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ASBCS Members Vote to Change Name, Adopt New Mission Statement and Core Values

By Tim Fields

Members of the Association of Southern Baptist Colleges and Schools (ASBCS) voted June 5 to change the name of the 51-member organization to the International Association of Baptist Colleges and Universities (IABCU). The change expresses the vision and desire of the group to expand the mission and ministry of the Association to a more global focus.

According to Bob Agee, executive director of IABCU, the presidents and chief academic officers who are the voting members of the Association voted during the annual business session in Charleston, South Carolina, to change the name in an effort to expand its out-



Jim Netherton

Members of the Association of Southern Baptist Colleges and Schools (ASBCS) voted June 5 to change the name of the 51-member organization to the International Association of Baptist Colleges and Universities (IABCU).

reach to all colleges and universities which lay claim to their Baptist history and heritage.

"The name change positions the Association to serve a larger number of Baptist-related schools both in

the United States and abroad," Agee said. "In 1996 the Southern Baptist Convention voted to do away with the Education Commission, and at that time, the Association made the decision to assume the essential functions of the Education Commission as an independent member-

owned and governed voluntary association.

"We believe the time has come for the member schools of the Association to expand our outreach to a more

global family. In addition, schools across the United States with roots in Baptist history and heritage who want to value that heritage could benefit greatly by participating with us in cooperative endeavors.

"Just as LifeWay, formerly the Baptist Sunday School Board, and GuideStone Financial Services, formerly the Southern Baptist Annuity Board, changed their names to serve the larger Christian family and expand the outreach of their missions, so the name International Association of Baptist Colleges and Universities will reflect the Association's desire to offer our services, support and influence to a global family of Baptist-related Christian higher edu-

cation institutions," Agee said.

During the meeting, Tom Corts, President-Emeritus of Samford University, received the Charles D Johnson Outstanding Educator Award. The award publicly recognizes individuals who have demonstrated a commitment to Christian higher education through Baptist-related institutions.



Tom Corts

Four new board members were elected with terms expiring in 2010: Michael Carter, president, Campbellsville University, Campbellsville, Ky.; William Underwood, president, Mercer University, Macon, Ga.; Randall O'Brien, provost, Baylor University, Waco, Texas; and Charles Wade, executive director, Baptist General Convention of Texas.

Board officers elected for 2006-07 are Chair—Jim Netherton, president, Carson-Newman College, Jefferson City, Tenn.; Vice-Chair and Chair-elect—Evans Whitaker, president, Anderson University, Anderson, S.C.; and Recording Secretary—Carla Sanderson, provost, Union University, Jackson, Tenn.

(Continued on page 2)



Evans Whitaker



Carla Sanderson



Michael Carter



Randall O'Brien



William Underwood



Charles Wade

Contents

- 1 ASBCS Members Change Name Adopt New Mission Statement and Core Values
- 3 Comment
- 4 The Changing Face of Christianity
- 4 International Association of Baptist Colleges and Universities
- 10 Consortium for Global Education
- 11 Legal Notes
- 11 Gifts and Grants
- 12 Names and Faces
- 14 Summary of ASBCS/Baylor Conclave
- 16 Gifts and Grants

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Members Vote...

(Continued from page 1)

Other Board members currently serving include: Tom Corts, president emeritus, Samford University; Elizabeth Gomez, vice-president for academic services, Bluefield College; Mark Brister, president, Oklahoma Baptist University; Richard Parker, vice president for financial affairs, Houston Baptist University; Andy Westmoreland, president, Samford University; Arlen Dykstra, provost/vice president for academic affairs, Missouri Baptist University; Carlisle Driggers, executive director, South Carolina Baptist Convention; Dan Lunsford, president, Mars Hill College; and Lee Royce, president, Mississippi College.

Association members also approved a new mission statement, core values and objectives.

The Association's new mission statement reads: "The International Association of Baptist Colleges and Universities enriches member institutions by stimulating and supporting a quest for high-quality Christian higher education. The Association is a voluntary organization of colleges, universities and schools that lay claim to their Baptist history, heritage and relationships. It fosters intentional Christian education, while cooperating in the advancement and mutual well-being of each member."

In other action, members of IABCU approved a budget for 2006-07, elected four new board members and announced board officers for 2006-07.

The 238 chief administrators from member schools attending the conference heard Joel Carpenter, director, Nagel Institute for the Study of World Christianity, Calvin College, deliver two Hester Lectures on "Christian Education and the Changing Face of Christianity."

(see first lecture page 4)

"In 1900, 80 percent of the world's Christians lived in Europe and North America. A century later, 60 percent of the world's Christians are living in Africa, Asia and Latin America," Carpenter said.

He told Baptist college administrators, "Christian educators must reorient their course accordingly." He challenged them to "promote a deeper understanding of world Christianity; partner with Christian study centers worldwide to strengthen Christian scholarship and cultural engagement; and provoke a reorientation of North American Christian thought and commitments toward the concerns of world Christianity."

