

# THE BAPTIST EDUCATOR



News Journal of the International Association of Baptist Colleges and Universities

Volume LXXV, No. 3 • September–December 2011

## Hester Lectures Challenge Leaders of IABCU Member Schools to Rise to Foundational Calling

By Brenda Harris, Director of University Communications,  
Hardin-Simmons University

The 2011 annual meeting of the International Association of Baptist Colleges and Universities was held recently in Abilene, Texas, with Hardin-Simmons University acting as the host university to the 140 attendees.

Three Hester Lectures were delivered during the meeting by distinguished academicians.

### Current Issues in Christian Higher Education

The first Hester Lecture of the meeting was presented by Royce Money, chancellor of Abilene Christian University. He discussed the current challenges facing Christian higher education, such as a “slow drift” toward secularism, and outlined a series of paradoxes that affect most Christian higher education institutions. (see full lecture beginning on page 4).

Money spoke to the challenges involved with lacking a well-thought-out philosophy of Christian higher education coupled with a “well-thought out sense of our reason for existence.” Money also addressed the dilemma of in-fighting within the church, stating that “If you feel somewhat unsettled in what you are doing, it is because there is an ecclesiastical earthquake going on, in addition to all the social and cultural and political unrest.”

With resolution to overcome these challenges, Money concluded that leaders in Christian higher education are in an “ideal position to help our religious heritage and those beyond us more than any other entity,” using the resources and intellectual talent available to them in their institutions. He said, “We have what it takes, or we know how to get it. We are shameless purveyors of hope in a world full of despair. You do not survive long in this business of Christian higher education unless you are full of hope and optimism.”

### The Greatest Book—The Life and Legacy of the King James Bible

The second lecture was presented by Michael Dudit, dean of the College of Christian Studies at Anderson University. As the year 2011 marks the 400th anniversary of the publication of the King James Bible, Dudit discussed the fascinating history of English translations of the Bible that led to the decision of King James I of England to authorize this translation. Dudit explained that “unlike other English Bible translations until that time, which

had been prepared by individuals or a handful of translators, the King James Bible was the first such project to involve a large team of top scholars.”

Dudit urged listeners to build on the occasion of the 400th anniversary to refocus on the purpose of Christian higher education. “As those who teach and lead at institutions of Christian higher education within the Baptist tradition, we should use such a commemoration to remind ourselves of the central place the Word of God must have in our colleges and universities if we are to be faithful to the term ‘Christian.’”

He further encouraged leaders with the idea that “to be Christian means to have Christ and His teachings at the center of our institutional values, purpose and practices.” Dudit contended, “And that means having the Word of God at the heart of our institutions. A Christian university, to be true to that name, must be a scripture-centered university.”

### An English Garden in India: William Carey’s Integrated Christian Vision

The final Hester Lecture was delivered by Dr. Bennie R. Crockett Jr., professor of religion and philosophy and co-director of the Center for Study of the Life and Work of William Carey, D.D. (1761-1834) at William Carey University.

Commemorating the 250th anniversary year of Carey’s birth, Crockett’s lecture reviewed a biographical sketch of William Carey, who was an English Baptist missionary and a Reformed Baptist minister, widely referred to as the father of modern missions. Carey, one of the founders of the Baptist Missionary Society, served as a missionary in the Danish colony of Serampore, India, where he translated the Bible into Bengali, Sanskrit, and numerous other languages and dialects.

The Center for Study of the Life and Work of William Carey’s website at <[www.wmcarey.edu/carey](http://www.wmcarey.edu/carey)> holds a treasure trove of material relating to William Carey and his work in missions.

### The Challenge

At the heart of each of these three lectures was the challenge to leaders in Baptist higher education to reflect on the foundational and traditional origins of their institutions and missions. Each lecture brought with it a challenge to recall that at the core of all effort to further the missions of their institutions, leaders must place Christ at the center of all labor, or all else is futile. ■

# Contents

- 1 Hester Lectures Challenge Leaders
- 2 IABCU Members Elect New Board Members
- 3 Comment
- 4 Current Issues in Christian Higher Education
- 10 Baptist College and University Scholars Program
- 11 Legal Notes
- 12 Gifts and Grants
- 13 CGE Update
- 15 Names and Faces
- 16 Academic Leadership in Baptist Colleges and Universities

Vol. LXXV, No. 3

September–December 2011

**Publisher:** Michael Arrington,  
Executive Director, IABCU

**Managing Editor:** Tim Fields,

Director of Communications, IABCU

*The Baptist Educator* (ISSN 0038-3848) is a news magazine published three times a year for administrators, faculty, staff, trustees and friends of member schools by the International Association of Baptist Colleges and Universities. POSTMASTER: Send address changes to:

International Association of Baptist Colleges and Universities

8120 Sawyer Brown Road, Suite 108  
Nashville, TN 37221-1410

Send news items to:

Tim Fields, managing editor

*The Baptist Educator*

E-mail: [tim\\_fields@baptistschools.org](mailto:tim_fields@baptistschools.org)

8120 Sawyer Brown Road, Suite 108  
Nashville, TN 37221-1410

Phone: (615) 673-1896

An annual subscription to *The Baptist Educator* is \$9.00.

“Legal Notes” is designed to provide accurate and authoritative information on legal issues facing Baptist-related higher education. It is provided with the understanding that the publisher and editors are not engaged in rendering legal counsel. “Legal Notes” is not intended as a substitute for the services of a legal professional. If your institution needs legal counsel, a competent attorney should be consulted.

## Association Members Elect Five New Board Members; Set 2012 Annual Meeting for June 3-5 in Little Rock

In their annual business meeting June 6 in Abilene, Texas, presidents and chief academic officers of the 52 member schools of the International Association of Baptist Colleges and Universities elected five new board members and scheduled the 2012 annual meeting and workshops for June 3-5 in Little Rock, Arkansas.

President Fitz Hill, and Arkansas Baptist College will serve as hosts for the 2012 annual meeting. The headquarters hotel will be announced later.

Mark Wyatt, vice-president for marketing and communications, California Baptist University, was elected to a full four-year term as board member at large that ends June 2015. He had just completed a one-year unexpired term on the board.

Bill Ellis, president of Howard Payne University, was elected to fill a three-year unexpired position through the June 2014 board meeting. Elected to terms expiring in June 2015 were Fitz Hill, president, Arkansas Baptist College; David Olive, president, Bluefield College; and David Whitlock, president, Oklahoma Baptist University.

In other action the members approved a 2011-2012 association budget of \$265,750 a slight decrease from the current year's budget.

Board members of IABCU elected new officers for 2011-12 during their annual board meeting June 5. Pat Taylor, president, Southwest Baptist University, was elected chair; Frank Bonner, president, Gardner-Webb University, was elected vice-chair/chair elect; and Brad Creed, provost and executive vice-president, Samford University, was elected recording secretary. Michael Arrington, IABCU executive director, will continue to

serve as president and treasurer. The 16-member board will meet June 3, 2012 prior to the IABCU annual meeting and workshops in Little Rock, Ark.

As a cost-saving move, the board voted to cancel the December board meeting and dessert reception

for 2011, traditionally held during the annual SACS/COC meeting.

During the June 6 annual business meeting, members heard the annual report from Mike Arrington, IABCU executive director, who outlined his activities during the year.

“The most significant IABCU development over the last six months, perhaps over the last few years, is the beginning of a formal partnership with the Baptist World Alliance” Arrington said. “As we have discussed, this is one outcome we envisioned when changing the association's name.

“Following a visit with Dr. Neville Callam in late March, he invited me to address a new Affinity Group at the BWA annual gathering in Kuala Lumpur, Malaysia in July, 2011.

“A partnership with BWA would be a tremendous opportunity, but it will also change the nature of our historic association. We will need to address certain issues. For instance, will faculty of new IABCU institutions be eligible for all benefits currently available to our member schools? How will the *Baptist Educator* be affected? Will any of our current schools be willing to participate in tuition exchange programs with new international members? How will international expansion affect Board membership? Will we be willing to meet as an association at an overseas site or should we consider a meeting or fellowship during the BWA annual meetings?” Arrington questioned.

