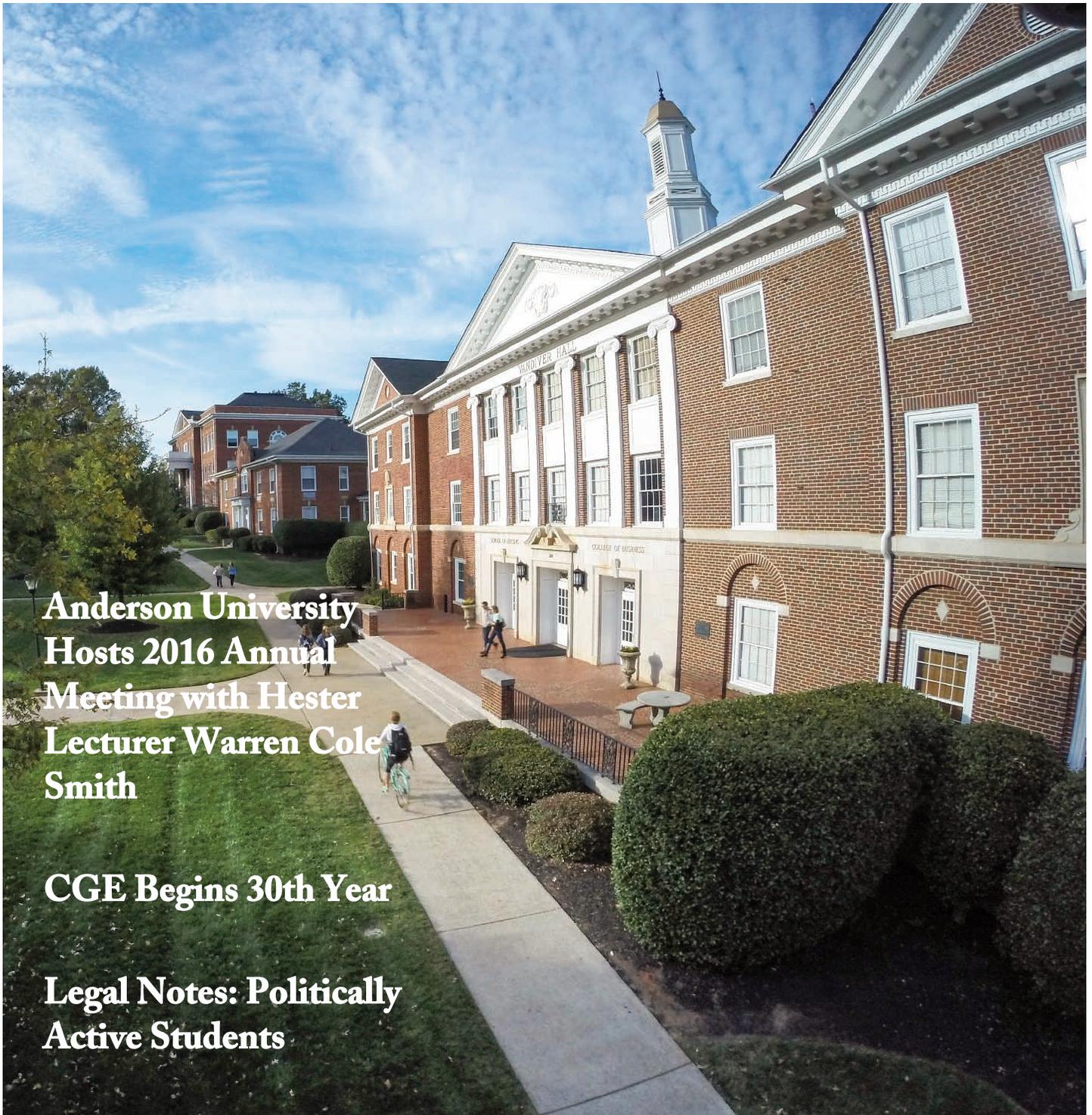


THE BAPTIST EDUCATOR



News Journal of the International Association of Baptist Colleges and Universities

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**Anderson University
Hosts 2016 Annual
Meeting with Hester
Lecturer Warren Cole
Smith**

CGE Begins 30th Year

**Legal Notes: Politically
Active Students**

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Spotlight on BCU Scholar **STEPHANIE PEEK**

In partnership with Baylor University, the IABCU began co-sponsoring the Baptist College and University Scholars Program in 2008. The BCU program sponsors Ph.D. and MFA students who completed degrees in IABCU schools and wish to serve as faculty members in Baptist schools. Scholars have a chance to maintain their ties to the larger Baptist community of higher education through focused study on Baptist identity and history, participation in events on faith and learning, and a chance to meet with the IABCU network of colleges and universities.

Many of us had a chance to meet BCU Scholar Stephanie Peek at our June gathering in Asheville, North Carolina. Her paper, entitled “Christian Education: Turning Tourists into Pilgrims,” offered attendees a glimpse into her personal educational journey and its influence on her as an educator. She argued that great teachers attempt to cultivate intellectual, social, emotional, and spiritual growth in their students. Teachers and administrators must live whole, well-rounded lives in order to teach their students to do the same. She offered thanks for the multitude of faculty and staff throughout her education who provided an excellent example of what it meant to lead a faithful life and instill those values in students.

Peek, a graduate of Southwest Baptist University and PhD Candidate in the Religion Department is currently finishing her degree in New Testament. She joined

the Baptist College and University Scholars in 2012, and in the years since she has participated in various seminars, offered presentations on Baptist history and theology, and attended Baylor’s annual faculty retreat focusing on communal development and pedagogy. This past year, Peek was selected to receive the Schmeltekopf Fellowship awarded to one BCU student annually. As part of the fellowship, Peek was mentored by Dr. Robyn Driskell, Divisional Dean of Arts and Humanities, where she learned about various aspects of university administration.

Peek participated with other IABCU member schools in the Seminar for Academic Leadership held annually at Baylor University. The BCU Scholars program also sponsored Peek’s attendance at the Young Scholars in the Baptist Academy Seminar at Oxford University in July. The seminar this year was devoted to papers interacting with the work of the Baptist theologian Paul Fiddes. There she presented a paper entitled, “Sacrifice, Service, and Radical Inclusion: Participating in the Divine Critique According to the Gospel of Mark.”

As Peek nears completion of her degree program, she offers her thanks to her undergraduate sponsor, Southwest Baptist University, Baylor University and the IABCU for their continued support and for the opportunities she has been given to learn and grow as an educator and an academic.



Dr. Laine Scales of Baylor University Graduate School, Dr. Roger Ward of Georgetown College & Young Scholars of the Baptist Academy, and Stephanie Peek, BCU Scholar.

Comment From The President: With Thanksgiving

Dub Oliver, IABCU President and Board Chair and President, Union University

We can certainly say these are interesting days to live in and to lead in! We, like those who went before us, desire to be like those from the tribe of Issachar who had understanding of the times to know what we ought to do. (1 Chronicles 12:32)

There are many challenges. Even as we think about the most pressing issues surrounding the 2016 Presidential election, we must be people who don't act as those who have no hope. The issues we face are real, but we are not without hope, even victory. In Jesus are the treasures of all wisdom and knowledge. He is walking with us every step of the way.