In other sessions, participants heard reports from a special conclave sponsored by the Association and Baylor University last October, where 50 participants from member schools and other Baptist leaders explored ways that member schools could remain intentionally Christian and unapologetically Baptist (See Conclave Report on page 14).

"The uncertain future of denominational life and structure in this post-denominational era will see changes that we have not yet imagined in the way Baptists relate to each other," Agee told the college and university administrators.

"Hopefully the emerging new generation of leaders will find ways to value cooperative endeavor and will be even more open to working with and supporting colleges and universities with a strong, clear, Kingdom-oriented agenda."

Tim Fields is Director of Communications for the International Association of Baptist Colleges and Universities. ■

—Mark Your Calendar—

International Association of Baptist Colleges and Universities Future Events:

December 2006 Board meeting and reception at SACS: Gaylord Palms, Orlando, Fla., Monday December 11, 5:30–7:30 pm dinner board meeting followed by IABCU reception from 8–9 pm.

Annual Meeting and Workshops: June 3-5, 2007- Marriott Williamsburg, 50 Kingsmill Road, Williamsburg, Va. Watch the IABCU website <www.baptistcolleges.org> this fall for online meeting registration and online hotel reservations. Plan to come early or stay after the annual meeting and enjoy the colonial celebration of the 400th anniversary of the founding of the Jamestown Settlement.

COMMENT: IMPACTING THE WORLD: THE DREAM OF BAPIST HIGHER EDUCATION

Bob R. Agee, Executive Director, ASBCS

At the annual meeting of the Association of Southern Baptist Colleges and Schools, the Hester Lecturer opened our eyes to the expanding world of Christian higher education.



Bob R. Agee

Joel Carpenter, former Provost at Calvin College, described the exploding growth of Christianity in South America, Africa and East Asia, accompanied by a significant increase in the number of Christian colleges and universities being established by nationals in these countries.

For months the Association's Board has been wrestling with the questions, "How do we best position ourselves as an association to reach out to these emerging new institutions which are being born by our Baptist brothers and sisters in other parts of the world?"

Is it possible that our Association has a role to play in providing nurture, encouragement, and shared expertise to sister institutions in other nations and is it possible that they have something to share with us out of their zeal and vision for impacting their world for Christ?" As a result, the Board recommended and it was approved by the full membership that we change our name to the International Association of Baptist Colleges and Universities and launch a new initiative to reach out to others in other lands and across the U.S. who

value their Baptist history and heritage.

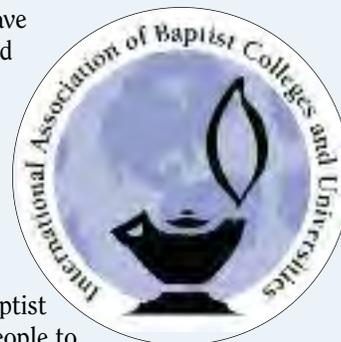
The vote of the members present was overwhelmingly in favor of the name change and the accompanying mission statement, core values and goals for the future.

The spirit of the sessions in Charleston was on of the most positive I've experienced and the attendance was one of our largest ever. In recognition that there may be some presidents and chief academic officers who would not be able to attend the meeting, I sent to

every president and chief academic officer of member institutions a copy of the recommended change of name and the support material. I asked them for their opinion and received excellent feedback. Eighty-five people responded representing 45 of the 51 member institutions. There were only three negative opinions expressed and many expressed strong affirmation that they believed this was the proper decision at the proper time.

The action taken at the annual meeting in no way represents an effort to distance ourselves from our heritage as Southern Baptist state convention supported institutions of higher learning. We are deeply indebted to the churches, associations, and state conventions

which have supported our schools financially, have encouraged our finest Baptist young people to attend our schools, and have provided deep theological/philosophical roots for



...the Board recommended that we change our name to the International Association of Baptist Colleges and Universities and launch a new initiative to reach out to others in other lands and across the U.S. who value their Baptist history and heritage.

what we attempt to do as Baptist colleges and universities. In our core values and goals we have declared our desire to assist our

schools in strengthening their ties to the denomination and to the churches. Our desire is to be even more effective in serving Baptist churches and the entire Baptist family as unapologetically Christian institutions.

Our Association has a bright and strong future as we seek to broaden our impact in the world. We have much to offer as a group of institutions committed to providing distinctively Christian higher education rooted in Baptist history and heritage. I firmly believe we can impact our world significantly through Baptist/Christian higher education. ■

William Carey College to Change Name to William Carey University

The William Carey College Board of Trustees has unanimously approved the recommendation to change the name of the institution to William Carey University to honor its growth and enhance its potential in an increasingly global environment.

The charter has been approved. This name is the fourth in the one hundred year history of the institution. William Carey will now offer expanded educational opportunities to students.

Additional graduate programs, off campus classes, and increased use of technology will provide more course offerings for both undergraduate and graduate students.

In recent years the enrollment had continued to increase on all campuses prior to the devastation of Hurricane Katrina. In addition to the 120 acre main campus in Hattiesburg, William Carey on the Coast is located in Gulfport and the School of Nursing has a program on the campus of New Orleans Baptist Theological Seminary.