“One possible option could be to hold a formal IABCU conference for all members during the major BWA meeting held once every five years. The next one is scheduled for July, 2015 in South Africa.” ■



Mark Wyatt



Bill Ellis



Fitz Hill



David Olive



David Whitlock



Pat Taylor



Frank Bonner



Brad Creed

# Comment: Who is Your Favorite Teacher?

By Michael Arrington, Executive Director, International Association of Baptist Colleges and Universities

I often ask college students to make a list of the ten most influential people in their lives. With very few exceptions, the lists include teachers. When I have asked faculty at IABCU schools for a similar list, teachers from kindergarten through graduate school invariably appear on their lists. Teachers obviously have significant influence on students, and it is one of the blessings and responsibilities we share as Christian educators. So, I ask you, as I have asked myself, "Who is your favorite teacher?"



Michael Arrington

Surely I am not unusual in having several "favorite teachers." Their very names give me a "warm fuzzy feeling" as I recall their quality teaching and their sincere concern for me. My list includes a host of great educators, from my second-grade teacher, Miss Mabel Manasco, to Dr. James Hudson, my doctoral studies advisor and golf mentor.

I learned recently that my all-time favorite teacher is retiring after 41 years of service. This professor spent the last 37 of those years in the Teacher Education Departments of two IABCU institutions, Ouachita Baptist University and Carson-Newman College.

I rate this teacher as my favorite even though I never enrolled in one of her classes. But I have personal knowledge of this teacher's excellence, both inside and outside the classroom, throughout her entire career. I have witnessed her high standards and expectations for her students, her refusal to use "last year's notes," and her students' admiration and respect for her. Coincidentally, my favorite teacher and I share a daughter and two beautiful grandchildren.

I single out Pam Arrington, not because she is my spouse and best friend, but because she is representative of hundreds

of dedicated professors at IABCU institutions who have made long-term sacrificial commitments in order to teach our students.

While researching information some years ago on the history of Ouachita, I discovered a large number of professors who confessed that they originally intended to stay at Ouachita for only a year, but remained for a career, often serving 40 or more years. Such faculty icons can be found on every IABCU institution, and all of us in Baptist higher education owe them a deep debt of gratitude for their exemplary dedication and servant leadership.

Whether you are beginning your first year or your fifty-first year of teaching, remember that some students in your classes will very likely place your name on their favorite teacher list. Thank you for carrying on the tradition of academic and Christian excellence that has become a treasured hallmark of our Baptist institutions of higher education.

May God bless you as you teach and serve throughout the 2011-2012 academic year. And remember, no college can be better than its faculty. ■

## Fields Named Associate Director of IABCU

The IABCU Board of Directors unanimously approved a recommendation to name Tim Fields as associate director of IABCU. Fields has served with IABCU for 14 years as director of communications and also served the association for 9 years at the former SBC Education Commission. Michael Arrington, executive director of IABCU, commented that "Tim Fields is a dedicated and faithful colleague and friend who has served Baptist schools effectively, energetically and enthusiastically. He is highly respected throughout IABCU and his appointment as associate director affirms the key role he has carried so well over the years." The appointment went into effect in early August, 2011. ■

## Blue Mountain College Invites Nominations for President

The Board of Trustees at Blue Mountain College, a coeducational liberal arts Christian college affiliated with the Mississippi Baptist Convention, announces the search for its next president and invites nominations and applications for the position. Dr. Betty Rogers Coward, the seventh and first female president, will retire from Blue Mountain College on June 30, 2012, when she will have completed 11 years as president. Dr. Coward led the College in a functioning planning process, extensive refurbishing of campus facilities, increasing enrollment, growing the endowment significantly, establishing the college's first graduate program, and developing a campus-wide wireless internet and course management system while maintaining a debt free situation. These accomplishments position a new president to take this Christian institution of higher education to new heights of excellence. Blue Mountain College is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award baccalaureate and masters degrees.

**Desired Qualifications:** The successful candidate will be a member of a Baptist church affiliated with the Southern Baptist Convention, hold an earned doctorate and/or a successful tenure

related to the nature of leading an institution of higher learning, and be an effective communicator. The college is seeking a president who has a passion for students and their development and a capacity for shaping and communicating an institutional vision in ways that are compelling to donors, the media, and the community and to other college constituents. He/she will be expected to be an effective manager of resources.

**Challenges:** The next president of Blue Mountain College will build upon the foundation developed by the current Board of Trustees, administration, faculty, and staff and take the institution to new heights of excellence. The new president, through hers/his leadership, will work with all of the college's constituent groups to expand the influence and educational opportunities of the college in the region and beyond.

**To Apply:** Go to [www.bmc.edu](http://www.bmc.edu) and follow the application process as found on the Presidential Search section. The Presidential Search Committee is committed to the highest standards of professionalism in working with candidates, sources, and references, respecting the need for confidentiality. Applications will be accepted until the position is filled.

# Current Issues in Christian Higher Education

**Editor's note: The following article is the text of a Hester Lecture delivered by Royce Money, Ph.D., Chancellor, Abilene Christian University, on June 5, 2011 at the annual meeting and workshops of the International Association of Baptist Colleges and Universities meeting in Abilene, Texas.**

## Introduction

It is an honor for me to accept the invitation to speak to this group of distinguished colleagues and fellow-travelers about the common calling we have in Christian higher education. A few weeks ago, I was doing a little personal reflection, and the deep conviction came over me that I could not think of a better, more fulfilling, more spiritually rewarding way to spend a significant part of my life than to invest it in the Kingdom-building work of Christian higher education. I trust that you feel the same way.

To be sure, it can be challenging and frustrating and downright hard at times. We will get to that dimension shortly, but as we begin I want to focus first and foremost on the joy of serving the Lord in this way. By the grace of God, by the saving power of Jesus Christ, and by the leading of the Holy Spirit, we have come thus far, as they say. For that I am thankful.

By means of introduction, I want to mention three areas of significant spiritual formation in my life that occurred outside my own stream of the Christian movement. Perhaps they will give some context for my comments today. In 1968, Pam and I moved to Waco, Texas to enroll in the new Ph.D. Program in religion at Baylor University. I had not even been accepted but I went on faith. Back then, we had to pass at least six out of nine entrance exams to get into the program. I had to do a year of leveling work just to be able to take them. After much effort, I passed seven out of the nine. Dr. Dalglish, the Old Testament professor, reluctantly passed me in the Old Testament portion of the exams, provided I would promise to take some of his courses.

My experience at Baylor was nothing short of transformational for me. I will be forever grateful for the godly Christian people who no doubt exercised a great deal of patience with



Royce Money

me, notably Dr. James E. Wood, Jr. and Dr. Glenn Hilburn. I was Dr. Wood's graduate assistant, and Dr. Hilburn chaired my dissertation committee. I learned so much about various aspects of the Christian faith, both by precept and example. My life and my message and my work in Christian higher education bear the mark of my wonderful experience at Baylor. I am a beneficiary of the proud Baptist heritage of Christian higher education, and a very grateful one.

Second, I am grateful to people like Dr. Jesse Fletcher, who is one of my most influential mentors, especially when it comes to Christian leadership. When I was a new president, it was to Jess I turned for advice and perspective on a very demanding job. I remember one thing in particular Jess said to me that has been true. He said, "This job of a Christian college president will drive you to your knees in prayer many times." I recall a famous saying of Abraham Lincoln that he, too, was driven to his knees in prayer on many occasions because he had no other place to turn.

Third, I have many friends among Baptist colleges and universities. I think of Dr. Lanny Hall, of course, with whom I worked for several years here in Abilene. Also, Dr. Pat Taylor, Dr. Bob Agee, Dr. Gary Cook, Dr. Paul Armes, Dr. David Dockery, and Dr. Paul Corts, all of whom I met through the Council for Christian Colleges and Universities (CCCU). It is also good to see President Ken Star from Baylor University, whom I have known for several years. And I have been a "visi-

tor" on several of your campuses, at least those in the Southern Association of Colleges and Schools (SACS) and seen what's really going on—at least part of it. Along the way, I have become friends with many more who are in Baptist life of various kinds. All of which is to say, I know a little bit about you, and I really like you, warts and all. And I appreciate your work as Christian

brothers and sisters in this great cause we call Christian education.