So stop a minute and count your blessings.

Just look around on your campus and see the incredible blessings that are right there. Think about the privilege we have been given to steward the lives of young women and men as they become who God intends them to become. Remember that just a few short weeks ago we were helping some move in to the residence halls with wide smiles on our and their faces. And, in a few short weeks we will have December commencement and send out thousands from IABCU campuses to faithfully and courageously live out what God is calling them to do. Be reminded as the graduates walk across that stage that they have been shaped and molded on your campus. Such a tremendous blessing to be a part of each and every day!

And, just look around at your colleagues who are striving to accomplish the mission, who care deeply about the community, and who seek to love God and others well. I know, they're not perfect. But, think of

how they are pouring out their lives in service as we seek to do the same. Remember colleagues who have worked so diligently to advance and deepen your institution. There are many reasons to give thanks.

And, just look through this issue of The Baptist Educator to see how our work collectively advances the Kingdom of God. We had a great 2016 Annual Meeting hosted by Anderson University, and we look forward to the 2017 Annual Meeting in Memphis (June 4-6, 2017)! Remember five fellow Presidents, briefly highlighted herein, and give thanks to God for the opportunities we have to network and learn from and be encouraged by one another. Take in the fact that we are part of a larger work in Christ-centered higher education. Being a part of IABCU is a blessing.

“Enter his gates with thanksgiving, and he courts with praise! Give thanks to him; bless his name! For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations.”

Psalm 100:4-5

“Enter his gates with thanksgiving, and he courts with praise! Give thanks to him; bless his name! For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations.”
Psalm 100:4-5

With thanksgiving,

Dub



Dub Oliver

CONSORTIUM FOR GLOBAL EDUCATION BEGINS 30TH YEAR

By Dr. Carolyn Bishop, President of CGE

CGE member universities and colleges celebrate 30 years of international education programs that provide service projects, integrate study and service opportunities, and share skills and values with colleagues in more than 91 countries. More than thirty universities sent representatives to the recent CGE Annual Meeting, September 14-16, hosted by Ouachita Baptist University in Arkadelphia, Arkansas.

President at OBU welcomed CGE members and new CGE Board Chair, Dr. Andy Westmoreland from Samford, introduced program events. Speakers from Cambodia, Myanmar, China, the UK, Lebanon, Egypt and Tunisia shared their perspectives regarding opportunities for educational cooperation and the imperative for CGE members to have a voice for improving education and global cooperation in their nations.

Annual Meeting Success

Attendees celebrated by recognizing CGE Founders, Dr. Dan Grant, Dr. Bob Agee and Dr. Lewis Myers. Dr. Ben Sells,

Global Leader Awards were given to H.E. Nhem Thavy, Member of Parliament in Cambodia, and Dr. Larry Cox, CEO and President of LifeShape Foundation.



Plenary session leaders addressed important issues of choice regarding how to discern the best fit for their own campus goals to mutually benefit overseas partnerships with faculty and students. As each meeting presents dozens of ongoing and new international education opportunities, the challenge becomes how to appropriate campus resources, faculty expertise, and meeting student goals for going overseas. Each option with CGE combines a valued academic and faith experiences while making sure the overall campus efforts are strategic and sustainable in building overseas partnerships.

The success of this CGE annual meeting points to the quality and delivery of varied global options that include overseas partner links and the focus on each campus profile for building a total global experience. Additionally, CGE partners (CAPA and SAI) and sponsors (Gallagher, ELIC, and WaNet) highlighted structural helps regarding international insurance, travel, specialty overseas opportunities for teaching and directed study, and third party partners with key study abroad locations and overseas internships.

Opportunities for university partnership involvement include two new institutions that have joined CGE – Cairn University in Langhorne, Pennsylvania and Haigazian University in Beirut, Lebanon. Both presidents recently attended CGE's Annual Meeting to give presentations about their campus international goals and assess which CGE programs can best match their planning. Both are eager to partner with other CGE members.

CGE Members as Global Ambassadors

CGE member faculty and students, acting as educational ambassadors, build trust and relationships with officials, national leaders, university leaders and local students. Areas of cooperation include: administrative and degree development, curriculum design, teacher training, opportunities for international students, exchange programs, and strategic help for nations who have a student crisis, such as for refugees or school needs after national disasters.

During this past year, a total of 4,798 international students from 133 countries enrolled on 44 campuses for a wide-range of degrees. Overseas partners and national colleagues benefitted from CGE member faculty who led study trips, provided teaching opportunities, and engaged in CGE delegations.

Undergraduate students participated in study abroad options in 87 countries, internships in global cities and committed to hundreds of service projects.

Moving Forward into 2016

During this next year strategic planning in each international department will provide the blueprint for how students view the world and their future in it. Campus leaders and faculty with overseas colleagues provide the synergy to help students build a global awareness that creates the stimulus for success in CGE's impact worldwide. This occurs in all fields – literature, philosophy, the arts, science, business, technology, education, and communication. A global focus begins in the classroom and spreads to a dialogue of learning across the world.

CGE member institution faculty members provide a well-rounded classroom experience for young Americans who yearn to have a global experience. Beyond their studies, they integrate campus learning experiences and personal stories with strong and meaningful work with faculty and student who are citizens from many cultures.

It is a unique position to hold the keys to future success for many youth within a variety of democratic or non-democratic nations. Students can learn internationally and comprehend the simultaneous function of individual contribution and collective identity that yields to the important budding of an international perspective while supporting their expressions of faith in lifestyle and sharing.

Opportunities in 2016-2017 for Faculty

CGE can assist member faculty to develop faculty-led study opportunities with CGE educational partners in Jordan, Hungary, Thailand, China, India, South Korea, Lebanon, Russia, Morocco, Germany, UK, Japan, Australia, Italy, France, Argentina, Costa Rica and Ireland.

Faculty can participate in CGE delegation trips to visit universities where they learn first-hand about setting up an overseas student experience, conduct collaborative research, engage in shared discipline content, and find the right study abroad as an extension of a student's degree program. An upcoming example is the delegation trip to Liverpool Hope University, October 29-November 5th. (To participate, call the CGE office 770-321-4897).

CGE recruiting opportunities through the AmeriStudy program offer opportunities for international admission staff and faculty to recruit in India, South Korea, China, the Mediterranean Rim (proposed for Spring break 2017), and Europe.

Opportunities for Students in 2016-2017

CGE Study Abroad summer and semester study opportunities are located in global cities and strategic locations in the UK, France, Italy, Thailand, Jordan, Lithuania, and China. (Find details on Study Abroad section of www.cgedu.org)

Studying Abroad with CAPA Global Cities programs provides strategic study experiences in London, Dublin, Florence, Shanghai, Buenos Aires, and Sydney. Each of these opportunities provides an option for internship programs also. SAI's partnerships provide the Christian Global Studies certificate with John Cabot University in Rome in conjunction with summer and semester studies.