Plans are underway to relocate the campus of William Carey on the Coast inland near Interstate 10.

Presently, sixteen modular units are on the Beach Boulevard location where classes will be conducted until facilities are built at a new location. ■

The Changing Face

Editors note: The following article is from the Hester Lecture part 1 delivered June 4, 2006 in Charleston, South Carolina, at the annual meeting of the Association of Southern Baptist Colleges and Schools (now International Association of Baptist Colleges and Universities) by Joel Carpenter, director of the Nagel Institute for the Study of World Christianity at Calvin College.

By Joel A. Carpenter

I have been a college officer for 10 years, and now I will be finishing my tour of duty and taking up what has been for me a remarkable calling—to shape the new Nagel Institute for the Study of World Christianity, at Calvin College.

The Nagel Institute aims to do three things: 1) promote a deeper understanding of world Christianity, 2) partner with Christian study centers worldwide in order to strengthen Christian scholarship and cultural engagement, and 3) provoke a reorientation of North American Christian thought and commitments toward the concerns of world Christianity.

Speaking to you provides me with a wonderful opportunity to address goal number one, as I introduce you to this dramatic new fact of our time: the rise of world Christianity. I want to provoke you to think strategically about the implications of this great new fact for how you conduct Christian higher education here in the United States.

Some of you were in the audience at the Association's meeting six years ago when I gave a talk on the mission of Christian colleges and universities in the new century. The year 2000 seems like a very long time ago now, does it not? What strikes me now about that time six years ago was that we were full of talk about the new century, but we were still living in the days before September 11, 2001, when the implications of the new century truly began to hit home. That fateful day has become a marker for many things, but one of its largest meanings, I believe, is that, as the journalist Tom Friedman put it recently, "The World Is Flat." The United States can have no distance from the rest of the world. All of its passions, troubles, and dynamic prospects are immediately our business too.

I will never forget the e-mail traffic I began to get the week of September 11. There was a note of sincere Christian compassion from my friend, Guta, a Serbian campus ministry worker in Belgrade. He said, "I know what it is like to have bombs explode in my city." I also heard from Yusufu, a dear



Joel Carpenter

Christian friend in Jos, Nigeria, who expressed his condolences and his dismay. He asked for my prayers, too, because he said that in Jos there had been religious riots, a thousand people had been killed, and at that very moment, Nigerian army tanks were patrolling his streets with orders to shoot anyone who appeared outside. These Christian brothers were telling me, in effect, "Welcome to the dangerous world we live in. Welcome, brother in Christ, to the fellowship of suffering." The world is not a safe place, but it is a place where Christians are pervasive, and they are living the faith with a Book of the Acts immediacy and intensity that we in our security-guarded and de-spiritualized secular society can hardly imagine.

So in the post-9/11 world of ideas and issues, our talking heads, blog sites and thought magazines are awash with discussions of economic and cultural globalization, of Islamic radicalism, and of the rise of China the new superpower. The Harvard political scientist, Samuel Huntington, fosters the idea that the clash of great regional civilizations—the Islamic world versus the post-Christian West, versus the neo-Confucian East—is replacing the old, bipolar, Cold War tensions.¹

I acknowledge the importance of these themes, but as a historian, I am amazed to see that most of this talk ignores one of the greatest changes in the recent history of the world, a seismic shift in the planet's religious commitments. Resurgent Islam—we hear lots about that. But until very recently, an even greater religious change has been ignored.

Christianity has become pervasive. It is a world religion, the vast majority of whose adherents live in Asia, Africa, Latin America and the Pacific region. For the past millennium, Christianity and Christian consciousness have been tied to Europe and our understanding of what it means to be Christian and to engage in Christian higher education bears the deep stamp of European culture. But today Christianity is in deep decline in Europe, and it is rising elsewhere. Christian educators must reorient their course accordingly.²

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Becoming a World Religion

There is a great demographic shift underway in world Christianity. In 1900, 80 percent of the world's Christians lived in Europe and North America. A century later, 60 percent of the world's Christians are living in Africa, Asia and Latin America.³ Christian adherence is waning in the North, and it is rising in the South and East. In Great Britain, for example, only about 1 million of the 26 million members of

of Christianity

the Church of England attend on Sundays. In Nigeria, there are 18 million Anglicans, and their churches are packed on Sunday. Half of the world's Anglicans now live in Africa.⁴

The rise of non-Western Christianity has come as a huge surprise to the secular west. Historian Dana Robert points out that thirty years ago, Christianity outside of the west was thought to be a product of European imperialism, and it was expected to wither and die in the post-colonial era. As Robert wryly observes, one of the great ironies of our times is that “the process of decolonization ... freed Christianity to be more at home in local situations.”⁵ Christianity grew much more rapidly after the end of the colonial empires than during them. In 1900, there were only about 9 million Christians in all of Africa. A half-century later, this number had tripled, to about 30 million. By 1970, however, this number nearly quadrupled, to more than 117 million. Today, the number has more than tripled again, to an estimated 397 million Christians in Africa.⁶