Before we get into some serious thoughts to consider, I might mention one other thing. As you have heard, I transitioned from nineteen years in the presidency to being a chancellor about a year ago. If you want to know a good definition of a chancellor, I have one for you. A chancellor is a president in recovery. I am not sure there is any official "Twelve-step program" as such, but if there were, I would probably be somewhere in the middle—where one admits to all the wrongs and seeks amends and turns it all over to God. By the way, I have adopted a new personal motto: "Not my problem." I even have

**O**ur working definition of secularism could be "the draining of God and religion from any meaningful place in the culture." **In our case, it would be the waning influence of Judeo-Christian thought and values.**

it emblazoned on a purple t-shirt, presented to me by the College of Biblical Studies at my first faculty meeting.

Speaking of faculty meetings, a funny thing happened in my first departmental meeting with my colleagues after a nineteen-year absence from teaching. The administrative assistant to the department chair was flailing away at us, scolding us for not getting our syllabi in on time, and reciting a long list of what seemed to me to be bureaucratic busywork for the most part. I leaned over to the faculty member next to me and said, “Who in the world thought up all this stuff?” Without missing a beat, he whispered, “You did!”

I have also learned that what chancellors do is make “observations.” The day of commandments from on high and all the edicts are over, and no one moves now when I speak. Therefore, one is left with merely “observations.” The truth is that I love my new role, which allows me in part to return to the classroom, my first love, and allows me to teach my favorite subject, church history.

I will give you a rapid overview of my take on the landscape of Christian higher education, with perhaps a hesitant glance at what might be ahead. So here are my “observations.”

### 1. The “big elephant in the room” is secularism.

Our working definition of secularism could be “the draining of God and religion from any meaningful place in the culture.” In our case, it would be the waning influence of Judeo-Christian thought and values. To be sure, this is a tough concept to deal with. The challenge of the body of Christ in any age has always been how to penetrate the culture without compromising its biblical convictions or selling out to cultural forces. Nowhere is this knotty problem more evident to me than on our very campuses. I suspect you discuss this issue every time you meet in one way or another.

We are all shaped by forces of secularization. Cultural accommodation is sometimes overt and easy to spot. But it is mainly subtle and seductive and gradual. The operative question is, are we as Christian institutions distinctive from society at large? My immediate response is “Yes!” Upon further reflection, I might say, “In most instances we are different from the society around us.” After a walk around campus or attendance at an athletic event, I might say, “Well, in some areas, surely we are distinctive, aren’t we?” On my really bad days, I exclaim, “Are you kidding yourself? We have drunk the Kool-Aid! We have intermarried with the Philistines! We have met the enemy and they are us! We are just like everybody else!”

Perhaps you can identify with my various reactions. It depends on what part of the proverbial elephant we who are blind are feeling at the time.

The truth remains that it is extremely hard to be “in the world but not of the world,” a phrase not in the New Testament as such, but the concept of which is on virtually every page. We all yearn to imitate Paul the Apostle in I Cor. 9:19-23 (from *The Message*):

“Even though I am free of the demands and expectations of everyone, I have voluntarily become a servant to any and all

in order to reach a wide range of people: religious, nonreligious, meticulous moralists, loose-living immoralists, the defeated, the demoralized—whoever. I didn’t take on their way of life. I kept my bearings in Christ—but I entered their world and tried to experience things from their point of view. I’ve become just about every sort of servant there is in my attempts to lead those I meet into a God-saved life. I did all this because of the Message. I didn’t just want to talk about it; I wanted to be in on it!”

No doubt we have all read George Marsden’s *The Soul of the American University: From Protestant Establishment to Established Disbelief*, written in 1994. The work enjoyed wide readership among various conservative and evangelical schools, such as yours and mine. It, along with some other works, called into question a Christian institution’s ability or willingness to buck the tide of secularism in a late modern or post-modern world.

Here is the latest development. The Council for Christian College and Universities teamed with editors Thomas Chesnes and Samuel Joeckel to assess in an empirical fashion some factors that contributed to the explosive growth over the last twenty years in institutions affiliated with the CCCU. They interviewed more than 1900 professors at ninety-five CCCU colleges and university and 2300 students at twenty of the

schools. In addition to compiling the responses, they asked nearly thirty scholars to respond to the data. Topics included faith, learning, scholarship, gender, evolution and race/ethnicity.

George Marsden and Martin Marty were each asked to write a concluding chapter, giving their impressions of what they saw. The book, which comes out in August of this year, entitled *The Christian*

*College Phenomenon: Inside America’s Fastest Growing Institutions of Higher Learning*, is being published by Abilene Christian University Press, I am proud to say.<sup>1</sup> I have seen a manuscript of the book, and it is a great addition to our ongoing study of trends in Christian higher education.

Marsden’s response, entitled “Moving Up the Slippery Slope,” is most interesting. He acknowledges that it is obvious that evangelical higher education is characteristically anxious about two matters. The first is that the college will lose its Christian mooring and slip into secularism, as has historically been the case for numerous institutions. A counter-concern he sees is that efforts to maintain a particular institutional identity might become oppressive or counter-productive, or at least at some level inhibit healthy Christian growth.

He observes that his own work might have shaped and influenced some of this anxiety—an understatement to be sure. Then comes the punch line. In effect he said, “Hey, I did not mean you guys when I was writing the book in 1994!” In his own words, he says, “. . . I do not think that the patterns that dominate the story in *The Soul of the American University* are applicable to the current state of the great majority of CCCU schools.”

We are all shaped by forces of secularization. Cultural accommodation is sometimes overt and easy to spot. But it is mainly subtle and seductive and gradual. The operative question is, are we as Christian institutions distinctive from society at large?

(Continued on page 6)

## Current Issues...

(Continued from page 5)

In his view, the assumptions about religion and culture, and in particular about religion and education in the nineteenth and early twentieth centuries in America were those of Christendom. Protestantism was almost assumed to have a public role in education, including higher education. There was no intentional integration of faith and learning—a now-familiar phrase in most of our circles. But one did see things such as Christian teaching and chapel existing alongside the teaching of secular subjects.

Over time, as academic disciplines came to be defined increasingly by scientific models that effectively excluded religious concerns, Marsden explains, most of the denominationally-related schools lost their religious identity. As the twentieth century progressed, denominational support for the colleges waned and the faculties became more diverse and secularized. That phenomenon is what Marsden says came to be described as the “slippery slope” of secularism.

Two quick points before we move on. First, I do not believe we are off the hook of secularism simply because George Marsden says that he did not have in mind our kind of institutions when he wrote the book. Simply because so much of our culture passes through our portals—students, faculty, alumni, broader constituency, major donors, trustees, church leaders with many opinions, and the list goes on—we cannot help but be affected by cultural mores unless we take overt steps to counter the secular influences that are destructive.

I do not worry so much about the slippery slope as I do the drift, the gentle slide. My sympathy is with the frog in the old story about his being in the pot on the stove that is gradually getting hotter. It is hard to know when to jump.

Second, Marsden comes up with another metaphor which I really like to replace. He calls it the “slippery slope,” a term all-too-popular with our critics. I’d replace the metaphor with a “cog railroad,” which has elaborate precautions in place to prevent any sudden slippage. I have fond childhood memories of slowly descending into Royal Gorge in Colorado on a cog train and slowly moving back up to the top—everything under control all the way.

Marsden reminds us that one should not confuse an institution’s free-fall with the need to make constant cultural adaptations that are still in keeping with its identity and Christian mission. By the way, we all do that constantly. Just check your student guide of ten or twenty years ago, or even five years ago, and you will see a lot of cultural adaptation, most of it good, I would guess.

May God help us to know whether we are on a slide or a cog railroad, which can go up as easily as it can go down, by the way. I am betting on the cog railroad.

### 2. We are caught up in a series of paradoxes

The following list is merely a sampling of the tensions within which Christian higher education operates on a daily basis, complicating our task.

**A. We are to be distinctively Christian institutions of higher learning.** On the other hand, we are also to mirror secular higher education in content, scope and accountability. The push in America toward conformity in higher education does not help us in maintaining our distinctive Christian traditions.