Recommended language programs include: Arabic and cultural studies in Amman, Jordan at the CGE Jordan Center and several local universities; French language study at CGE member campus, Université Catholique de l'Ouest, offered by their premier language program, CIDEF, in Angers, France and studies with SAI's Spanish at the Universitat Pompeu Fabra in Barcelona.

To learn more about all the opportunities for 2016-2017 with CGE, visit www.cged.org or call 770-321-4897.

5 PRESIDENTS 5 QUESTIONS

How long have you served at BCHS as president, and what did your path to the presidency look like?

I am in my 12th year as president of Baptist College of Health Sciences. Before becoming president, I served in several different roles here at the College: provost, director of planning & development, and as a nursing faculty member.

What event in your time at BCHS has been most memorable?

I think one of the most memorable events happened right after I began as president. I was helping with move-in day for new students and realized that I knew the father of one of the freshmen students. After he has his daughter all moved in, he looked me in the eyes, shook my hand and told me that he was entrusting “his little girl” to us to educate and prepare her in the



BETTY SUE MCGARVEY What keeps you excited about serving in Christian higher education?

President of Baptist College of Health Sciences

next steps toward fulfilling God’s purpose for her life. While I knew that was our mission, there was something very special about hearing it so sincerely and succinctly from that parent’s heart. I have never forgotten that

moment and recall it often in the mornings as I begin my day.

What are the biggest challenges you see affecting Christian higher education?

I believe as institutions of Christian higher education, two of the biggest challenges are keeping our Christian faith principles strong within today’s culture and remaining financially viable as a cost effective option for learning.

I love serving in Christian higher education because I believe it is where the Lord has called me to serve at this time and because I believe our students are here because of a vocational calling on their lives. It is very rewarding when I hear students affirm how God is using their skills and knowledge to minister to others in need of their care and compassion.

Who is/was one of your heroes of the faith, and how have their words/actions/stories influenced you?

The first person who comes to mind is my mother. I am so thankful now for the time she took to help me memorize scripture and consider my “problems” in the context of Biblical teachings. I have fond memories of her completing her daily chores while making a joyful noise J humming or singing hymns.

The Mission of Baptist College of Health Sciences

Baptist Memorial College of Health Sciences prepares graduates for careers of service and leadership by providing a comprehensive health sciences education within an integrated environment of learning and Christian principles.

Building on the legacy of education since 1912, Baptist College is a private institution which seeks to attract a diverse student population who shares commitments to Christian values and ethics, academic excellence, and lifelong professional development. In response to the trust expected of institutions preparing future health care professionals, the academically rigorous environment requires students’ active engagement in learning through a variety of instructional modes.

In partnership with Baptist Memorial Health Care, Baptist College extends the learning environment beyond the classroom to include experiences found in health care settings throughout the Mid-South.

5 PRESIDENTS 5 QUESTIONS



How long have you served at Gateway as president, and what did your path to the presidency look like?

I have been at Gateway for 13 years. My path to the presidency went through church planting, pastoral ministry, and denominational leadership. I did not begin my career anticipating I would ever work in an academic setting.

Gateway went through a campus move recently. Can you give us an update on how the move went and how it has benefitted the school?

We have completed one of the most significant relocations in American seminary history. We moved our primary campus 400 miles to a larger facility, built a new regional campus in the Bay Area, ended both projects debt-free, added more than \$40 million to our endowment, and did all this with minimal disruption to our on-going program. We are now fully operational – full speed ahead to the future!

What are the biggest challenges you see affecting Christian higher education?

The most significant challenge to Christian higher education today is maintaining our convictional commitments in the face of unprecedented societal and governmental pressure to conform to secular standards.

What keeps you excited about serving in Christian higher education?

Graduates expanding God's kingdom around the world.

Who is/was one of your heroes of the faith, and how have their words/actions/stories influenced you?

Casey DeShon was a retired ironworker who modeled principled manhood for me. He taught me how to stand for what's right without being offensive, how to love my family, and how to serve people in practical ways. Everyday Christians like Casey are my heroes.

JEFF IORG

President of Gateway Seminary of the Southern Baptist Convention



Legal Notes by James D. Jordan

Politically Active Students



Fall is the time for orange pumpkins, golden leaves, and rotten apples hurled by political adversaries at one another. Nearly ten years ago my law partner Jim Guenther wrote a Legal Notes article opining on what universities wanting to retain their tax-exempt status can safely do when it comes to political activity. His article is still timely, and most folks are familiar with the law that tax-exempt organizations “are absolutely prohibited” from directly or indirectly intervening in a political campaign on behalf of (or in opposition to) any candidate for elective public office. But what can the institution’s politically-active students do without putting the school at risk? Let’s look at a few examples.

John is displaying a campaign poster in his dormitory window. Assuming that John is not violating any general university rule about displaying signs, his political statement is not a problem. His views are not seen as those of the university. The university does not need to require John to remove his sign. John can also put signs on the door to his room or in his room without creating a problem for the university.

John has put a campaign sign in the front yard of his dormitory. Now John is expressing his political views in a way which could make it appear that his views are shared (or being expressed) by the university. The university can create a student forum where all students can post political messages (e.g., a bulletin board, part of a wall, or the University of Tennessee rock), but if John’s sign is not part of such a forum, the university can and should remove the sign.

Maria, the editor of the university-sponsored student newspaper, writes and publishes an editorial endorsing a candi-

ditional activity of the university (publishing a student paper), and is not prohibited by the tax code.

Maria receives extra credit in her political science course for participating in the local campaign of a candidate for president. As part of its political science program, the university can encourage or require students to get involved in a political campaign in order to learn the basic techniques of effective participation in the electoral system. As long as the university does not influence Maria’s choice of a candidate or control her campaign work, the university has not run afoul of the law.

Jacob want to use the university’s auditorium for a candidate rally sponsored by the university’s chapter of the Young Populists. The university can allow an official university organization to use the university’s facilities on the same terms and conditions which are available to any other university organization without violating the political activity rules. The Young Populists should pay the standard rate (if any) charged to other official student organizations, and the university should take care not to create an appearance that the university is sponsoring the meeting or endorsing the Young Populists’ candidate. Also, the university must make its facilities equally available to the university’s official chapter of the Young Mugwumps.

Ahmad, a ministerial student, is invited to speak at an official university convocation event. Ahmad discusses a moral issue which is closely associated with a particular candidate, but he does not mention a candidate or a political party by name. He encourages all students to vote and to listen to their conscience. This one may be a problem for the uni-

Universities should encourage students to become good citizens, and that includes taking an active part in our country’s political process.

date for president. The IRS has specifically ruled that Maria’s action does not violate the law on political activities by non-profit organizations. Even if the university provides funds, office space, and a faculty

sponsor for the paper, Maria’s editorial is an expression of a student’s opinion in the course of an academic or educa-



versity. IRS takes the position that advocating for a particular issue can cross the line and become campaign intervention. In this case, Ahmad is speaking at an official university event that is not part of a multi-candidate forum or a broad-ranging discussion of many issues. Although he did not expressly tell the audience to vote for or against a particular person, if his message clearly opposed one candidate based on distinctive features of that candidate's platform or biography, his remarks may be political campaign intervention attributable to the university. This risk is particularly high if all of the following circumstances are

- present:
- Ahmad expressed approval or disapproval for a candidate's positions or actions;
 - His remarks were delivered just before the election;
 - The moral issue which Ahmad addressed has been raised as an issue distinguishing the candidates; and
 - Ahmad made a reference to voting in a specific upcoming election.