Even so, the notion that Christianity in Africa, Asia and Latin America is a Western import remains strong. One recent theory is that it is part of some vast, right wing conspiracy: an exported American fundamentalism of either the Pat Robertson or the Opus Dei variety.⁷ These views ignore all the research that shows the new Christianity to be mostly home-grown.⁸ Western missionaries, religious ideas and media products are flowing freely around the globe, but so does the new Christianity. The United States still leads the world in mission sending, but this country also receives the largest number of foreign missionaries.⁹

As Christianity takes root in the global south and east, it is being transformed. Never before has the world seen the faith of the Cross expressed in so many languages and cultural forms. Increasingly these facts contradict the assumption that Christianity is a European faith. African Christian scholars, for example, see Christianity as an African religion, not an import. That is the main point of the Ghanaian theologian Kwame Bediako's stirring and provocative book, *Christianity in Africa: The Renewal of a Non-Western Religion* (University of Edinburgh/Orbis, 1995). Yale historian Lamin Sanneh's eloquent little book, *Whose Religion Is Christianity? The Gospel beyond the West* (Eerdmans, 2003), portrays a stunning contrast between today's post-Christian West and non-Western Christianity.

If Christianity is becoming predominantly non-Western, then what happens in Africa, Asia and Latin America will have a growing influence on what Christianity will be like worldwide. Conversely, what happens in Europe and in North America will matter less. Tite Tienou, the West African theologian who now heads Trinity Evangelical Divinity School, insists that “the future of Christianity no longer depends on developments in the North.”¹⁰ Missions historian Andrew Walls

concludes that “it is Africans and Asians and Latin Americans who will be the representative Christians, those who represent the Christian norm, the Christian mainstream, of the twenty-first and twenty-second centuries.”¹¹

Only a few years ago, such assertions would have seemed vastly overblown, but the tragic events of September 11 and the subsequent wars have begun to awaken us to the “globality” of contemporary life. One of the surprises is how religious the world truly is. The eminent sociologist Peter Berger, formerly a high priest of secularization theory, puts it starkly, “the assumption that we live in a secularized world is false.” He goes on to say that the assumption that “modernization necessarily leads to a decline of religion” has proven to be mistaken. Globally interactive modernity has proven to be a powerful vehicle for religious interaction and competitive expansion, as traditional religious and communal boundaries have broken down.¹² The rising Christianity of the south and east is no longer distant or exotic. It is changing the whole church.

If Christianity is becoming predominantly non-Western, then what happens in Africa, Asia and Latin America will have a growing influence on what Christianity will be like worldwide.

Contributing New Leaders

One important indication of the change underway is that southern and eastern Christianity is providing the global church with new leaders. The twentieth century was an ecumenical age, but European and American leaders dominated. In the twenty-first century, the balance of power and authority is changing. In the Catholic Church, nearly 40 percent of the cardinals now are from the Third World. At the 1998 Lambeth Conference of Anglican bishops, Africans and Asians were in the majority, and they reshaped the theological and pastoral agenda. They set aside overtures for ordaining practicing homosexuals and emphasized instead the church's calling to evangelize, combat poverty, and overcome political oppression. The American, Canadian and British churches decided to defy the serious pastoral advice of the Lambeth '98 regarding homosexual practice and the offices of the church, and the resulting conflict anticipates the tensions we will be seeing increasingly in the years to come.¹³

Other world communions now have leaders from the global south. In 1999, the World Alliance of Reformed Churches (WARC) named Setri Nyomi, an Evangelical Presbyterian the-

(continued on page 6)

The Changing Face of Christianity...

(continued from page 5)

ologian from Ghana, as its executive head. A keynote speaker at the WARC gathering, a theologian from Singapore, warned that the ecumenical leaders from Europe were out of touch with the deep spiritual yearnings of the world's people. In the Baptist World Alliance, especially now that the Southern Baptist Convention has withdrawn its membership, it is only a matter of time, I believe, before you see its executives coming from Africa, Asia, and Latin America. The vast majority of the BWA's membership comes from these regions already. Finally, in August of 2003, the World Council of Churches named Samuel Kobia, a Methodist from Kenya, as its new executive secretary.¹⁴ I would not be surprised to see these old, Eurocentric ecumenical and confessional groups relocate their headquarters in Africa or Asia as well as their leadership. One harbinger: the Rev. Dr. David Zac Niringiye, a Ugandan who was named in the late 1990s to head the Africa department of the Anglican Church Mission Society, moved the departmental office from London to Kampala.