**B. We are to mirror a particular religious tradition; but on the other hand, we are to be Christian in the broadest sense in our reach to our various Christian constituencies—**and even to those who are not Christians. All the while, we are to do this without selling our spiritual birthright in our religious tradition.

**C. We are to operate in a secular society, with students coming from incredibly diverse backgrounds, and we are to embrace every subject under the sun—past and present.** Yet, we are not to get too much of the “dust” of secularism on us in the process. What particular particles of this “dust” of secularism should we worry about? Let me illustrate with a short story. My dermatologist friend, an old classmate from my Temple High School days, tells me from time to time that I have growths on various parts of my arms and face that are “pre-cancerous.” That got my attention in a hurry. When I asked exactly what pre-cancerous meant, he said, “If you do not get rid of it, it could develop into cancer.” Good enough for me, and we got rid of those things as soon as possible.

As faith-based institutions, we need to become experts at detecting those parts of secularism that are “pre-cancerous” in nature. Every element of secularism is not “pre-cancerous;” some are just plain annoying or unattractive, or they can on the other hand be harmless or benign. And in the interest of candor, some elements of secularism are downright nice and attractive. (That’s where the metaphor of my aging skin breaks down!) The fact remains that there are some elements of secularism that will eventually destroy us. As I previously mentioned, to be in the world but not of the world is perhaps our tallest order.

**D. We are to be of the highest quality in our academic enterprise, but on the other hand, there is great pressure on us to be affordable.** This paradox I liken to the stretching of a rubber band. You can stretch it, but at some point it breaks. It is extremely easy to drift into an unsustainable financial strategy while attempting to balance high quality education and affordable cost.

This paradox may be the monster hiding in the closet in the next decade. In my more realistic days, I am convinced that we do not have a sustainable model for doing Christian higher education very far into the future. There is much for us to do. Here is where mission bumps into reality. We can ill afford to be places just for the wealthy or for those who gamble on large student debts in hopes of becoming wealthy.

**E. We in Protestant Christian higher education have particularly relied heavily on sola scriptura, but paradoxically, in the Christian academy we are often settling for**

**A**s faith-based institutions, we need to become experts at detecting those parts of secularism that are “pre-cancerous” in nature.

naïve applications of scripture to many of our issues of life, and we are losing the historical and theological context out of which come the more authentic answers. Complicating our problem is the waning biblical literacy of our students, our thought leaders (such as trustees), and certainly our broader constituency. All these factors complicate our search for Christian identity and mission in our schools even more.

The Bible is God's divine revelation, to be sure, but it does not interpret itself. We all view the scriptures through an interpretive lens (theology, if you please). The disturbing but fundamental question we all have to ask is what set of interpretive "glasses" we have on. Which "glasses" you and I have on surely makes a difference in how we interpret sola scriptura, and even how we do Christian education.

**F. Our higher calling as Christians is to be faithful above all else.** We hear that call to faithfulness from time to time in Christian higher education, especially when we are under some sort of pressure. But right over our shoulder, we also hear another voice saying, "It is OK to be faithful, but you had better be successful, too!" Can we be both faithful and successful? I certainly hope so, but it is a risky game. Success should never be confused with faithfulness.

**G. And the final paradox is this: at a time when many of us are reaching out across the broader Christian community, where Jesus' prayer for unity in John 17 compels us to go, there is less cooperation within our own religious tradition.**

It is true in my fellowship, and I know it is true in Baptist life. I like you better than I like some of my own folks. I get along better with you than I do with some of the people in my fellowship. Is there more than a grain of truth to the old saying, "Familiarity breeds contempt?" Perhaps so.

In my church ministry days, when I did quite a bit of family counseling, I regularly observed family members who were kinder to perfect strangers than they were to members of their own family. In these times where the need in the world for a united Christian witness is so great, we cannot allow a growing spirit of sectarianism to exist unchallenged.

I recently attended a Protestant Christian worship service in Istanbul, Turkey. As you know, Turkey is 99.9 percent Muslim. The entire Christian population of Turkey is less than one-tenth of one percent. There are perhaps 6,000 Protestants in the country. When Pam and I went through the metal detector and by the security guard on Palm Sunday to get into the Protestant church building, nobody asked what kind of Christians we were. All anybody cared about is that we were all believers in Jesus Christ. I liked the way that felt.

This business of unity and reconciliation is hard work, and frankly, I had rather not go through all that effort. But we cannot let go of this compelling yet allusive goal of unity in the one universal body of Christ, because that is the primary way the world will know we belong to Christ. It was important enough to dominate the mind and prayer life of Jesus in his final hours on this earth.

If the hard work of reconciliation is not done by people like us in this room, who will do it?

### 3. Institutions who come out of a Free Church tradition have a unique set of problems and challenges.

I am using the term "Free Church" to mean not only a denomination that is free from governmental control, but it is also heavily congregational in its ecclesiology, with strong emphasis on local congregational control—congregational autonomy, to be exact. There may or may not be voluntary associations within the denomination, but at its core is local autonomy.

I, too, am from a religious heritage in Churches of Christ that has what I sometimes call "local autonomy gone too far." We have been known to have the reputation of not cooperating with anybody, and occasionally not cooperating with each other. David Edwin Harrell, a noted American social and religious historian, described Churches of Christ as a "wild democracy." He ought to know because he is one of us and he has seen it up close.

My own early 19th century religious roots are in what has come to be called the Stone-Campbell Restoration Movement—ironically a unity movement in its early decades in America. Somewhere along the way, around the turn of the century, that part of our spiritual DNA was muted, but it is coming back. I once told a Baptist friend that the Stone-

Campbell movement started in America in the early 19th century from groups of dissatisfied Methodists, Presbyterians, and Baptists. His response was, "Maybe I am one of you, because I am still a dissatisfied Baptist!"

According to Michael Beaty, Doug Henry, and Scott Moore, in an article in

*Logos*, Free Church Christians have a "predisposition to cultural captivity," and a tendency to "co-optation by some of the worst tendencies of modernity, increasingly resulting in the malformation of the Christian community."<sup>2</sup> They are specifically talking about Baptists, but I am broadening it to apply to a wider spectrum of independent-minded free churches. We all struggle with these "worst" tendencies of modernity, such as the selfish obsession with money and status, and advocacy (or at least tolerance) of violence and destruction of all kinds as virtually an accepted way of life in this world—even in the video games our students play. The tendency is to resort to an intellectually naïve Biblicism, captured by our culture, all the time virtually ignoring theological reflection and two thousand years of Christian history.

I see that tendency in the students I teach at ACU. Many of them are rootless and clueless when it comes to their spiritual heritage or to properly handling the Word of God. They are also ahistorical.

The "go-it-alone" tendency of people from a Free Church background, where everything is voluntary, combined with what I call the "if -you-don't-like-it,-you- can-go-down the-street-and-start- another-church (or college)" attitude, really leaves us without a common rallying point, except the Scriptures, where we have serious disagreements as to its interpretation. This is a major dilemma of a Free Church movement.<sup>3</sup>

If the hard work of reconciliation is not done by people like us in this room, who will do it?

## Current Issues...

(Continued from page 7)

### 4. Generally speaking, most of us lack a well thought-out philosophy of Christian higher education and a well-thought-out sense of our reason for existence.

I have wrestled with this tough and complex issue for over thirty years. We can dig deep on this question, as well we should in other venues, but for our purposes today, we are talking about a few basic institutional questions:

- (1) Who are we?
- (2) What do we stand for?
- (3) Why do we exist?
- (4) What are our priorities?
- (5) What is it about us, that should we lose it, we would forfeit our reason for existence?

This last year, as I have been able to leave what I call “administrivia” behind and turn my attention once again to a study of Christian history and biblical theology, it has had a profound effect on my view of what we claim to be doing in Christian education. Through historical perspectives, I have re-discovered a richness of meaning to our Christian heritage that is helping me to reevaluate my approach to Christian education. I have come through the years also to appreciate the need for a clearer articulation of our respective theological traditions, as they inform in a critical way our present identity.

