parents divorced and my sister and I went to live with our mom. The next apartment complex over was a hub for drinking, smoking and doing drugs in our town, so I began experimenting with those things. At about this time, my guitar teacher shared the gospel with me and, even though we attended a Seventh-day Adventist church for the first few years of my life, this was the first time I had ever heard it. I wanted to believe in Jesus and even prayed for salvation but I dismissed it altogether the next day.

It was also around this time that I began developing homosexual feelings and befriended a child prostitute. My first homosexual encounters began my freshman year of high school, but by then I had already been involved in heterosexual sexual activity. Around my junior year, I came out as a lesbian.

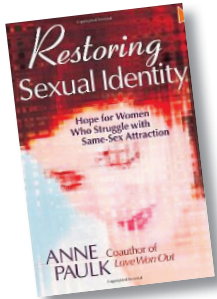
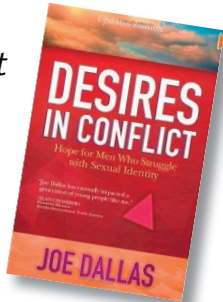
Things in my family quieted down but my personal struggles deepened. In my senior year I became very active in the gay community. Through this involvement, I met a woman and we went to Canada soon after my graduation to get married. But she became very abusive and controlling to the point that I was her prisoner. I would not eat, leave the house, go to the bathroom, or sleep unless she gave me permission.

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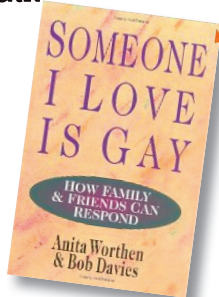
### RECOMMENDED READING

*Desires in Conflict*  
by Joe Dallas



*Restoring Sexual Identity*  
by Anne Paulk

*Someone I Love is Gay*  
by Anita Worthen &  
Bob Davies



Find more resources on sexuality at:  
- [ministrydirect.com](http://ministrydirect.com) KEYWORD: gay child  
- [worthycreations.org/reading.html](http://worthycreations.org/reading.html)  
- [syrogers.com/resources.html](http://syrogers.com/resources.html)



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## HOMOSEXUALITY PROOF THAT GOD IS CRUEL?

"What kind of cruel god would create someone to be gay and then tell them it's a sin to act on it? I don't want anything to do with a god like that!" touted the outspoken lesbian who approached our evangelism table.

No doubt you've had conversations like that on your campus, too. How are we to respond? Do we have concrete answers? Are people born gay? If so, what does that say about the character of our God who judges sin? If people aren't born gay, is it possible for them to change? And, if they can indeed change, what can we do to help them in that journey?

This is not a new dilemma. Even the apostle Paul dealt with it:

Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders...will inherit the kingdom of God. *And that is what some of you were.* But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God (1 Corinthians 6:9-11, NIV, italics mine).

That is what some of you were—even among the ranks of Chi Alpha. Tia's story demonstrates God's redeeming power to not only forgive sins but to heal the wounds of the inner man that ravage the soul and pervert our sexuality. May you be encouraged as you read this issue, and may God continue to equip us as a Chi Alpha movement to always have an answer for the hope that we have—that our God is not a capricious avenger but a gracious Redeemer.

"In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding" (Ephesians 1:7-8, NIV).

For additional resources on homosexuality, Linda recommends *The Broken Image* by Leanne Payne and *Coming out of Homosexuality: New Freedom for Men and Women* by Bob Davies and Lori Rentzel.



Linda is the director of Purdue Chi Alpha and has a burden to help students who struggle with sexual identity issues. She also has aspirations of pummeling Curtis Cole at golf the next time she's in Springfield, Missouri.



Two years into this relationship, I made my first suicide attempt by taking a bottle of pills with a bottle of red wine. I had not sought God but a week later, while sitting alone in our room, I felt someone was sitting next to me, telling me to leave, telling me they would be by my side. That night I went to live with my father who I had not seen in almost two years.

The next year was peppered with heavy drug and alcohol abuse, as well as another failed lesbian relationship with a crack addict. After this relationship, I developed feelings for a male coworker and redefined myself as a bisexual. Soon after I started attending Wright State University, my co-

transformed his life, and his story matched closely to mine. My heart ached to know and feel what he knew and felt. A few weeks later, after I had left my boyfriend and was

in prayer and when he wanted me to ask for forgiveness, all I could see were the years of hurt and pain stopping my voice like a wall. Then I saw Jesus break through the

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worker and I moved in together. This began another physically and sexually abusive relationship that lasted two years.