Offering New Lines of Thought

Hope amid suffering is one of the salient lines of thought emerging from southern Christianity, whether in Latin American Liberation Theology, or in the amazing theological cauldron of South Africa.¹⁵ Likewise, forgiveness and reconciliation have emerged as main themes. Desmond Tutu's *No Future without Forgiveness*, a meditation on the work of the South African Truth and Reconciliation Commission, comes immediately to mind.¹⁶ Questions about Christian identity in plural settings and queries about the presence of God in the pre-Christian past also pervade southern and eastern Christian thought.¹⁷ Some of the most creative theology here in North America arises from its communities of color, whose experience of oppression and marginality have brought some profound reflection on the meaning of the Gospel. Black Theology's contributions are well known, and those of American Latino theologians should be, notably Virgilio Elizondo's meditations on the "Galilean" experience of Mexican American *mestizos* and Justo Gonzalez's perspectives on U.S. Latino *evangelicos*.¹⁸

The mainstream of Christian theology eventually reflects the most compelling issues from the front lines of mission, so we can expect that our theology in the near future will be dominated by these issues rising from global south. I find it striking, however, to see the extent to which North American academic theology still focuses on European thinkers and post-Enlightenment intellectual issues. Western theologians, liberal and conservative, have been addressing the faith to an age of doubt and secularity, and to the competing salvific claims of secular ideologies. The new Christianity will push theologians to address the faith to the most pressing issues in

its new heartlands: poverty and social injustice; political violence, corruption and the meltdown of law and order; and Christianity's witness amidst religious plurality. They will be dealing with the need of Christian communities to make sense of God's self-revelation to their pre-Christian ancestors. Some day our seminarians may be as likely to read Kwame Bediako as Karl Barth.

Engaging New Lines of Action

New patterns of popular religious action add evidence that non-Western Christianity is rising. The new Christianity partakes of a global flow of religious ideas, expressions and products. These global flows now go in all directions. The great modern missionary movement is not over, but it has become omni directional.

There are 400,000 missionaries in the world, but most are not from Europe and North America. I visited Nigeria in 1990 and met with some American and Canadian missionaries. They lamented that instead of the 500 comrades they had in 1960, now there were only 100. Many of the enterprises they had started were fading. The next day I met the missions director of the Nigerian sister church of this mission, now 2 million strong, and he told me about its 900 missionaries. They were serving sacrificially in rural northern Nigeria, in Niger, Cameroon, Chad, Burkina Faso, and in darkest London.

Welcome to the new world of foreign missions. Brazilians head to Portugal, Angola, and Boston. Indian Pentecostals are founding rapidly growing churches in Nepal. South Koreans are everywhere. New churches are springing up in immigrant communities. The largest church in London is Pentecostal, and is led by a Nigerian. The same is true in Kiev. Some researchers doubt that the new southern Christianity will break out from these communities into resolutely secular Europe, but it is too soon to tell.¹⁹

In the much more assimilative culture of the United States, "mainstream" American Christianity is absorbing aspects of the new world Christianity, which has been arriving in force with the new immigrants. More than 60 percent of our immigrants come from the global south and east. Demographers predict that in another quarter-century, the United States population will look like that of California, with no ethnic or racial group comprising a majority. Kenneth Prewitt, former director of the U.S. Census, states: "We're on our way to becoming the first country in history that is literally made up of every part of the world."²⁰

The vast majority of these new Americans are Christians. This fact may seem self-evident when considering our Latino neighbors, but the majority of the recent African immigrants also are Christians, one half of all Arabs in the United States are Christians, and a disproportionately large minority of the Asians are Christians.²¹

New congregations, with varieties of Christianity rarely seen here before, are growing across the American urban landscapes. West African Pentecostal churches are thriving in Houston, where 80,000 Nigerians reside. Around my former home in suburban Philadelphia, every Protestant church in the township had a Korean congregation sharing the building, and at nearby Westminster Theological Seminary, a quarter of the students were Korean. The Catholic Church has been the

historic haven of immigrant communities in America, and it is being transformed by Latino immigration. Some 3,000 Catholic parishes now offer Spanish services. Catholics also provide communities of faith for other growing groups, such as Filipinos and Vietnamese.

In each of these traditionally Catholic immigrant communities, new varieties of evangelicalism—mostly Pentecostal—are growing. About a fifth of American Latinos are now *evangelicos*, many led by missionary bishops and apostles. One is my neighbor down the block, Pastor Antonio Rosario, from the Dominican Republic. He oversees the ministry of three Latino Adventist congregations in Grand Rapids and he teaches in the Hispanic ministry program at an Adventist university nearby.

In sum, the United States is not becoming secular like Europe. It is not being overrun by non-Christian faiths, either. But the nature of its Christianity is changing. As the sociologist Stephen Warner put it recently, “Immigration is creating not so much new diversity in American religion as new diversity within American Christianity.”²²

Building New Centers of Learning

Of special relevance to us Christian educators is another trend, non-Western Christianity’s growing investment in higher education. Five years ago, in a hastily conducted study, I found more than three dozen new evangelical universities in the global south and east.²³ When I presented my findings at an international conference, other participants told me of many more universities I had missed. A Nigerian church historian told me that eleven new Christian universities had just been chartered in Nigeria to offer degrees. Yes, of course, one of them is Baptist. Bowen University, founded in 2002, is already enrolling some 3,000 students.²⁴ Regularly now I converse with Christian leaders, ranging from Haiti to Irian Papua to Ethiopia who have heard God’s call to found a Christian university. So what is going on?