Much good work has been done on developing a solid philosophy and theology of Christian higher education, both in Baptist scholarship and beyond.<sup>4</sup> One recent book that I would recommend to you is by Albert J. Meyer entitled, *Realizing Our Intentions: A Guide for Churches and Colleges with Distinctive Missions*, published by ACU Press in 2009. Dr. Meyer served for many years as CEO of the Mennonite Board of Education. He was also a Visiting Fellow at the Center for the Study of American Religion at Princeton. He makes an interesting statement about conservative denominations who “may be quite willing to see its educational institutions moving toward looser denominational relationships and appealing to broader American interdenominational constituencies. Although looser church-school relationships may not have been a part of the initial vision of either church or school, they may be an appropriate response to changes in the social context within which both school and church find themselves.”<sup>5</sup>

While most of us would admit some of that healthy “loosening” is going on in our respective institutions, history teaches us that there is not much of a future for colleges and universities to try to be “generically Christian.”<sup>6</sup> That is a quagmire that few, if any, can survive. Institutions who have decided to be “generically Christian” have evolved over time to be “generically secular” in nature. Perhaps there is an exception or two out there; I just do not know of any.

I know that at Abilene Christian, my own institution, our board and our university community are struggling with these issues of identity, mission, distinctiveness, and reason for existence, and we are especially struggling with the philosophical and theological assumptions upon which all of our endeavor should rest. Last month, our board of trustees decided to devote an entire meeting of two days to exploring these issues. They invited two scholars to help guide their thinking and to challenge them—Dr. Richard Hughes, an outstanding American church historian, and an alum and former faculty member of ACU, now at Messiah College; and Dr. Doug Henry, a distinguished faculty member at Baylor University, who has written extensively in our area of focus. Our trustees also committed to reading several books and articles in preparation for the discussion. It was a great meeting, and we were all challenged to do the hard work of articulating a philosophy of Christian higher education within a proper biblical and historical framework that is both relevant and faithful in these times.

I think it goes without saying (but I will say it anyway) that we are talking here about going far beyond discussions about mission statements, slogans, strategic plans, and the endless

stream of marketing gimmicks by the spin doctors. All these have their place, I suppose. I am referring to asking the hard questions of what on earth are we doing, for heaven’s sake, to use a well-known phrase. Questions of why we are here as institutions, and whether in fact we ultimately make any lasting difference, and even whether we should continue to exist.

I am challenging us to examine honestly whether we are merely doing

things to perpetuate our institutions—keep them open for business—or whether we are truly mission-driven in the sense that we are on solid theological and philosophical ground in the undertaking of our noble enterprise we call Christian education. We need to know that we are advancing the cause of God’s kingdom on earth. That’s what I think we all signed up to do.

### Conclusion

So, what about the future? Last year I had my church history students read a book by Phyllis Tickle entitled, *The Great Emergence: How Christianity is Changing and Why*.<sup>7</sup> This short book offers a sweeping overview of history based on an interesting theory. The author believes that once about every 500 years or so, the church undergoes a massive transition, an unsettling upheaval, where long-held basic assumptions about the Christian faith are questioned.

For the first upheaval, I wish she had “shoe-horned” Constantine from the 4th century into her formula instead of Pope Gregory the Great in the late 6th century, but my little debate with her does not detract from her general thesis. The second upheaval was in and around 1054, when the great East-West split was finally recognized. And of course, the Great Reformation of the 16th century provided an obvious third upheaval.

**I** am challenging us to examine honestly whether we are merely doing things to perpetuate our institutions—keep them open for business—or whether we are truly mission-driven in the sense that we are on solid theological and philosophical ground in the undertaking of our noble enterprise we call Christian education.

If you are following the math, you already know that puts us today squarely in the middle of one of these massive Christian upheavals. If you feel somewhat unsettled in what you are doing, it is because there is an ecclesiastical earthquake going on, in addition to all the social and cultural and political unrest. It began to gather speed in the 1960s and has not slowed down yet. Everything is up for grabs. Where is this thing going, and when will it slow down? To find the answers, read the book.

Seriously, it is precisely this kind of information with which we need to inform our trustees, our opinion leaders, and certainly our own campus communities. I am convinced that most churches and most church leaders do not understand the forces at work with which a Christian college or university has to contend. Yet we depend upon these key people for much of our existence, and even our direction and our policies.

Before I leave the Phyllis Tickle book, I will tell you that in her final chapter, she predicts an increased blurring and diminishing of denominational lines of distinction, and an emerging church that pays little attention to historic traditions such as yours and mine. I can tell you that the students in my church history classes have virtually no denominational loyalty. And I suspect it is the same where you are.

Does all this rapid movement around us affect our mission, our reason for existence, our future? Absolutely! We can follow along in the back of the parade and shout, "Come back, come back!" Or we can decide to get in front and lead the parade.

We can say, "Good news! There is great value in knowing your spiritual DNA.

There is great value in a strong liberal-arts based education that is Christian to the core. There is great value in having Christian faith inform every dimension of your life, including your career. Of course, the ultimate value is in acknowledging Jesus Christ as Lord of your life. And there is great value in a shared commitment to the essential unity of Christ's church.

Here is my point: those of us in institutions who come out of a particular Christian tradition are in an ideal position to help our religious heritage and those beyond us more than any other entity. We have the resources to bring to the table; we have the intellectual talent. We have what it takes, or we know how to get it. We are shameless purveyors of hope in a world full of despair. You do not survive long in this business of Christian higher education unless you are full of hope and optimism.

It is time for the soldiers of Christ to quit fighting each other in the barracks over insignificant card games, and get

I am convinced that most churches and most church leaders do not understand the forces at work with which a Christian college or university has to contend. Yet we depend upon these key people for much of our existence, and even our direction and our policies.

I can tell you that the students in my church history classes have virtually no denominational loyalty. And I suspect it is the same where you are.

out there on the battlefield and fight the real enemy side by side. I have quit lecturing and gone to preaching!

May God give us the power to be salt and light in the world; the wisdom to discern the big things from the little things; the courage to stand up to Satan's minions; the humility to take up the towel and

basin; the determination to maintain the unity of the Spirit in the bond of peace; and the vision to move with certainty into an uncertain future.

#### End Notes

1. Samuel Joeckel and Thomas, Chesnes, eds. *The Christian College Phenomenon: Inside America's Fastest Growing Institutions of Higher Learning*. (Abilene, TX: Abilene Christian University Press, 2011). All references are from a manuscript of the book.

2. Michael D. Beaty, Douglas V. Henry, and Scott H. Moore, "Protestant Free Church Christians and Gaudium et Spes: A Historical and Philosophical Perspective," *Logos: A Journal of Catholic Thought and Culture* 10, no.1 (Winter 2007): 141-42

3. The three authors conclude, "In short, with fewer and fewer exceptions twenty-first-century Baptists are virtually indistinguishable from the mainstream culture, however radically countercultural and reforming our sixteenth-century beginnings may have been. With notable demurrals on a couple of significant social issues (homosexuality and abortion), we Baptists are more or less like Americans in general, tempted to pursue self-indulgent lifestyles, adopt habits of unrestrained acquisitiveness, ignore the accumulated wisdom of the ages and the urgent questions of human meaning, and yield to an unconscionable indolence that too easily overlooks manifest injustices near and far." *Ibid.*, 142,43. That sobering critique applies as well to many conservative and evangelical bodies, not simply Baptists.

4. See Douglas V. Henry, "Can Baptist Theology Sustain the Life of the Mind? The Quest for a Vital Baptist Academy," *Perspectives in Religious Studies*, Issue 1 (Spring 2006). Also Richard T. Hughes and William B. Adrian, eds. *Models for Christian Higher Education: Strategies for Success in the Twenty-First Century*.

5. Albert J. Meyer, *Realizing Our Intentions: A Guide for Churches and Colleges with Distinctive Missions*. (Abilene, TX: Abilene Christian University Press, 2009), 38.

6. In fairness to Meyer, he also points out the danger of Christian institutions adrift from their denominational moorings.

7. Phyllis Tickle, *The Great Emergence: How Christianity is Changing and Why*. (Grand Rapids, MI: Baker Books, 2008). ■

Additional Hester Lectures on a wide variety of Christian higher education subjects are available in past issues of the *Baptist Educator* available for free download at [www.baptistschools.org](http://www.baptistschools.org).