On my first day of school at Wright State, I met a guy who was in every French class I took for the next year and a half. We developed a friendship and soon he became my confidant. When I wanted to attempt suicide again, I felt the need to call him instead, even though we had never really talked outside of school before. He prayed for me and suddenly I was filled with peace. It was the first time I ever remember someone praying for me. It was so different than anything I had experienced that I began asking him questions about his beliefs on God, religion, and the purpose of life. He was very patient, kind and compassionate, which was the opposite of what I had received from people in my past.

One day my friend shared how Jesus had

desperate for some kind of hope, my friend invited me to go to church with him. I was very skeptical and the service confused and upset me.

We went to a restaurant after the service and he began telling me the hard truth of the gospel. He told me that if I died that day, I would go to hell and I knew it was true. He told me that God desired a relationship with me, and that Jesus died for my sins so I could live eternally with Him. I was crying heavily but nothing changed my heart until he told me how Jesus is an intimate friend, and that I could be forgiven of every sin.

During my years as a homosexual, I had been told repeatedly that I could never be forgiven. The thought that I could be forgiven broke my heart and in that moment, I heard a voice that said, "Listen to this, honey. This is for you." He told me about salvation and being born again. He asked if I was ready to pray for forgiveness and let Jesus take hold of my life. My first reaction was no, and my second reaction was no. But the third time, through my tears, I could only shake my head yes. He led me

wall with His hand so I could finish praying, asking Him to take me as I was and be Lord of my life.

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Since that day, April 6, 2008, Jesus has never let me go. As I began to read the Bible, my heart broke over and over again as I gave up drinking, smoking, the remains of my homosexual identity, and my beliefs about evolution and reincarnation. A few weeks later, I was baptized in the Holy Spirit and two months later, baptized in water. The day after my baptism, I witnessed on the streets in the bar district where I used to hang out,



# HOMOSEXUALITY AND

BRADY BOBBINK

In a culture that increasingly challenges basic moral and spiritual foundations, few issues are more controversial than the homosexual agenda. Tremendous need exists to address this issue from a biblical, exegetical, and hermeneutical vantage point that understands the gay community's approach to the biblical texts and provides direction for thoughtful and helpful witness.

There are two groups of people that desperately need a balanced, thoughtful, and honest response to this growing moral concern: (1) those who are straight but have gay friends and associates and desire to know how to talk to them about Jesus, the Scriptures, and homosexuality; and (2) those who practice a gay lifestyle and confidently affirm that they are sincere followers of Jesus, living out a sexually active gay lifestyle in harmony with Scripture and approved by God.

## **BEFORE GOING FURTHER, IT IS IMPORTANT TO CONSIDER:**

- We are all human beings made in the image of God. As human beings we also are sexual beings. To discuss sexuality and/or its expression is to touch a nerve that runs deep into the center of our personality and self-concept.
- We are all prone to distortion in our sexual attitudes and actions and are equally called to a deep repentance that is evidenced in a radical change of heart, mind, attitude, and action.
- We are all called to speak the Lord's truth in love. Love promotes the divine good; it is not falsely permissive, nor does it lose sight of God's judgments; neither is it devoid of appropriate regard and invitational hope for those we encounter.

## **ASSERTIONS OF THE "GODLY-GAY" ADVOCATES**

A number of "gay and right with God" advocates allow that Scripture does forbid homosexual unions that are casual, demeaning, unequal (e.g., children, forced and non-mutual partners), pagan, religious, and non-covenantal. They submit further that Paul's writings in particular address only abusive forms of homosexuality, namely temple prostitution and pederasty (older male having sex with a younger male) and that had Paul known of modern covenantal unions, he would not have forbidden them.

## **BEGINNING AT THE BEGINNING**

It is important to realize that both Jesus and Paul based their underlying assumptions regarding sexual expressions upon the Creation accounts.

Genesis 1:26-28 establishes that both man and woman stand as expressions of God's own image: "Male and female he created them" (verse 27). This unity in diversity has enabled men and women from Creation to the present to fulfill all aspects of the creational mandate to care for the creation, to be suitable helpers for one another, and to be able to procreate, i.e. to "Be fruitful and increase in number; fill all the earth and subdue it" (1:28). Genesis 2:24 continues by establishing that there is the capacity for a "one flesh" relationship, achieved only through permanent, heterosexual, monogamous, covenantal love.