Lindsay wants to have a voter registration booth in the student center. This creates no problem for the university if Lindsay conducts nonpartisan voter reg-

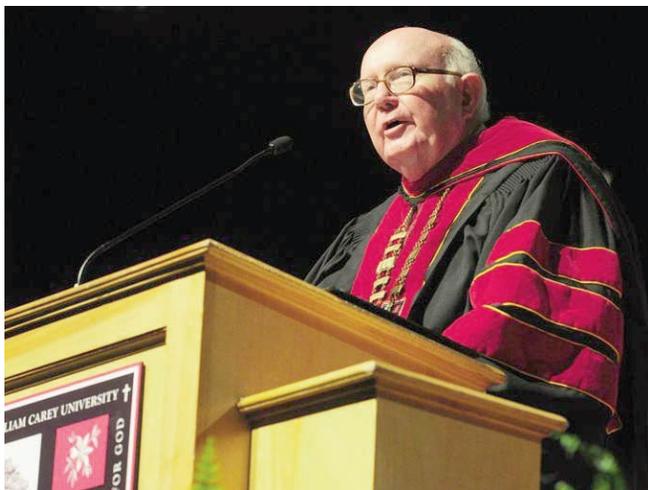
istration, even it focuses on a particular groups (such as young students) who are likely to favor a certain political candidate or party. Lindsay cannot pick and choose students to register based on which candidate the student supports.

Universities should encourage students to become good citizens, and that includes taking an active part in our country's political process. The law requires the university to exercise its influence in a manner which does not favor or oppose a particular candidate. Modeling respect for the law is also a way to encourage good citizenship.

5 PRESIDENTS 5 QUESTIONS

How long have you served at William Carey as president, and what did your path to the presidency look like?

I have served as president of WCU for ten (10) years. Immediately prior to becoming president I served for seven years in various positions, including program director for graduate psychology/counseling and then as graduate dean and Executive VP. Before coming to Carey I spent 30 years in public school teaching and administration.



Tommy King
President of William Carey University

What is the best advice about Christian leadership or service that you've received?

"Keep your eyes on the Lord and treat people around you with respect."

What are the biggest challenges you see affecting Christian higher education? (And please feel free to include solutions/advice you've come across, if any.)

The greatest challenge is to resist mission drift and remain true to the purpose for which the institution was founded. Additionally, since most Christian education institutions are private and have a limited financial base, it will be a challenge to balance federal requirements while assuring that the institution maintains a sound financial foundation.

Who is/was one of your heroes of the faith, and how have their words/actions/stories influenced you?

Of course my wife and family, but in addition my Sunday School teacher in the junior department. A quiet, mild-mannered man who lived his faith, rather than talking about it, has provided the example for me to follow.

What do you want your legacy to be at William Carey?

That others will say "he built on solid rock, not on shifting sand."

5 PRESIDENTS 5 QUESTIONS

What event in your time at Shorter University has been most memorable?

Although there are many wonderful memories and ongoing events, it is especially gratifying to see the level of interest of prospective faculty and students as well as the commitment level of current students and faculty to the mission of Shorter after the implementation of a lifestyle statement and a new statement of faith. We have attracted faculty with degrees from Harvard, Emory, Baylor, Cornell, North Carolina, Georgia, and a number of other colleges and Universities to serve the Lord here and have embraced Christ-centered education. We are number 23 among Best Southern Regional Colleges by U.S. News & World Report, as well as a Princeton Review “Best in the Southeast” institution.

What are the biggest challenges you see affecting Christian higher education?

I believe our greatest challenge is staying true to our Christian mission in the constantly changing culture. We offer a high quality academic experience grounded in the knowledge that all truth ultimately comes from God, and we seek to help our students see the world through that perspective. Our motto of “Transforming Lives through Christ,” is the foundation of our educational experience. We desire that our students learn to engage culture with that message through the academic discipline in which the Lord has gifted them, that they truly become Christian scholars and practitioners. Becoming who God intended them to be is part of what we help do. There are many parents who believe what we do is worth it, because their children are worth it.

What is the best advice you’ve received about leadership or serving in higher education?

After I had been elected President of Shorter but before I took office, I asked a couple of friends how to be an effective president. They told me to hire the most gifted people I could find and let them do their job. Look for people who embrace



DON DOWLESS
President of Shorter University

biblical values, who are willing to share them, and who love students more than they love themselves. Keep in mind that all of us will give an account of our service to Jesus Christ one day. Do our best, remembering that as a child of God He has equipped us uniquely for His work and your benefit, as well as the benefit of others. Maintain a healthy prayer life, sacrifice for others, love others the way God loves them, and do not neglect your family in the midst of your responsibilities. I have striven, though not perfectly, to heed their advice.

What keeps you excited about serving in Christian higher education?

Our students are some of the best in the world, and they keep our campus and people energized. They, along with the faculty and staff, are Shorter University, not the buildings and programs. To see a young person’s life changed by the power of education led by a stellar Christian faculty is truly amazing. I particularly enjoy meeting and interviewing new faculty, who represent a diverse and highly educated group of committed Christians to a shared mission.

Who is/was one of your heroes of the faith, and how have their words/actions/stories influenced you?

My dad was the greatest hero of the faith for me, because he led me to Christ. He taught me the Bible and he lived the Bible. He also taught me to incorporate its truth into my thought processes under the leadership of the Holy Spirit. He demonstrated what it meant to love others more than myself, and he reminded me not to love anything that could not return that love—people are more important than things. From him I understood what Paul said of Jesus, that it is more blessed to give than receive.



5 PRESIDENTS 5 QUESTIONS



How long have you served at Louisiana College as president, and what did your path to the presidency look like?

Trustees voted unanimously to call me as president in March 2015. The interview and hiring process was handled professionally, but the final decision came as a result of many prayers among my family and close friends.

What is the best advice you've received about Christian leadership/service?

To be honest, even if it hurts. Integrity is the foundation of leadership. From that comes trust, and from interpersonal trust comes the synergy to effect great leadership and elicit committed followship.

Who is/was one of your heroes of the faith, and how have their words, actions, and stories influenced you?

Ruth Frye was the organist of the first church I served after my college graduation. She was a dedicated servant of the Lord, whose genuine prayer and devotional life encouraged Cathy and me early in our marriage and ministry. She was like a mother to both of us. Ruth introduced us to classic preachers/authors such as A.W. Tozer, H.A. Ironside and Oswald Chambers. She gave me my first copy of "My Utmost for His Highest."

What are the biggest challenges you see affecting Christian higher education?