# Baptist College & University Scholars Program

A Partnership of the Baylor Graduate School, The International Association of Baptist Colleges and Universities (IABCU) & IABCU Partner Schools

Created in 2008, the Baptist College and University Scholar's Program at Baylor University works closely with the International Association of Baptist Colleges and Schools and other Baptist colleges and universities to identify and support potential students for graduate study. The aim is to create a partnership with undergraduate institutions to retain potential doctoral students in Baptist colleges and universities. These students will be prime candidates to return to Baptist institutions as faculty.

Participating Baptist schools will identify and nominate promising undergraduate or graduate scholars using criteria set by the BCU Scholars Program. Students will apply to Baylor through the regular processes and be admitted through "blind review." Once admitted, candidates will receive a letter offering them the BCU Scholars Enhancement Fellowship. Upon acceptance the candidate will be officially recognized as a BCU Scholar.

Special programming emphasizing the connection between Baptists and higher education will solidify the relationship among the sponsors and among the BCU Scholars.

The Baptist College & University (BCU) Scholars Program will:

- Increase the number of Baptist-educated doctoral students staying in Baptist colleges and universities.
- Connect Baptist colleges and universities by partnering in graduate education.
- Retain bright doctoral students in Baptist colleges and universities as students and, subsequently, as faculty.
- Increase loyalty and involvement of Ph.D. graduates with the IABCU and Baptist colleges and universities.
- Provide continued education for bright students in a Baptist college or university committed to its religious identity.

## Costs

- The costs are shared by three groups:
- \$1,000 per BCU Scholar from IABCU in the year of matriculation.
  - \$1,000 per BCU Scholar from sponsoring college or seminary in the year of matriculation.
  - Balance (approximately \$100,000 tuition and \$100,000 stipend) funded by Baylor University.

The funds will cover student and mentor travel to Baylor and the IABCU meetings. The student's tuition and stipend will be paid by Baylor. All funds provided by the IABCU and the sponsoring college or seminary will be spent on "Special Programs" that benefit the students.

## Process

- Participating Baptist schools will identify promising undergraduate scholars in the junior or senior year, or graduate scholars pursuing a master's degree in their first year, using criteria set by the BCU Scholars program.
- If other IABCU schools offer the Ph.D. in the same discipline, the student will not be eligible for this award.
- At the dissertation stage, the undergraduate faculty mentor will be invited as an additional member of the dissertation committee. On the day the Scholar defends his or her dissertation, the Graduate School hosts the faculty mentor for a meal with the Scholar and a graduate school representative after the defense.
- At graduation, the BCU Scholars will be identified at Commencement and at the Doctoral Dinner. The IABCU and the partner Baptist university will also be acknowledged at the hooding

ceremony during Commencement. Participants may be invited to attend a retreat on vocation and calling at Laity Lodge co-sponsored by the Baylor Institute for Faith and Learning.

- IABCU-affiliated colleges and universities may wish to invite the BCU Scholars to visit their campuses for a tour and conversations with faculty, students, and administrators.

**Eligible Baylor Ph.D. Programs:** Biology, Biomedical Studies, Chemistry, Ecological, Earth and Environmental Sciences, Educational Psychology, Education-Curriculum and Teaching, English, Exercise, Nutrition, and Preventive Health, Geology, History, Information Systems, Mathematics, Philosophy, Physics, Political Science, Psychology, Religion, Politics and Society, Sociology, Statistics.

**Eligible Masters Program:** Masters of Fine Arts.

**For more information contact Laine Scales, Associate Dean of Graduate Studies and Professional Development, at Baylor University <laine\_scales@baylor.edu>.**



*Ken Starr, President of Baylor University, (left), discusses the Baptist College and University Scholars Program with participants Chelsea Ruiz (center) and Kimberly Williams Bodenhamer, following a report on the program during the annual IABCU business meeting this June in Abilene, Texas. Ruiz earned her undergraduate degree from Mary Hardin-Baylor and is currently a doctoral candidate in Baylor's Chemistry Department. Bodenhamer is a 2008 graduate of Hardin-Simmons University. She earned a master's degree from Duke in 2010 and is currently in Baylor's doctoral program in Religion.*



## Training Programs and Breathing Are Optional

There is a plenitude of clever quotations touting the value of education. (Last week I would have said “a plethora” of such quotations, but I vowed to stop using that term when I found out it originated from a condition marked by an excess of blood. I prefer more attractive metaphors.) Dishing out such quotations to the audience of this publication would truly be carrying water to the river. So why are educators in need of this note on the need for training?

With state and federal regulation of higher education proliferating like crabgrass among my summer tomato plants, virtually every employee needs some periodic, personalized and focused education—i.e., training. A university risks fines, penalties, damage awards, unhappy headlines, and worse unless its administrative staff, faculty, department chairs, deans, vice-presidents, presidents, and even members of the board of trustees have the proper training.

Training may be required by law. A few states require all employees to receive training on the subject of sexual harassment, and many more states require such training for employees of public schools. The Occupational Safety and Health Administration (OSHA) requires training for workers who may encounter hazardous chemicals, blood borne pathogens, high noise levels, and other potentially dangerous working conditions.

Training is recommended by regulatory agencies. The Department of Education calls for specific training of “campus security authorities,” which includes not only employees with responsibility for campus security but employees who receive reports of criminal offenses or have “significant responsibility for student and campus activities” such as housing and student discipline. The Department’s recent *Dear Colleague*

Letter on sexual violence states:

“All persons involved in implementing a recipient’s grievance procedures (e.g., Title IX coordinators, investigators, and adjudicators) *must have training* or experience in handling complaints of sexual harassment and sexual violence, and in . . . grievance procedures.”

Training may lower not only the institution’s exposure to a harmful incident but also to damages or fines. The university should keep records of each

instance of training and who was trained in case that information would be helpful in future litigation or

government enforcement actions. Some federal statutes allow an institution to qualify for significant reductions in fines or penalties if it has a relevant training program in place. Courts may also find the absence of negligence (and, therefore, the absence of liability) on the part of an institution because the institution had an active training program. In other instances, courts have declined to award punitive damages because a university had preventative efforts, including training, in place.

Fields which present fertile ground for training include not only employment discrimination and campus safety, but privacy of student and medical records, computer use, security of sensitive data, copyright and fair use, conducting employee evaluations, ethics, conflict of interest, hiring, terminations, whistleblowing, and campus emergency procedures, among others.

Training can take many forms, including lectures, workshops, seminars, indi-

vidualized training, and on-line content. Of course, the format for the program needs to be shaped for the audience and the message being delivered. A training plan which works just fine for the financial aid office may not have a prayer with the board of trustees. Also, training should not be considered a “one and done” undertaking. Job turnover, new regulations, and the mere passage of time are all reasons to repeat training at reasonable intervals.

There are many resources to assist the university with training, including pre-packaged materials, consultants who will conduct training sessions,

outside conferences offered by organizations such as NACUBO (National Association of College and University Business Officers), in-house or outside legal counsel, and employees who are knowledgeable and have themselves been well-trained.

Establishing a training program is likely too big a job for any one person. Each department or division within the university should determine its need for training, an appropriate training and re-training schedule, and a methodology for the training. The university should keep records of each instance of training and who was trained in case that information would be helpful in future litigation or government enforcement actions.

The university should keep records of each instance of training and who was trained in case that information would be helpful in future litigation or government enforcement actions.

James D. Jordan is a partner in the law firm of Guenther, Jordan & Price, 1150 Vanderbilt Plaza, 2100 West End Avenue, Nashville, TN 37203, e-mail: JPGuenther@GJPLaw.com, phone: 615 329-2100, fax: 615 329-2187. ■

Mark Your Calendars for IABCU Annual Meeting  
June 3–5, 2012, Little Rock, Arkansas



## Gifts & Grants

### Samford Charitable Trust to Fund Presidential Scholarships

Nearly 50 years after the Samford family name was attached to the institution, Samford University is benefitting again from the continued generosity and foresight of Samford family members.

