

The most popular *Century* articles

December 26, 2012

Here are the *Century* magazine articles that were most popular online this year. Thanks for reading.

- 1) **[The gospel in seven words](#)**, by **David Heim**. “The *Century* asked 23 authors to boil Christian proclamation down to just a few words. What is the essence of the essence of Christianity?”
  
- 2) **[The Bible plus](#)**, by **Kathleen Flake**. “The LDS canon's four books carry equal weight of authority. All are read as historical witnesses to God's promise of salvation.”
  
- 3) **[This just isn't working](#)**, by **LeeAnne Watkins**. “Our church tried endless varieties of adult ed opportunities and midweek services, but people didn't come. So we canceled them—all of them.”
  
- 4) **[The new black theology](#)**, by **Jonathan Tran**. “When black theologians focused on nontraditional and extra-Christian sources, white theologians had an excuse to ignore them. Not anymore.”
  
- 5) **[Fit for ministry](#)**, by **Amy Frykholm**. “Being a pastor is bad for your health. The Clergy Health Initiative aims to study this problem and begin to correct it.”
  
- 6) **[The absurd in worship](#)**, by **Thomas G. Long**. “I recently learned that ‘Onward Christian Soldiers’ can speak truth—when it's not a display of militarism but just patently ridiculous.”
  
- 7) **[New clergy, new churches](#)**, by **Jesse James DeConto**. “Emily Scott had an idea: what if young adults got together for a weekly agape feast? Soon St. Lydia’s was born—but Scott was not ordained.”

**8) [Saved by fiction](#), by Deborah Smith Douglas.** “Reading fiction has done more to baptize my imagination, inform my faith and strengthen my courage than any prayer technique has.”

**9) [Courage to date](#), interview with Kerry Cronin.** "I once asked a panel of students about relationships—were they seeing anyone? Did they feel like they had to break up before graduation? They looked at me as if I had been speaking Greek."

**10) [Who is communion for?](#) by Charles Hefling.** “Offering the elements to the unbaptized can be seen as a development and not a revolution, but it is a significant change. Is it a good one?”

**11) [Culture changers](#), interview with David Hollinger.** "Ecumenical leaders of the 1960s took a series of risks, asking their constituency to follow them in directions that many resisted."

**12) [Unnecessary roughness](#), by Benjamin J. Dueholm.** “A sociologist might see in football a society's need to control and ritualize violence. The church fathers, however, weren't much for sociologists.”