Affordability remains at the forefront of challenges for Christian higher education. The competition for traditional age undergraduate students while options for undergraduate degrees emerge almost daily from public, private and proprietary institutions remains a serious challenge to traditional comprehensive liberal art colleges. Convincing parents of prospective students of the distinctive value proposition for Christian higher education is also a challenge.

What do you want your legacy to be at Louisiana College?

A personal career goal is to leave an institution in better condition than when I arrived. A commitment to do all things "as unto Christ" requires our best thoughts and efforts so the results reflect the excellence God will bless. Those foundational convictions help to achieve another professional goal, and that is faculty and students under my influence will model their careers in a biblical manner.



RICK BREWER
President of Louisiana College

Warren Cole Smith Delivers 2016 Hester Lecture at Annual Meeting Hosted by Anderson University

The following transcript is a lecture from Warren Cole Smith, Vice President for Advancement for the Colson Center for Christian Worldview. It was the first of three Hester lectures delivered at the 2016 IABCU Annual Meeting in Asheville, North Carolina. The title of this talk is "Restoring All Things: God's Audacious Plan to Change the World Through Everyday People." This year's Annual Meeting was hosted by Anderson University.

At the beginning of the book I wrote with John Stonestreet, *Restoring All Things*, we say, "God loveth 're-' words." There are a lot of "re-" words in the Bible. In fact, the book came about as a result of John Stonestreet and I speaking at a lot of the same conferences together on Christian world view, especially at Summit Ministries and Manatu Springs, Colorado, which is a youth ministry for high school and college age students.

I would listen to John's talks and he would listen to my talks, and we realized pretty quickly that there was a lot of synergy between what we were doing and that we should write a book together. That's how this book came about. One of the talks that John gave was a talk called "God Loveth 'Re-' Words." It came from an old Puritan saying, which was, "God loveth adverbs. He cares not how good, but how well." In a way, it was the Puritans confirming that all vocations are sacred vocations if we do them heartily as unto the Lord, if we do them with excellence. John took that "God loveth adverbs" and switched it to "God Loveth 'Re-' Words" because he was doing a study on the adverbs of the Bible. He kept noticing that there were a lot of "re-" words in scripture. Some of them I've identified for you here:

- Redeem
- Renew
- Restore
- Resurrect
- Reconcile

•Regeneration

These are just a few of the many "re-" words in scripture. But as John was thinking this through and contemplating all the "re-" words of scripture, he also came to the conclusion that were other "re-" words in the Bible. Those "re-" words sound like this:

- Resist
- Rebuke
- React
- Reject

"I prefer to call this time in our culture "pre-Christian," because I believe we are going in to a time of revival and renewal and that the best days of our culture are yet ahead of us."

In fact, some of them are not biblical words. Certainly resisting evil and rebuking those who were in error are important parts of what it means to be a Christian, to be a disciple, and to live in community with our brothers and sisters in this sanctification process which we are all about. But John came to the conclusion that perhaps we were spending too much time on the "re-" words in the second list above and maybe not enough time with the "re-" words in the first list.

And that is the first idea that I want to talk to you about today. While it is certainly important, especially in this culture that we live in – sometimes at the Colson Center, we call this a cultural moment. And you can describe it in any number of ways. You can call it "post-Christian." Some call it "post-modern." I prefer to call this time in our culture "pre-Christian," because I believe we are going in to a time of revival and renewal and

that the best days of our culture are yet ahead of us.

However you describe it, I think it is fair to say that we live in a cultural moment where Christian ideas are not in pre-eminence. So it is easy to resort to resisting and rebuking and rejecting in our culture. But I think that one of the things we are going to have to do as Christians is to become known more for what we stand for than what we stand against. That's one of the key ideas in *Restoring All Things*. It's one of the ideas that we want to put front and center in all the ideas that we have at the Colson Center. Chuck Colson, our mentor used to say that outrage is not a strategy. As Christians we should be standing for the good, the true, and the beautiful in our culture.

Now, may of you will recognize this as a biblical idea. Philippians 4:8 says, "Finally brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

I think we have forgotten this principle in the time in our culture when we have to stand against so many of the things that are going wrong. And again, I want to say that there is a place for that. I think we should be happy warriors in the current culture wars in which we find ourselves. I'm not saying that we should retreat from the battle. I'm not advocating what my friend Rod Dreher calls "the Benedict option," which is to retreat completely from culture.

But I am saying that the strategy with which we engage culture has sometimes been flawed, and that we should instead be focusing on the positive. That's why in *Restoring All Things*, John and I spent a whole lot of time talking about people who are doing great work in a variety of areas in culture. They are addressing poverty, economics, defending life, fighting against prostitution and trafficking sex. You can read the list for yourself. We've got chapters devoted to every single one of those topics, and we are telling stories about every one of these

people. Because, and this is going to be a recurring theme, storytelling is a powerful way to communicate our message.

In fact, sometimes when I'm talking to the kids at Summit Ministries and to others around the country I will say this: "If facts, history, logic data, and reason would win the arguments that we are having in the cultural and public square today, we would have already won, because we have all of that on our side." And yet somehow our facts, history, data, logic, and reason are not found convincing by those who are on the other side or those who are influenceable in the cultural conversation. Why is that? I think one of the reasons is because we are not doing a great job of telling stories.

So what we want to do in *Restoring All Things* is to tell redemptive and restorative stories. I think that's what we as leaders, both in colleges and universities, and in Christian ministries, and in our churches, and in our families we need to do a better job of. We need to learn to tell stories in ways that connect with people.

I think that's why Ronald Reagan was known as the Great Communicator; He did such a great job of telling stories. In fact, if you watch the State of the Union addresses every year, it has become almost a cliché for the president to point to somebody up in the gallery and have them stand up and tell a brief story. It has now become a cliché, but it wasn't a cliché when Ronald Reagan initiated the practice about thirty years ago. He was a great communicator because he understood that stories connect with people.

We want to tell stories of famous people like Chuck Colson, my mentor and John's mentor. He's someone that we had the privilege of working with the last few years of his life, and it was a great blessing to my life. But we are also telling the stories of other people who are perhaps not quite so well-known. People like Bruce Strom and the ministry called Administer Justice.

Bruce Strom was a lawyer, and he realized that there were a lot of folks who could not afford appropriate legal representation. And sometimes they just needed really simple help. So he went to his church leadership and said, "You know, every Wednesday night, whenever folks are coming to the church anyway for different events, we are just going to set up a table. If people have legal problems or legal questions, though we won't be able to solve them all in a ten or fifteen minute consultation, we can perhaps give them some advice on what the next steps should be."

Bruce said that an amazing thing happened. People in his own church started coming on Wednesday night, if for no other reason than to get a few minutes of free legal advice. Some of them would bring letters from the Internal Revenue Service that they were afraid to open. And sometimes the next steps were simply opening the envelope and seeing what the comments were in the letter.

He realized that it didn't take a lot of legal training to answer some of these questions. So what started as a Wednesday night event at his church became a ministry called Administer Justice. He simply invited people to come, and they shared legal advice and the love of Jesus in those few moments of counsel. His ministry has now grown to a national ministry, whereby he teaches churches to put these ministries together all over the country. Again, a lot of times it isn't lawyers that are doing the work. It's simply people who are willing to open letters and give legal advice and to refer out.