## **CEREMONIALLY UNCLEAN?**

In attempting to form a biblical apologetic for the homosexual lifestyle, godly-gay advocates propose that prohibitions of same-sex relations referenced in Leviticus pertain only to ceremonial religious life (cultic law) and are thus non-binding for today. Leviticus 18:22 states, "Do not lie with a man as one lies with a woman; that is detestable." Furthermore, in 20:13, we find, "If a man lies with a man as one lies with a woman, both of them have done what is detestable." These prohibitions, they state, are to be compared with others such as tabernacle/temple worship and food laws, which modern Christians do not follow.

The argument is that, in cases of ceremonial uncleanness, it simply was a matter of observing certain requirements in order to be made clean again. While some prohibited actions could be resolved by following ritual, the penalty for homosexual conduct was death. Furthermore, the Levitical judgments against homosexuality are included in the context of the holiness code, which includes such sexual violations as rape, incest, and bestiality.

Others have posited that what is being condemned in Leviticus is the expression of homosexuality in the context of religious idolatry, a problem of "sacred prostitution." Yet there is no suggestion or allusion to the question of cult prostitutes in Leviticus. (See Deuteronomy 23:17, 18 for a specific prohibition of cultic prostitution.)



# SCRIPTURE

## AN ISSUE OF BOUNDARIES

The core issue in Leviticus 18 and 20 is establishing godly sexual boundaries. Leviticus 18 outlines four detestable practices: (1) human heterosexual expressions outside of covenant marriage; (2) same-sex relations; (3) parent sex with children (incest); and (4) human sex with animals (bestiality). These are clearly violations of God's creative intention and violations of the boundaries of that intention.

In Romans 1:18-26, Paul declared that humankind's degraded state is without excuse since God's nature is revealed in the natural order of things all around us (verse 20). He then focused sharply on issues of sexual immorality that illustrate the moral descent of God's crowning creation. Because "they exchanged the truth of God for a lie" (verse 25), Paul stated, "God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another."

Note that Paul's inclusion of women shows he was not speaking only of pederasty and Greco-Roman religious practices. He is condemning any and all forms of homosexual intercourse for any reason. Further, Paul had access to a varied range of words and phrases that would denote pederasty in particular; but those terms are never used in New Testament statements regarding homoerotic unions.

Nor should Paul's reference to homosexual activity as being contrary to nature be interpreted to mean such activity is simply unconventional or contrary to accepted social norms or practices. To do so is to turn Paul's concern into a non-universal cultural issue rather than an action that is a universal moral issue.

Paul rooted his prohibition in the divinely established natural order of things (see especially Romans 1:20, 25). Homoerotic relationships, in Paul's view, represent the outworking of rebellion against the Creator. Homosexual bonding is an affront to the natural order since it violates God's sexual stamp on male and female by uniting two non-complementary sexual beings.

## IS JESUS SILENT ON THE ISSUE?

Though Paul clearly confronted the issue of homosexual union, godly-gay proponents hold that it cannot be said with any reasonable degree of certitude that Jesus opposed homosexual relationships in principle. Actually, quite the opposite could and indeed should be concluded.

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# THE FIELD WEIGHS IN

**Craig Woodham**  
Campus Pastor at University of Alabama  
Completely Delivered

"Devastated. I was just devastated", confided one of my student leaders. After nearly two years of being free from homosexual pornography, he had begun to struggle with it again. "I thought God had healed me from this," he said. "Was I ever really saved?"

Here's the encouragement I gave my friend:

1. *God's healing and forgiveness doesn't mean that we won't ever be tempted again.* Maybe we wrongly assume since homosexuality is unnatural, that freedom means people will never have those thoughts and urges again.
2. *Set up practical barriers to temptation and consistent accountability.* Paul's admonition to "flee from sexual immorality" indicates that our victory comes not from the absence of temptation, but from our willingness to resist and avoid it.

1 Corinthians 6 reminds me that the stronghold of homosexuality is not beyond God's transforming power. But, we need to be intentional in cultivating a safe environment for students to open up and find freedom from this struggle.