The university has received the proceeds from a multi-million dollar trust following the death of Virginia Samford Donovan, who died in January 2011. Mrs. Samford's late husband, Frank P. Samford Jr., had established the charitable remainder trust in 1974 with a \$2 million gift. Over the next 36 years, the trust paid 6 percent annually to Mr. and Mrs. Samford. The remainder that was given to Samford University earlier this year represented in excess of a six-fold increase from the original investment, according to university officials.

Samford's board of trustees voted recently to use the trust as endowment for

the university's presidential scholars program, which will be renamed the Virginia and Frank Samford Jr. Presidential Scholarships. The trust will provide more than \$230,000 in scholarships for the 2011-12 academic year and is expected to provide more than that on an annual basis perpetually.

### Myer Foundation and Weir Trust Gifts Total \$5.5 Million for UMHB

A lead gift from the Leroy and Merle Weir Charitable Trust was the first major gift toward a new nursing building for the University of Mary-Hardin Baylor Belton campus. The trustees approved a grant of \$500,000 to be made to the university as a catalyst for generating additional gifts and grants for the project.

The Paul and Jane Meyer Family Foundation has pledged a gift of \$5 million toward the construction of the new facili-

ty. In recognition of this gift, the three-story building will be named the Isabelle Rutherford Meyer Nursing Education Center, in memory of Paul Meyer's mother, who worked both as a nurse and as an educator during her lifetime.

The new 70,000-square-foot home for the university's Scott & White College of Nursing will feature state-of-the-art simulation centers where students will practice their clinical nursing skills.

The facility will feature high-tech classrooms designed for best practices in nursing education. A learning resource center, faculty offices, and a large lecture hall will also be included in the center.

The nursing building grant is the second major gift to UMHB from the Meyer family. In 2003, Paul and Jane Meyer contributed the lead gift for the Paul and Jane Meyer Christian Studies Center, to provide a home for the College of Christian Studies.

That gift was a reflection of the Meyers' strong commitment to their Christian faith and touches the lives of all students when they study Old and New Testament as part of UMHB's core curriculum. ■

Be transformed by the renewing of your mind

Challenging Times Call for Transformational Leaders

Earn a Doctorate in Higher Education at Union University. You will find:

- An engaging program of study with real world challenges
- Convenient online and campus-based courses
- Personal, quality education in a nationally honored learning community

Space is limited. Please call 731.661.5374.  
www.uu.edu/edd | Jackson, TN

UNION UNIVERSITY

EXCELLENCE-DRIVEN | CHRIST-CENTERED | PEOPLE-FOCUSED | FUTURE-DIRECTED

### Georgetown Conference to Focus on Christian Life and Witness

The Center for Christian Discernment and Academic Leadership (CDAL) at Georgetown College, directed by Roger Ward (Philosophy), will host a conference January 23-24, 2012 on East Campus focusing on the effect Christian colleges and universities have on American church life.

The conference "Christian Life and Witness: From the Academy to the Church" will be headlined by Paul Fiddes (Oxford) and Nicholas Wolterstorff (Yale). Fiddes will speak at the Founders Day Convocation in the Chapel on January 24th. The conference is the first public offering of the Center for Christian Discernment and Academic Leadership. The Center evolved from the success of the Meetinghouse Program, the eight-year, \$2.5 million program supported by the Lilly Endowment. ■



Consortium for Global Education



Carolyn G. Bishop, President

## 2011 CGE Annual Meeting to Explore Global Changes and Challenges

**G**uarantee your space at the September 21-23, 2011 CGE Annual Meeting hosted by Mercer University in Macon, Georgia, by registering NOW on line at <[www.cgedu.org](http://www.cgedu.org)>.

Attend to increase your international education knowledge base.

Come and get attached in new ways to the Worlds of International Education!

Come find out how to expand your Study Abroad program and benefit academically and financially from students enrolling at your campus to study abroad with CGE's Global Connections in Australia, Ecuador, Thailand, or Jordan!

- Enroll students to gain valuable professional experience during courses and an internship with business, arts, media, education, or community service entities while absorbing the "Down Under" culture of Sydney, Australia. Hear reports from students about their experiences from the Fall 2010 semester.

- Send students looking for adventure to an integrative program with the University of San Francisco Quito. USFQ leaders have organized a semester modular approach where students can study in three-week segments on the main campus in Kumbaya, at the Galapagos Island of St. Cristobal, in the Amazon Basin, and up in the highlands. This program is completed in one semester while earning 15 credit hours!! Dr. Daniel Cordova from USFQ will highlight their strategic program!

- Help students to become experts on business and economic issues in Southeast Asia as they take five courses on the tropical campus of Sripatum University. In addition, they will study Thai and become acculturated to the "land of smiles" while learning about CGE's hub interests in the ASEAN community. Sripatum's Vice President and International College director will make that opportunity come "alive" during their sessions.

- Enroll students to learn Arabic during a seasoned 10-week study opportunity with the CGE Center in Amman, Jordan. Hear what Rami Gommah shares via his

role as Associate Director for Arabic Studies.

Come find out if you are a "digital native or digital immigrant." Digital natives learn differently than digital immigrants. The attention to classroom teaching is different, student expectations and their pace of learning is different, classroom and outside research is different, and the mode of producing work is different. Find out what CGEers can do about the prediction that by the year 2015, 80 percent of today's technology will be obsolete.

Come find out how to benefit from sending students to study in China with the 100,000 Strong Program sponsored by the State Department. Don't miss the strategic opportunity to plug into State Department

sponsored programs that offer a pathway for your students to study in China with chances for financial assistance.

Come find out how to leverage your expertise in Africa, China, and urban studies into meaningful participation in a new trilateral international education program. In the April 9-15, 2011 edition of *The Economist*, a writer submitted a small article entitled "Digital Revolution." The author states "being online is rapidly becoming the norm in Africa. Once this explodes, then even the traditional classroom in Africa will never be the same."

**Change is coming, challenges are here, and the future looks good for CGE members!! Don't miss the annual meeting. ■**



DALLAS BAPTIST UNIVERSITY  
Gary Cook Graduate School of Leadership

### HIGHER EDUCATION DEGREE PROGRAMS

#### Master of Education in Higher Education

214.333.5595 • [graduate@dbu.edu](mailto:graduate@dbu.edu)

#### Ed.D. in Educational Leadership

Higher Education Leadership

214.333.6864 • [doctoral@dbu.edu](mailto:doctoral@dbu.edu)

#### Ph.D. in Leadership Studies

Higher Education

214.333.5454 • [doctoral@dbu.edu](mailto:doctoral@dbu.edu)



3000 Mountain Creek Parkway • Dallas, Texas 75211-9299 • [www.DBU.edu](http://www.DBU.edu)

*Developing servant leaders. Transforming lives.*

Doing Right. >

## *A Pillar of the Community*

Dr. Robert Sloan is an educator. He has devoted his life to teaching the Gospel. He pastored churches in Texas and beyond and currently serves as president of Houston Baptist University. At HBU, Dr. Sloan strives to make sure his colleagues are educated on their retirement and medical benefits.

photo:  
*Houston Baptist University*



# Do well. Do right.

RETIREMENT, INSURANCE AND INVESTMENTS WITH **CHRISTIAN VALUES.**



*"GuideStone's staff has never failed to provide accurate, timely, confidential and client-focused service. They know us personally. Our university has benefited from GuideStone's superb management of retirement funds. We have been so pleased that we recently transitioned our medical benefits program to GuideStone with great success and positive responses throughout the university."*

**Dr. Robert Sloan, Jr., President, Houston Baptist University**

- ♦ retirement and investment plans
- ♦ life and disability insurance
- ♦ medical plans
- ♦ Property and Casualty\*

  
**GuideStone**<sup>®</sup>  
Financial Resources

*Do well. Do right.*<sup>®</sup>

Call 1-888-98-GUIDE (1-888-984-8433) or visit  
[www.GuideStone.org/values](http://www.GuideStone.org/values) today!

\*offered through our licensed affiliate, GuideStone Agency Services



# Names & Faces

## Shorter Welcomes Donald Dowless as 19th President

**Rome, Ga.**—Shorter University named Donald Dowless as the university's 19th president effective June 1, 2011.

Dowless was the unanimous recommendation of the Presidential Search Committee, which had worked to find a successor to Harold E. Newman, who led the institution from January 2005 to May 31, 2011.