Bruce Strom's story is not a story that might be known to many of you, but it's a story that we tell in *Restoring All Things* because it's an example of what we've come to call "grass tops ministry." In other words, it's not done by people at the top who are well-known, not really the grass-roots that are the activists, but people who are sort of in the middle, who have leadership skills. It's those who have a burden on their hearts to help people and can help in their local communities.

Bruce went on to write a book called *Gospel Justice: Joining Together to Provide Help and Hope for Those Oppressed by Legal Injustice*, which was one of WORLD Magazine's books of the year a few years ago, in part because it was a way to leverage what is probably happening in your churches and communities already.

Other stories we tell in *Restoring All Things* are stories of academics like Mike Adams, Robert George, Glenn Sunshine, Mark Regnerus and Michael Lindsay, who is the president of Gordon College, who found himself in the crosshairs of religious liberty.

Many of you know his story, the story of what he faced at Gordon College. What is interesting about Michael Lindsay's story, from my point of view, is that Michael Lindsay didn't go looking for that battle, but that battle, whether he liked it or not, came looking for him. Fortunately, by God's good grace and by God's great providence, Michael Lindsay was prepared for that battle, and he was able to take a stand. The stand that he took was a stand that has been helpful to

probably everyone in this room.

My friends, these battles are coming to us whether we like it or not. We have to be ready for them. We have to be prepared for them. We can't run from them, and we can't hide. Separatism is not an option. Even if you think there is some appeal in the Anabaptist or Benedict or Separatist option, it's unfortunately no longer an option for us. We have got to be prepared for the battle that is coming to us whether we like it or not.

We celebrate, in the book, what Alexis De Tocqueville called the "mediating institutions of culture." We celebrate the mediating institutions of civil society, beginning with family and the church, but also extending to private Christian education, private colleges, even Kiwanis clubs, Boy Scouts, Trail Life USA, and American Heritage Girls, as well as some of the other organizations that have been springing up around the country. These are the laboratories of democracy that Alexis de Tocqueville realized, even in the 1840s, made America great. And I should add that these are the institutions and organizations that are under threat today as religious liberty is under threat by people who don't realize that the first amendment to the constitution has not just one liberty, but five liberties. Freedom to practice our religion as we choose is the lynchpin of those freedoms. So we wanted to tell stories about folks that are on the front lines, that are using their Christian faith to make a difference in whatever vocation it is that God has called them to.

These are men like Kent Twitchell. Kent Twitchell is an artist. In fact he's a mural artist. Kent is sometimes known as the godfather of the Los Angeles mural art movement. One example is a mural that is on the side of a building at Biola University. Kent is known all over southern California, and Los Angeles in particular, for his murals which are found on the sides of freeways and building as high as eight stories tall. Kent is also a committed Christian. He doesn't represent himself as a Christian artist, but as an artist who happens to be a Christian. As does Makoto Fujimura, who is director of the Brehm Center at Fuller Seminary, and as part of that he was the head of the International Arts Movement, a worldwide group of Christians who are involved in the arts. And prior to that, of course he was an artist himself. He's a part of the post-expressionist movement in painting, and he is widely regarded all over the world because of his excellence as an artist. Many people find out that he's a Christian only later.

We also have in our book the story of Rosaria Butterfield. Rosaria Butterfield is a story that I find particularly interesting because she was in higher education. She was a feminist and gender studies professor at Syracuse University. She was on the far left edge of the higher education movement. She was an open, avowed lesbian. In fact, she wrote a letter to the Syracuse newspaper when Promise Keepers was coming to Syracuse criticizing Promise Keepers.

A local pastor in that community, however, reached out to her and wrote her a letter. He simply showed her some hospitality. He didn't try to change her mind, he just tried to understand what Rosaria was thinking, where Rosaria was coming from. In fact, he invited Rosaria into his home and showed her a lot of hospitality. That was the beginning of a multi-year journey that ultimately led Rosaria Butterfield to Christ. Today she is a pastor's wife who has written a book called *The Secret Thoughts of an Unlikely Convert*. It's a beautiful book. In fact, I was recently at a speaking engagement at Patrick Henry University where she was speaking, and about half of the audience was from the LGBT community. There were many lesbian women who came up afterward to talk to Rosaria. She was being transparent and honest about her journey. The story of her life resonated with a lot of folks on both sides of that cultural divide.

One other story I want to mention is the story of Jimmy Lin. Jimmy is known for one of his Ted Talks. Jimmy is a deeply committed Christian. I'm not sure this will pass muster with those of you who are hermeneutics scholars, but Jimmy was taken by a verse in James that says, "This is true religion, pure and undefiled before God, to look after widows and orphans in their time of need." I think we all know the more conventional interpretation of that verse, but in Jimmy's world, the world of pharmacology and genetics, Jimmy was aware of orphan diseases and orphan drugs.

We hear a lot about diseases like cancer or AIDS. They literally get billions of dollars in research funding, but there are orphan diseases that only affect a few thousand people worldwide that attract almost no research money whatsoever. Jimmy decided that he was going to adopt those diseases. They would be orphans no more.

So he committed himself to research to find genetic cures to many of these diseases.

He has found cures to dozens of diseases, or at least treatments, which has relieved suffering for hundreds of thousands of individuals and families who suffer from these diseases. They would not have been able to get any sort of relief in any other way because they weren't "big enough" diseases to attract the big money. It's a very powerful way that Jimmy Lin, explicitly using his Christian understanding of the world by feeling called specifically to a particular vocation, to live in a restorative and redemptive way in his vocation.

These are some of the stories that we talk about in *Restoring All Things*. Telling these stories is much more powerful than talking about these ideas in an abstract way. So, key point #2 is that we need to recover the art of

Telling stories is much more powerful than talking about ideas in an abstract way.

storytelling if we're going to be effective in this cultural moment in moving the needle on the conversations that we want to talk about.

When John and I released the book *Restoring All Things*, we were really privileged to go on a tour of cities around the country to roll out the book. We had Eric Metaxas, Rick Warren, Ed Stetzer, and others that took sort of a Ted Talk format. We told stories from the book on stage. One of the folks who went on this tour with us was a man named Andrew Peterson, whom I came to really admire. Andrew Peterson is fond of saying, "If you want someone to hear the truth, you should tell them the truth. But if you want someone to love the truth, you should tell them a story." Even though I heard this from Andrew Peterson for the first time, I found myself think deeply about these new ideas. In fact, these are not new ideas, but rather ancient wisdom. It was Damon of Athens who was both a Greek philosopher and a musicologist, who said, "Give me the songs (or the stories) of a people and I care not who writes the laws."

Some of you are already recognizing a biblical idea here as well, and that is that Jesus

himself is a storyteller. Mark 4:34 says that Jesus did not speak to them except in parables, except in stories. I think that is the place we have somehow lost our way as Christian leaders. Again, we talk about facts, history, data, logic reason. We'll do studies. We'll conduct surveys. We'll write white papers. And we forget what the left remembers – that is that storytelling is most powerful.