**Ken Valardi**  
Campus Missionary at Florida State University  
Popular Misconceptions

1. *Homosexuality is genetically caused.* In studies of identical twins, when one is gay, one-half of the time the remaining sibling is not gay (Bailey & Pillard, 1991, 1993); hence, genes cannot cause homosexuality. If genetics could cause a genetic predisposition, no one knows. If science one day demonstrates genetic predisposition, this still does not justify homosexual behavior. The world and human nature are marred by sin, but God still holds us responsible for right behavior.
2. *You can be gay and Christian.* Orientation (what you feel attracted to) is not always controllable. Feelings of attraction, in and of themselves, are not sins. So, a person can feel attraction – even homosexual attraction – and not be sinning. But God calls on us to discipline our thoughts and actions. Sexual thoughts – whether heterosexual or gay – may pop in and out of our minds, but God expects us to not dwell, or act, on them in Christ-like obedience to God's will.

# HOMOSEXUALITY AND SCRIPTURE

CONTINUED FROM PAGE 5 >

While it is true that Jesus made no explicit referrals or commandments regarding homosexual intercourse, neither did He speak directly to the issues of rape, incest, bestiality, abortion or a number of other specific issues of our day. But Jesus was far from silent.

In His teachings in Mark 10:1-12, Jesus clearly embraced the Genesis pattern without giving any exceptions. "At the beginning of creation God 'made them male and female,' He said. 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' So they are no longer two, but one" (verses 6-8).

In Mark 7:21-23, Jesus said, "For from within, out of men's hearts, come evil thoughts, sexual immorality..." (Greek, *porneiai*). Robert Gagnon, author of *The Bible and Homosexual Practice*, states, "No first-century Jew could have spoken '*porneiai*' (the plural form) without having in mind the list of forbidden sexual offenses in Leviticus 18 and 20." He states further, "On matters relating to sexual ethics, Jesus often adopted stricter, not more lenient, demands than most other Jews of his time."

## SUMMING IT UP

Throughout both the Old and New Testaments, we find an unambiguous and universal assertion that homosexual behavior is a violation of God's intention for humanity. Not only is every direct reference to homosexuality negative (seen as contrary to God's will), but in all of the rest of Scripture one cannot find a single reference or command that distinguishes between improper homosexuality and a proper monogamous, mutually-consenting adult homosexual relationship.

To make no moral judgments violates the biblical admonition that when we see another taken in sin, we are to go to them in hopes of drawing them back to a right place before the Lord. In so doing, we do the work of reconciliation and fulfill the "law of love" (Galatians 6:1, 2; see also Ezekiel 3:17). It is only by our faithfulness to see sin as sin that we gain the redemptive purposes of these and so many other texts. Of utmost importance is that we speak the truth in love.



Brady has served as campus director at Western Washington University, Bellingham, Washington, for 35 years. He is married to Shirley and they have four children and eight grandkids. Along with his love for his Lord and his family, Brady loves to read, take long walks with Shirley, and ride his bike.

CONTINUED FROM PAGE 3 >

which began a deep passion for evangelism that has only grown since.

The only reason I am alive today is because of Jesus Christ. Everyone should have the chance to experience the same amazing grace and redemption that I have, and I intend to spend the rest of my life, or until Jesus returns, pushing forward the kingdom of God.



Tia Shaw is a Campus Missionary In Training at Wright State University. She likes coffee (black), speaks French fluently, plays six different instruments, and is an avid road tripper. Her favorite rainy day activities include used-book shopping, watching hulu and making homemade bread. The friend who led her to the Lord was Bevan Hayes, the man she will marry on May 21, 2011. They will work in Boulder, Colorado as part of the XA Network after completing their internships.

## DISCIPLESHIP STRATEGY

by Tia Shaw

**WHEN MINISTERING TO STUDENTS WRESTLING WITH SENSITIVE SEXUAL ISSUES, PURPOSEFUL PLANNING AND ACTION ARE NEEDED TO EXPERIENCE THE FULL RESTORATIVE POWER OF CHRIST.**

**Remember these key points:**

- Be mindful of your own and other students' prejudices.
- Concentrate on prayer ministry during one-on-one times. Teach them to diligently seek the baptism and continual infilling of the Holy Spirit, which brings freedom, teaches truth, and empowers them to reject temptation.
- Be proactive rather than reactive. Frequently ask pointed questions about sexuality, relationships and identity, and be patient while encouraging students to discuss these matters.
- Stay solution focused. Regularly cast vision for continued healing.
- Never force a student to share his/her testimony publicly. As they receive healing and their foundation in Christ expands, they will be more comfortable about what and when they share.
- Use resources! Educate yourself on sexual healing. This may be outside your comfort zone, but it will be invaluable in the long run.
- Know your limitations. There are many good Spirit-filled Christian counselors out there. If needed, refer a student to someone better equipped to minister in this area.