This movement marks an important stage in the development of non-Western Christianity. There are many places now where conversionist Christianity is no longer new on the ground, or still in a nascent, awakening phase. A second generation is coming to the fore, and the outlook and agendas are changing. Like the Baptist and Pentecostal movements of the American past, the new Christian groups arising in many nations are evolving from peace-disturbing, establishment-upsetting religious upstarts into settled denominations and fellowships. With revival fires no longer flaring and in some need of tending, institutional “fireplaces” are being built. These Christian movements are responding to meet the needs of a rising generation to equip, and a surrounding society in which to minister for the longer term.²⁵

The new Christianity is growing most rapidly among the world’s poor, who according to sociologist David Martin often become an “aspiring poor.” They believe that God wants to deliver them from hopelessness, spiritual emptiness, and material poverty. A university education and a good job become worthy Christian aspirations, as does a rising desire to save and serve troubled societies. From their situation, frequently on society’s margins, evangelicals have tended to be preoccupied with evangelization and basic discipling, with lit-

tle thought to playing some influential social role. As these movements have grown and prospered, however, they have gained salience, and with greater visibility and institutional heft has come a greater sense of social responsibility.²⁶

Early evangelical forays into politics, as sociologist Paul Freston has shown, frequently focus on support for parties and governments that will act most favorably toward the faithful.²⁷ In time, however, these groups may recognize a responsibility for nation building, or rebuilding. Hear the mission statement of a new Pentecostal institution, Central University College

in Accra, Ghana. It aims to advance “the great commission of our Lord Jesus Christ in its multifaceted dimensions..., to exhibit His Kingdom ethics and to spread its justice and righteousness in the world.”²⁸

These new Christian universities give off echoes of our own past. Nineteenth-century Baptist missionaries in the American West founded new colleges in such wild places as on the banks of the Brazos in the Republic of Texas, and on the Kalamazoo River up in Michigan Territory. These “uncommon schools,” according to historian Timothy Smith, “were the anvil upon which the relationships between the people’s religious traditions and the emerging political and social structures were hammered into shape.”²⁹ The new world Christianity is repeating this process. It is relying on higher education to address the summons of Jesus to “teach the nations.”

So what do all of these developments have to do with us as Christian educators? That will be the focus of the second lecture (to be published in the October/November/December 2006 *Educator*).

Notes

1. Huntington first laid out his theory of civilizations in competition and conflict in “The Clash of Civilizations?” *Foreign Affairs* 72 (Summer 1993): 22-49; then in fuller fashion, in *The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster, 1996).

2. The body of this paper is adapted from, and in some places follows quite closely, the text of Joel A. Carpenter, “The Christian Scholar in an Age of World Christianity,” in *Christianity And the Soul of the University: Faith As a Foundation for Intellectual Community*, ed. Douglas V. Henry and Michael D. Beaty (Grand Rapids: Baker, 2006), 65-84.

3. David B. Barrett and Todd M. Johnson, “Missionmetrics 2006: Goals, Resources, Doctrines of the 350 Christian World Communions,” *International Bulletin of Missionary Research* 30 (January 2006): 27-29.

4. Bill Bowder, “Worship Numbers Fall Again,” *Church Times*, <http://churchtimes.co.uk/templates/NewsTemplate_1> ; Ruth Gledhill, “Archbishop Thanks Africa for Lessons on Faith,” *The Times* (London), 26 July 2003, p. 20; Charlotte Allen, “Episcopal Church Plays Russian Roulette on the Gay Issue,” *Los Angeles Times*, 10 August 2003, M-1; Dianne Knippers, “The Anglican Mainstream: It’s Not Where Americans Might Think,” *Weekly Standard*, 25 August 2003.

(continued on page 8)

The Changing Face of Christianity...

(continued from page 7)