Jim DeMint of the Heritage Foundation is fond of saying this: "Those of us on the right are trying to sell vegetables while our competition is giving away candy." I think there is a lot of wisdom in what he is saying. I know he is talking about the political conversation, but this matters in the world of ideas as well. It's very consistent with what Chuck Colson used to say, "Stories are important because Christians do not *impose*. That's not what Christianity does." We do not *impose* our ideas. We do not *impose* the Gospel to people. We *propose* the Gospel to people, and we give them the opportunity to choose life over death, light over darkness.

The power of storytelling is that, while it might not allow us to win arguments in the moment, it allows us to win people over time. Erwin Lutzer is another mentor of mine that I came across at a lot of apologetics conferences, and he says, "The purpose of apologetics is not to win arguments, but to win people." When I heard him say that for the first time it hit me like a brick bag. *That was where I had gone wrong*. I was trying to win arguments and not understanding that what God was concerned about was winning people. God was concerned about the imago dei in the person standing across from me. I was concerned about getting a notch in my gun belt. When I reframed what I was doing, it made a huge difference for me.

The left understands what I'm trying to say, and those that are propagating anti-Christian ideologies understand this as well. Todd Gitlin in a book called *The Twilight of Common Dreams: Why America is Wracked by Culture Wars*, which is not a Christian book and not a Christian author, said this, "While the left was marching on the English department, the right was marching on the White House. " This was back in the 1960s. By the 1982 we had both achieved our goals. Those of us on the right had a conservative in the White House, but virtually every secular college in America was taken over by secularists who were antagonistic toward the Christian worldview. Todd Gitlin, when he wrote this, was lamenting the fact that the

Left didn't have a political strategy, but a cultural strategy. But I'm sharing it with you twenty years after he wrote it lamenting the fact that politics is downstream from culture, and that if you win the culture, you're going to win the political fight, the economic fight, and just about any other fight.

So, what I'm going to call us to over the next couple of days is a return to what I call biblical storytelling. Biblical storytelling is storytelling that is not post-modern storytelling. It's not storytelling that is subjective, disjointed, and isolated. But biblical storytelling is storytelling that illuminates the biblical metanarrative.

Post-modern philosopher Jean Francois Lyotard said this, "Simplifying to the extreme, I define post-modernism as incredulity towards the metanarrative." If you know anything about post-modernism, though, you know it is all about storytelling. It's all about me. It's all about my story. It is, in many ways, the reason the LGBT movement has been so successful. They have resorted to telling stories. They are highly personal stories. They may be factual in some ways, but they are not the Truth, because they express incredulity towards the metanarrative. In other words, they don't acknowledge that there is any over-arching objective reality or truth that the individual's stories should be illuminated.

Robert Webber, who is a theologian at Wheaton, said this, which had a huge impact on me as I first read it, "The most pressing spiritual issue of our time is who gets to narrate the world." That really is one of the most pressing spiritual issues of our time. Who controls the narrative?

In the next Hester lecture, I'm going to talk about media and media bias, and how we can recover the art of biblical storytelling, but I would simply say for now that we cannot recover the art of biblical storytelling if we do not understand the metanarrative for ourselves.

That's why my #3 point is this: "We must learn to tell the complete biblical story, and not just a partial biblical story." What I mean by that is this: We are really good as an evangelical movement at telling the first three chapters of the biblical metanarrative. We are really good at talking about creation. "In the beginning God created the heavens and the earth." In fact, there is a whole sub-industry around creation and the evangelical move-

ment.

We're pretty good at talking about the fall as well. That's where the *resisting* and the *rejecting* and the *rebuking* comes in. We're really good at articulating the consequences of the fall.

I will say that, to our credit, we are pretty good at talking about *redemption*. We are really good at talking about the finished work of Jesus on the cross and what it means for each of us as individuals to accept Christ as our savior.

The thing I think we're not so good at is telling the fourth chapter of the biblical metanarrative, that is the restoration of all things. In short, we're not really good at telling the full gospel story, which is to say

"The most pressing spiritual issue of our time is who gets to narrate the world." That really is one of the most pressing spiritual issues of our time. Who controls the narrative?

that the gospel is not just what we're saved *from*. It is that. It is completely that. It is absolutely that. We are saved from death. We are saved from hell. We are saved from destruction, and thank God for all of that part of the story. But the full gospel, the full metanarrative, deals with what we are saved *for*.

In *Restoring All Things*, John and I say that we have been reconciled to be reconcilers. That we have been given the ministry of reconciliation. That is what we should be about. It is fair, though, to ask the question, "How do we do that in a broken world?"

One of the ways we can do that in a broken world is to understand that not only do ideas have consequences, but bad ideas have victims. Many of you have heard that idea from Richard Weaver's book. Throughout the history of the Christian church, one of the ways that Christians have been reconcilers, have been restorers, is that they have cared for the victims of these bad ideas. That's the fourth point I want to share with you.

We must be reconcilers by relearning what the early church knew, how to care for the victims of anti-Christian ideologies. Heaven knows there are plenty of them. Marxist ideologies left 100 million or more dead in the twentieth century. The sexual revolution

continues to wreak havoc on our culture today. Twenty-five million dead from AIDS alone, 250 million dead from abortion. Radical Islam is on the rise in our world. And I believe we have to look in the mirror as well. I tell people that when I want to prove the doctrine of original sin, all I have to do is look in the mirror.

I believe it was G.K. Chesterton who said, "The doctrine of original sin is the only doctrine for which we have empirical evidence." So I think it is important that we do look in the mirror and be honest with ourselves about what a nominal, faux Christianity has done in our world to inoculate many of us and many of our children and many of the folks whom we hope to influence from a true gospel message.

So there is a lot of bad news in the world, but I think that it is also important to remember that there has always been a lot of bad news in the world. God has always worked through a remnant. God has always worked through people who have, in the words of Rodney Stark, "run towards the plague." Many of you might know Rodney Stark's book called *The Rise of Christianity*. In fact, he's written a number of really fantastic books about Christianity, *The Rise of Christianity*, *The Triumph of Christianity*, and others that trace the early history of the Christian church. I recommend them to you if you've not read them. We quote Rodney Stark at length in *Restoring All Things*. Specifically we quote his accounting of what he calls the Plague of Cyprian, a plague that goes by a number of names. We chose Rodney Stark's nomenclature for it. The plague of Cyprian was a plague that took place around 250 A.D. and it was devastating to the Roman Empire. It also took place in a time, though, when Christians were being persecuted savagely by the Roman Empire. In fact, many of the leaders in the Roman Empire were saying that it was the Christians who caused the plague. They were playing on the superstitions of the day. It was an inconvenient truth, though, that just as many Christians were dying as non-Christians. So that idea didn't get a lot of traction. That idea was further undermined by the fact that while many were fleeing the cities, Christians were staying and caring for those who were ill. They were caring for them often at the cost of their own lives. The witness of their lives and the deaths caused the entire Roman Empire to take notice. And within a couple of generations, Rodney Stark says, Christianity, which in 250 A.D. had been a very marginal religion in the Roman World, had become

the dominant religion in the Roman world.