# GLBTS, CHRISTIANS AND THE COLLEGE CAMPUS

to love you without loving this part of your life that doesn't seem to fit with my understanding of what God desires.”

Hard conversations don't often come easily.

I know that on most of your campuses, this is a conversation that might only take place in your ministry space — because the acceptance of the GLBT lifestyle is a forgone conclusion for an increasing percentage of the campus population.

I also know that there are other campuses where this conversation could not happen. Although it probably is... someplace secret.

The truth is — if we're not having this conversation on our campuses — we need to be!

I know that I've got a lot to learn — but I would really love to hear from you about how your ministry is approaching this conversation on the campus you serve.

The traditional and historical view held by the Church is that the GLBT lifestyle is not one that is deemed appropriate or acceptable by God; however, as we venture further into the 21st Century — and are increasingly influenced by a culture that is increasingly open to GLBT individuals and lifestyles — it should not surprise us that this conversation is coming to our campuses and ministries.

Many of our GLBT students, as well as their straight friends, proclaim, “Jesus said to love one another... without exception, so you should accept me for who I am!”

Others students, in all honesty and sincerity, will counter with, “but what about what the Bible says about homosexuality? I want



**Dr. Guy Chmielecki is University Minister at Belmont University in Nashville, TN. This article is an excerpt from an October 14, 2010 post on his Web site FaithOnCampus.com. Read the post in its entirety at <http://faithoncampus.com/glbts-christians-and-the-college-campus/>.**

Only chartered groups and affiliates are included in the 2011-2012 Chi Alpha Staff and Group Directory and the [chialpha.com](http://chialpha.com) locator. The deadline for the 2011-2012 academic year is June 30, 2011. Go to [www.chialpha.com](http://www.chialpha.com) to charter your group.

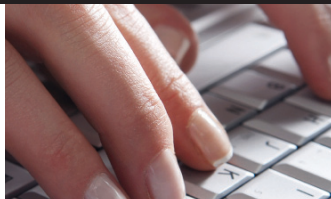
## CAMPUS NEWS



### PRAISE TRUMPS SEX AND MONEY

A recent study published in the *Journal of Personality* indicates that today's college students, who grew up hearing frequent affirmation, now crave these boosts to their self-esteem.

[http://health.usnews.com/health-news/family-health/brain-and-behavior/articles/2011/01/11/for-college-students-praise-may-trump-sex--and-money\\_print.html](http://health.usnews.com/health-news/family-health/brain-and-behavior/articles/2011/01/11/for-college-students-praise-may-trump-sex--and-money_print.html)



### FLIRT ANONYMOUSLY ONLINE

A unique social networking site is gaining popularity on campuses around the country. Likealittle.com allows students to flirt anonymously with other students on campus.

<http://www.suntimes.com/news/3313306-418/site-university-anonymous-campus-flirting.html>



### LIMITED LEARNING AMONG STUDENTS

Undergraduate students show no significant improvement in critical thinking, complex reasoning and writing after two years in college and many showed no significant improvement after four years.

<http://abcnews.go.com/US/wireStory?id=12637379>



### GROUP ADVOCATES GAY ADVANCEMENT

Motivated by the limited number of gays who hold leadership positions in universities, a group of gay and lesbian leaders advocate for change.

<http://www.suntimes.com/3311578-417/university-gay-group-crossman-middleton.html>



# UPCOMING EVENTS

STAFF

STUDENTS

## REACH THE

NATIONAL TRAINING CONFERENCES

HELD IN CONJUNCTION WITH REACH THE U:

Pioneering Boot Camp: June 12-16, 2011

New Campus Director Orientation: June 15-18, 2011

Support Raising: June 18-20, 2011

CENTRAL BIBLE COLLEGE  
SPRINGFIELD, MISSOURI  
JUNE 12-19, 2011

STUDENTS

## All Nations

Christian International Student Conference

May 26-31, 2011

Minneapolis, MN

The Lord is my Banner...

Ex. 17:15



## INFUSION

2011

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answering the tough questions...  
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