



STEVE LEONARD

Tim Martindale of the Great Commissions Church waves a Bible in UT's West Mall while trying to shout above the din of an antiapartheid debate in the background. "I have no authority in myself to tell you how to live," he tells an audience of about 20 students, but proceeds to do so in the name of Christ. "You will all go to hell if you don't sign up now and send money," says a mocking passerby. Another passerby makes an obscene gesture, while others smile cynically as they stroll by. "You have a warped mind thinking you can make these judgments," someone else shouts at Martindale. But the preacher refuses to be drawn into a personal debate. "It's tough to give up your own way of thinking," Martindale calmly concedes.

Most religious groups prefer less public methods of bringing in converts. "We teach by our example rather

than pushing it, like other groups do," insists S. Michael Zargarov, chairman of the Bahai Association at UT. "It's abhorrent to me that some groups go banging door-to-door to tell people about their faith." (Bahaiism maintains that all major religions teach an identical truth.) Some evangelists are not above attracting an audience through devious means. Recently, for example, the Duke University chapter of the Campus Crusade for Christ advertised "a free 90-minute seminar guaranteed to improve your grade-point average." At the Friday-night meeting Steve Douglass, a Campus Crusade national vice president, began with a set of study guidelines and time-organization techniques—then abruptly shifted into a discussion of his relation-

Living by the Book: Donna Washington (left) and Felicity Eberle take part in a religious study and discussion group at Northwestern

ship with God. "These talks are one of the easiest ways to promote our aims at academic schools," said Paul Konstanski, Douglass's assistant, after the meeting.

More than anything else, however, religious students rely on personal contacts to spread the word. At UT's Beauford H. Jester Center, a dorm so large it rates its own ZIP code, about a dozen students on a single floor were inducted into the Great Commissions Church through conversations with dorm mates. Religious groups at Duke sponsor parties, ice-cream socials and even weekends at the beach or in the mountains. They also provide an alternative to the traditional fraternity beer bust. "Students have told me they think it's nice to be with a group where they don't insist you get drunk and go to bed with them," says Duke's Willimon.

Not that Greeks can't be born-again Christians; Jed Fearon, a two-year Delta Kappa Epsilon at UNC who found his new faith six months ago, remains a Deke but tries not to proselytize. "By the same token that I wouldn't stand up at a chapter meeting and talk about Samsonite luggage, I wouldn't stand up and talk about . . . God's views," he says. "I just try to show my friends that you can have a good time without getting drunk and having casual relations with girls."

The marriage vocation: Meeting members of the opposite sex may be a more significant factor in today's religious resurgence than its participants sometimes admit. Colleen Downey, a senior at Illinois, says she knows of at least 10 married or engaged couples who met through St. John's Catholic Chapel. "There are people who are really into the religious vocation," she says, "but that's a minority. The majority are looking for people to marry. Marriage is a vocation, too."

Some clergy question just how deeply the mass of new worshippers feel their religious convictions. Pastor Will Barnett of the Lutheran Ministry at USC, for one, believes that sometimes the interest can be *pro forma*. "When people are comfortable materially, they tend to be complacent," he observes. "And if they are involved with religious organizations it's more of a social thing, like a country club." Interest in Judaism is "booming," says Rabbi Alan Flam of Brown University, but in many instances it may be as much an affirmation as a rejection of Yuppie values. "I sense that many students think and feel that religious observance is something they should be doing . . . something adults do," he says. "People are looking for a kind of security and stability."

Perhaps so—yet at campuses around the country, religion is also reshaping lives. The religious revival is unlikely to change the secular nature of most American universities: one purpose of education is to question rather than to accept. But religion is clearly fulfilling individual needs that are poorly served by college curriculums: the search for meaning and a place within the framework of eternity. Whether future generations of students will embrace religion is a question better left to God himself. On today's campuses, however, faith is a tempting proposition that is drawing increasing numbers of students back to the fold—and threatening more and more clashes between fervor and freedom.

HARRY ANDERSON with ELLEN WILLIAMS in Austin, MICHAEL MILSTEIN in Durham, SUZANNE SCHLOSBERG in Providence, LAURA ROWLEY in Champaign and JIM ZOOK in Chapel Hill



The religious resurgence reflects traditional values and family orientation