I would ask today, are we running towards the plague? Are we as Christians running towards the plague? And if we don't even know what that would look like, we should ask ourselves a few key questions we ask in *Restoring All Things*.

- What is good in our culture that we can promote, protect, and celebrate?
- What is missing that we can creatively contribute to our culture?
- What is evil in our culture that we can stop?
- What is broken in our culture that we can restore?

These questions will be tremendously instructive to us in the years ahead as we try to live in a way that Abraham Kuyper expressed when he said this, "There is not one square inch in the whole domain of our human existence over which Christ, who is sovereign over all, does not declare 'Mine!'" It all belongs to God, and God is restoring all things to himself.

What you folks are doing in Christian education is so important to that process. I want to affirm you in that. In fact, if I can leave you with one idea it would be gratitude and affirmation for what you are doing in your vocations. And I think we need to honor and affirm other peoples' vocations as well. God is interested in all of us. There is not one thumb's width of all of God's creation over which Christ does not declare "Mine!" We need to be actively engaged in restoring all things.

One last story before I close is the story of the fire bearers of Ephesus. It's a story that might be instructive to us today about how we can be restorers in our own culture. It's a story I first heard from Jim Liske, who was the president of Prison Fellowship. He visited the ruins of the ancient city of Ephesus, and he discovered there what archaeologists had discovered a couple of generations ago. Here were a small number of Christians who lived in the city of Ephesus, a city which was dominated by the Temple of

Artemis. There was a perpetual flame in this temple which was tended by the priest. If the fire in your home went out, you were to get a ceramic bowl and go to the Temple of Artemis with money or a tribute of some kind. In receipt of that tribute, you could get hot coals in the bowl. You could bring the bowl back to your home and you could reinvigorate the fire in your home. This was kind of a big deal because fire, in that culture, was how people cooked, how they kept warm. It was like the electric utility and the water utility rolled into one. If your fire went out you were in big trouble, especially if you didn't have money for a tribute. And the temple priests were propagating a false idea as well, that is if you got fire from your neighbor or anywhere other than the Temple of Artemis, you would offend the gods.

Christians, however, behaved differently in that culture. They would go around with bowls of fire. When they came to a home where they saw no smoke coming out of the roof hole, they would go and present hot coals to the families whose fire had gone out, who were too poor to go to the Temple of

Artemis to pay tribute. That simple act of charity met a practical need, but it made a powerful theological statement as well. It's pretty easy to see. It basically said to the people of Ephesus, "We are not afraid of the pagan gods. Our God is stronger than the gods of the Temple of Artemis."

Archaeologists and sociologists like Rodney Stark tell us that over time that witness of Christians in that culture made a difference in Ephesus and eventually Ephesus became a city where there was a thriving Christian community, in part because of these simple acts of benevolence that also had a powerful theological implication.

In closing, let me ask, "What does it mean to be a fire bearer in our own time? What does it mean to act in ways that are both of practical benefit to our neighbors, but also make powerful theological statements to our neighbors as well?" If we can come to grips with what it means to be a fire bearer in our day, as the folks in Ephesus, we can go a long way towards restoring all things as scripture has called us to do.



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What Nonprofits Need To Know About The Final Overtime Rules

By Ted R. Batson, Jr., Tax
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In May 2016, the U.S. Department of Labor (DOL) released final overtime regulations under the Fair Labor Standards Act (FLSA). The final regulations raise the salary threshold from \$455 a week (\$23,660 for a full-year worker) to \$913 a week (\$47,476 for a full-year worker) effective December 1, 2016.

Generally, hourly workers, workers with regular workweeks of 40 or fewer hours, workers who fail the “duties test” (because they should already be treated as hourly workers), and highly compensated workers (those making in excess of \$134,004 annually) will not be affected by the new rules.

Neither the FLSA nor the DOL’s regulations provides a general exemption from the overtime requirements for institutions of higher education. Further, there are two coverage rules that may make the new overtime regulations applicable to employees of any organization, including institutions of higher education. The first is the “enterprise coverage” rule that applies to all employees of any organization with more than \$500,000 in annual sales or business income.

However, the second rule, the “individual coverage” rule, will often operate to bring an individual employee into coverage under the FLSA. Under this rule, if an individual employee is engaged in interstate commerce, then that individual employee is covered by the FLSA and the institution must meet all of the requirements of the FLSA, including the new DOL overtime rule. The individual coverage rule applies even if the enterprise coverage rule does not! It is important to note that it takes very little for an employee to be engaged in interstate commerce. Such activities as making and receiving interstate telephone calls, corresponding by mail or e-mail with parties in other states, shipping materials to another state, transporting persons or property to another state, making purchases of supplies over the internet, or virtually any other activity that crosses state lines will mean the employee is engaged in interstate commerce. In today’s integrated national economy, it is the rare employee that won’t have some form of interstate connection.

So even if an organization’s employees are not eligible for overtime

pay under the enterprise coverage rule, it must still perform an employee-by-employee analysis to determine if any individual employee is eligible for overtime pay under the individual coverage rule. Even then, having some employees be exempt from the overtime rule but others not may be difficult to administer and potentially cause division between similarly situated employees that are eligible for overtime and those that are not.

In addition, to the foregoing, there are some special rules that apply to institutions of higher education. Specifically, the salary level and salary basis requirements for the executive, administrative, and professional employee exemption (the so-called “white-collar” exemption) do not apply to bona fide teachers. Additionally, academic administrative personnel that help run institutions of higher education and interact with students outside the classroom, such as department heads, academic counselors and advisors, and others with similar responsibilities, are subject to a special alternative salary level. These academic administrative personnel are exempt from the FLSA’s minimum wage and overtime requirements if they are paid at least the entrance salary for teachers at their institution.

Here are some points to emphasize:

- A worker, exempt or non-exempt, can be paid a salary and still be subject to overtime rule.
- Even a worker that qualifies under the executive, administrative, or professional exemption must be paid overtime if his or her compensation is less than \$913 a week (\$47,476 a year), beginning December 1, 2016
- Overtime for this purpose is considered to be any hours worked in excess of 40 hours per week
- Bona fide teachers are exempt from the new overtime regulations
- Academic administrative personnel are exempt if their pay is at least equal to the entry-level pay for a teacher at the institution

The bottom line is that effective December 1, 2016, most salaried workers making less than \$47,476 per year (or \$913 per week) must be paid overtime for any hours worked in excess of 40 hours per week.

Many options for complying with the new salary threshold are available to organizations. These options include:

- Raise salaries above the overtime threshold (\$47,476 per year)
- Pay overtime above a salary for hours worked in excess of 40 hours during the week
- Evaluate and realign employee workload to eliminate overtime
- Adjust employees’ base pay downward and pay overtime

General guidance for nonprofit organizations is available on the Department of Labor website. Specific guidance for higher education institutions is also available.

So even if an organization’s employees are not eligible for overtime pay under the enterprise coverage rule, it must still perform an employee-by-employee analysis to determine if any individual employee is eligible for overtime pay under the individual coverage rule.



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