*Don Dowless*

Dowless came to Shorter from North Greenville University, where he had served as vice president for academics since June 2006. At North Greenville, his responsibilities included overseeing the undergraduate academic program, which has more than 2,100 students; supervising the work of the university faculty, six academic deans, and leaders of academic support divisions; coordinating all accreditation-related activities; and compiling and managing the instructional budget. Dowless also focused on leading the faculty in the integration of the Christian faith and the learning process.

"His passion for seeing students grow strong in the Christian faith and for knowing their academic disciplines is evident. We are grateful for the progress Shorter University has made under Dr. Newman's leadership, and we are sure to keep the momentum of success under our new leader."

Dowless said, "It is really a humbling experience for us because we get the pleasure of being associated with Shorter University, a Christ-centered institution with high academic standards, great faculty and great staff, where Jesus Christ can be lifted up and honored."

Dowless earned the Doctor of Philosophy degree from Baylor University in 1989. He holds the Master of Divinity degree from Southeastern Baptist Theological Seminary and the Bachelor of Arts degree from the University of North

Carolina at Chapel Hill. In December 2009, he earned the Certificate in Non-Profit Management from Duke University with an emphasis in fundraising and marketing.

He began his academic career as an assistant professor of religion at Charleston Southern University. He rose through the ranks by becoming chair of the Department of Religion, then dean of the College of Humanities and Social Sciences, and then associate provost.

Dowless helped acquire the largest single scholarship endowment at Charleston Southern, approximately \$500,000 from Charleston Heights Baptist Church.

### Former President Newman

A veteran educator, former president Newman was in his 27th year at Shorter.

Before becoming president, he served the college as provost for 20 years under four presidents and had served as interim president since Jan. 1, 2005.

A classically trained musician, Newman holds a Bachelor of Arts degree in music from Furman University, a Master of Church Music in piano performance from the Southern Baptist Theological Seminary, and a Doctor of Education from the University of Tennessee at Knoxville.

According to a Shorter press release, Newman's presidency was defined by a strategic plan that included aggressive goals for enrollment growth, new programs, new facilities, and new status as a university.

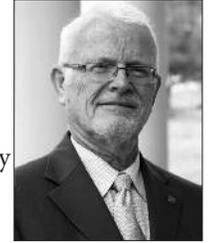
One significant accomplishment for Shorter was its June 1, 2010, transition to university status. At the university celebration event, Newman described the transition as "a journey that has been 137 years in the making."

In the fall of 2010, Shorter's traditional student enrollment was 1,555 compared with the 896 students who were enrolled in those programs in fall 2004. Those students now study on the university's hilltop campus in Rome and at two off-campus sites in the Rome community, both of which opened for classes for the fall semester of 2010. ■

## Brewton-Parker Names Mike Simoneaux President

By Kelley M. Arnold

**Mount Vernon, Ga.**— Brewton-Parker College's Board of Trustees named longtime Georgia Baptist Educator Mike Simoneaux as the college's new president July 21.



*Mike Simoneaux*

Simoneaux began serving as BPC's interim president in March 2011.

"Simoneaux came to Brewton-Parker as our Interim President at a critical time in the history of the college," said Gary Campbell, chair of the board of trustees. "His background and experience, particularly at Truett-McConnell College where he served as acting president, then as vice president of institutional effectiveness, prepared him well for his mission at Brewton-Parker. The college and our community are fortunate that Dr. Simoneaux and his wife Bonnie have decided to join us in a permanent role.

"There is much to be thankful for at Brewton-Parker College," Campbell continued. "We are thankful for Dr. Simoneaux's very capable leadership through this difficult time. We are thankful to Truett-McConnell College who was so gracious and generous to allow Dr. Simoneaux to serve as Interim President at Brewton-Parker."

Simoneaux, who had been on loan to BPC from Truett-McConnell, where he served as vice president for college advancement, is "honored" to be selected as the president of Brewton-Parker College.

"I look forward to continuing the rich heritage of Brewton-Parker," said Simoneaux. "Please pray for the college, Bonnie and me. We believe that the college's brightest days are ahead of us, as we strive to honor Jesus Christ in everything we do." Brewton-Parker College is the only accredited four-year Christian college in south Georgia. ■

If the address on this label is wrong, please send it along with your correct address to:

International Association of Baptist  
Colleges and Universities  
Attn: *Baptist Educator*  
8120 Sawyer Brown Road, Suite 108  
Nashville, TN 37221-1410

NonProfit  
Organization  
US POSTAGE  
PAID  
Permit No. 768  
Nashville, TN

## Academic Leadership in Baptist Colleges and Universities

By **Donald D. Schmeltekopf,**  
**Provost Emeritus,**  
**Professor, and Director,**  
**Center for Ministry Effectiveness**  
**and Educational Leadership**  
**Baylor University**

There are various management and administrative training programs across the country today that relate broadly to the higher education community, the most prestigious of which are the American Council on Education (ACE) Fellows Program, the Harvard Institute for Educational Management Program, and the Bryn Mawr Summer Institute for Women in Higher Education Administration.

These programs are typically identified as “mainstream” because they are essentially secular in orientation and concerned with higher education leadership in a generic sense. Excluded from any consideration are theological and moral perspectives that are directly relevant to both leadership development and institutional mission within the context of Christian colleges and universities.

With the financial support of several organizations, including the International Association of Baptist Colleges and Universities, Baylor University, through its Center for Ministry Effectiveness and Educational Leadership, launched a new program five years ago called the “Seminar on Academic Leadership in Baptist Universities.”

This seminar is a five-day program held annually on the Baylor campus (the first seminar was held on the campus of the University of Mary Hardin-Baylor) in the middle of May, right after commencement. **The next seminar will be held on May 13–17, 2012.**

Participants live on campus in Brooks Flats and have their meals in

the Great Hall of Brooks College. To date, 154 participants have gone through the seminar, now open to seventy-four Baptist schools across the United States, including not only IABCU institutions but also American Baptist, independent Baptist, and historically Black Baptist schools.

The purpose of the seminar is to provide a leadership development opportunity for academic and other administrators in colleges and universities across the country that have a significant historical connection with Baptists. The audience for this seminar is open to a wide spectrum of participants: department chairs, deans, associate deans, provosts, presidents, program heads, prospective administrators, and others in key administrative positions. The seminar deals with a range of issues from leadership principles, to institutional culture and religious identity, to faculty hiring and development, to strategic planning and finances, and to legal issues. The seminar features a balanced mix of speakers, participant discussion, case studies, and other interactive methods.

Most important of all, the underlying purpose of the seminar is to sustain and enliven the distinctive mission of our schools as Christian institutions of higher learning. This emphasis is what is unique about our seminar in contrast to secular approaches, and it is an emphasis that is dealt with directly at several points in the seminar. Indeed, the seminar is informed by the fact that the first and foremost obligation of an administrator—academic or any other—in a Baptist college or university is to support and advocate the school’s mission faithfully, day in and day out.

Additional information about the seminar—such as a program schedule outline, roster of speakers, the fee, and

the application process—will be published in the January-April edition of *The Baptist Educator*. In the meantime, if you have any questions, please contact me at <Donald\_Schmeltekopf@baylor.edu> or by phone at (254) 710-7691. ■

### IABCU

#### Membership Requirements

Any institution may apply to the Board of Directors for membership in the International Association of Baptist Colleges and Universities by documenting the following criteria:

1. a post-secondary institution of Christian higher education accredited by a CHEA (Council on Higher Education Accreditation) recognized accrediting agency appropriate to the mission of the school. International institutions should be approved either by their government or approved by an accrediting agency in their country recognized by CHEA;
2. status as a non-profit organization;
3. affiliation with or in cooperation with a Baptist association or convention;
4. identification of itself as a Baptist institution;
5. commitment to the principles historically held by Baptists.

After the Board of Directors makes its recommendation, the decision on membership is made by a majority vote of the members of the Association (presidents and chief academic officers of each member school), guided by their interpretation of the above criteria.

To apply write to IABCU, 8120 Sawyer Brown Road, Suite 108, Nashville, TN 37221. ■