5. Dana Robert, "Shifting Southward: Global Christianity since 1945," *International Bulletin of Missionary Research* 24 (April 2000): 53.
6. Barrett and Johnson, "Missionmetrics 2006," 28.
7. See, for example, Steve Brouwer, Paul Gifford, and Susan D. Rose, *Exporting the American Gospel: Global Christian Fundamentalism* (New York and London: Routledge, 1996).
8. For a sense of the scope and thrust of this work, see (and follow the citations of) three recent overviews: David Martin, *Pentecostalism: The World Their Parish* (London: Basil Blackwell, 2002); Paul Freston, *Evangelicals and Politics in Asia, Africa and Latin America* (Cambridge: Cambridge University Press, 2001); and Philip Jenkins, *The New Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002). Jenkins gives important coverage to Roman Catholicism and the Anglican Communion, while Martin and Freston look at the more "Protestant," mostly Pentecostal side.
9. Michael Jaffarian, "What the WCE2 Numbers Show," *International Bulletin of Missionary Research* 26 (July 2002): 130. He refers to the second edition of the David B. Barrett, et. al., eds., *World Christian Encyclopedia* (Oxford: Oxford University Press, 2001).
10. Tite Tienou, "Christian Scholarship and the Changing Center of World Christianity," 91.
11. Andrew F. Walls, "Christian Scholarship in Africa in the Twenty-first Century," *Journal of African Christian Thought* 4 (December 2001): 47.
12. Peter L. Berger, "The Desecularization of the World: A Global Overview," in *The Desecularization of the World: Resurgent Religion and World Politics*, ed. Peter L. Berger (Washington: Ethics and Public Policy Center, and Grand Rapids: Eerdmans, 1999), 2.
13. Lamin Sanneh, "The Current Transformation of Christianity," in *The Changing Face of Christianity: Africa, the West, and the World*, ed. Lamin Sanneh and Joel A. Carpenter (New York: Oxford University Press, 2005), 213-224.
14. "Kenyan Takes Lead of World Church Council," *Grand Rapids Press*, 6 September 2003, B-4.
15. See, e.g., Desmond Mpilo Tutu, *Hope and Suffering: Sermons and Speeches* (Johannesburg: Skotaville Publishers, 1983). The bibliography in John W. de Gruchy, *The Church Struggle in South Africa*, 2nd ed. (Grand Rapids: Eerdmans, 1986), 280-289, suggests the breadth and volume of theological creativity and inquiry arising from the crisis over *apartheid*.
16. Desmond Mpilo Tutu, *No Future without Forgiveness* (New York: Doubleday, 1999).
17. John S. Mbiti, *African Religions and Philosophy* (London: Heinemann, 1969); Harry Sawyerr, *God: Ancestor or Creator? Aspects of Traditional Religious Belief in Ghana, Nigeria and Sierra Leone* (London: Longman, 1970); and C.G. Baeta, ed., *Christianity in Tropical Africa* (London: Oxford University Press, 1968); Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and Modern Africa* (Oxford: Regnum Books, 1992); and Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion* (Maryknoll, NY: Orbis, 1995).
18. Virgil Elizondo, *Galilean Journey: the Mexican-American Promise* (Maryknoll, NY: Orbis Books, 1983); and Justo L. González, *Mañana: Christian Theology from a Hispanic Perspective* (Nashville: Abingdon, 1990).
19. See, e.g., Gerrie ter Haar, *Halfway to Paradise: African*

Christians in Europe (Cardiff: Cardiff Academic Press, 1998).

20. Joel L. Swerdlow, "Changing America," *National Geographic* 200:3 (September 2001):42-61, 46 (quote).

21. R. Stephen Warner, "Coming to America: Immigrants and the Faith They Bring," *Christian Century*, 10 February 2004, 20-23. On Christianity's disproportionately large representation among American Asian immigrants, Koreans are a prime case in point. While 25 to 30 percent of South Koreans are Christians, about half of the South Koreans entering the U.S. are Christian. Due to the churches' vigorous outreach and service to the ethnic community, Christian adherence among Koreans living here reaches 80 percent. See Pyong Gap Min, "The Structure and Social Functions of Korean Immigrant Churches in the United States," *International Migration Review* 26:4 (1992): 1370-1394.

22. Warner, "Coming to America," 20. Jenkins, *The Next Christendom*, 105-113, is insightful on these points as well.

23. This paper, "New Evangelical Universities: Cogs in a World System of Players in a New Game?" has been published in two installments in the *International Journal of Frontier Missions* 20:2 (Summer 2003): 55-65, and 20:3 (Fall 2003): 95-102.

24. Denton Lotz, "Nigerian Baptists: Onward and Upward," Baptist World Alliance website, 31 May 2006, <<http://www.bwanet.org/News/General/%20Secretary/%20Page/nigerianbaptistsonward.htm>>

25. See, e.g., R. Stephen Warner, *New Wine in Old Wineskins: Evangelicals and Liberals in a Small-Town Church* (Berkeley, Calif.: University of California Press, 1987), 284-295, on the important difference between "nascent" and "institutional" religious orientations.

26. David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford: Basil Blackwell, 1990), especially ch. 11, "Protestantism and Economic Culture: Evidence Reviewed, 205-232; see also Martin, *Pentecostalism: The World Their Parish* (Oxford, U.K.: Blackwell, 2002); "aspiring poor": Martin, "Evangelical Expansion in Global Society," Position Paper Number 115, Currents in World Christianity Project, 1999, 27-29.

27. Freston, *Evangelicals and Politics in Asia, Africa and Latin America*, cited above in note 5.

28. Central University College, Undergraduate Catalogue, 2000-2002 (Accra: Central University College, 2000), 6.

29. Timothy L. Smith, *Uncommon Schools: Christian Colleges and Social Idealism in Midwestern America, 1820-1950* ■

Chowan College Board Votes to Change Name to Chowan University

The Board of Trustees at Chowan College have voted to change the name of the institution to Chowan University effective September 1. Under the current leadership of President M.

Christopher White, Chowan has experienced a recent renaissance that led to the decision to officially transition to university status.

"We now boast record enrollments, up 40 percent from previous years. We have experienced a 50 percent increase in endowment over the last three years, with significant campus facility improvements already underway and planned in the near future," White said.

"In addition, we recently reclassified our athletic program to move up to NCAA Division II, and we have reintroduced the importance of spiritual meaning on campus with a formal foundation in Judeo-Christian ideology. With this announcement, Chowan University increases its reach and capacity to provide diverse learning opportunities for students. Two key results of this formal transition will be our commitment to provide off-campus classes in various locations throughout northeast N.C., as well as graduate programs," White said. ■

The full membership of the Association of Southern Baptist Colleges and Schools voted during the business session June 5, 2006 in Charleston, S. C. to adopt the following new name, mission statement, core values, and goals.



International Association of Baptist Colleges and Universities

MISSION STATEMENT

The **International Association of Baptist Colleges and Universities** is a voluntary organization of colleges, universities and schools that lay claim to their Baptist history, heritage and relationships. The Association enriches each member institution by stimulating and supporting its quest for high-quality Christian higher education. It fosters intentional Christian education, while cooperating in the advancement and mutual well-being of each member.

CORE VALUES

The International Association of Baptist Colleges and Universities holds these core beliefs:

1. The Christian faith is foundational for all teaching and learning.
2. There is greater strength as a group of institutions than as individual institutions.
3. Each member holds to its self-defined mission, creating a worthy diversity within the Association and adding an important dimension of diversity to higher education.
4. Churches are vital partners in the ministry of Christian higher education.
5. Students are the most valuable asset of a college or university.
6. Member schools should strive to lead students to a wholesome academic experience while simultaneously encouraging personal Christian faith and a Christian lifestyle that is distinctive.
7. In the context of Christian accountability, responsible freedom of inquiry and academic freedom are to be encouraged and valued.

OBJECTIVES FOR THE NEXT FIVE YEARS

In the next five years, the Association will:

1. Develop cooperative endeavors to save money for the member schools and increase services to assist the schools in carrying out their mission.
2. Represent the interests of its members wherever it may prove beneficial.
3. Assist institutions in relating to churches and denominational structures.
4. Promote the importance of Christian faith applied to each academic discipline.
5. Enhance the Web site and explore avenues of expanded information-sharing.
6. Develop and provide ongoing professional development experiences for faculty and staff.
7. Communicate with the larger family of Baptist colleges and universities the global vision and mission of the Association.
8. Make appropriate changes in charter and bylaws to reflect the mission, values and vision of the Association and develop new criteria for membership and procedure for joining.
9. Seek revenue sources to keep membership dues modest.
10. Operate within a balanced budget. ■



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by Carolyn Bishop, president, CGE

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Join us for the October 6-7, 2006 CGE Annual Meeting at California Baptist University in Riverside. Presenters and participants will give highlights from Thailand, Russia, and China and present a focus for Destinations and Connections related to partnerships, recruiting, and capacity building. Nirund Jivasantikarn, president of Yonok College will be a keynote speaker on their first ten years as a Private Christian College in Thailand. Check the CGE website <cgedu.org> beginning in mid July to register online for the meeting. ■

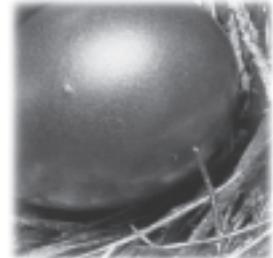
Gardner-Webb University Mourns Loss of Two Development Staffers

David Boan, vice president for development, at Gardner-Webb University died after a car accident June 23, and Bruce Rabon, GWU's assistant vice president for development in religious studies, died June 20 after a long battle with cancer. Boan was 51 years old and Rabon was 62. ■

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If Bird Flu Comes to Campus



Some say it may not be a matter of *if* Bird Flu comes to campus, but *when*.

Avian Influenza, or Bird Flu, normally only affects birds. The H5N1 variant is the problem: it can be transmitted from birds to humans. Humans have no immunity.

Currently, the State Department says, "The vast majority of the known human cases have resulted from direct contact with poultry, and there is only limited evidence to suggest possible human-to-human transmission." However, if the Bird Flu becomes transmittable human-to-human, the State Department believes there is reason to fear a pandemic. But it is speculative to try to anticipate how severe a pandemic would be if it occurs. The World Health Organization and the Centers for Disease Control and Prevention look to the most recent influenza pandemic, the Spanish Flu that swept across the world in 1918, and the African Aids pandemic.

Fifty million people died from Spanish Flu. Some estimates say a Bird Flu pandemic could affect as many as one-fourth of the world's population. The Congressional Budget Office estimates that as many as 90 million Americans could become sick, and 20 million could die.

The CDC is working from models assuming that people between the ages of 15 and 35 and the elderly are most vulnerable. The CDC's projections are that employee absenteeism may run as high as 25 percent over a period as long as nine months.

One scenario goes like this: Human-to-human transmission of bird flu occurs in isolated places in the world, and then spreads. No antiviral drugs or suitable vaccine is immediately available.

Within three months worker absenteeism affects infrastructures. Health care providers are overwhelmed. Public transportation, police and fire protection, and other essential services are impacted. People are afraid to leave home. The illnesses and deaths create despair and

panic.

The Secretary of Education has urged colleges and universities to develop emergency plans. She is preaching "Talk, Train, and Teach."

The CDC and the Department of Health and Human Services have developed a checklist for preparedness planning designed to be implemented by colleges and universities. The list calls for preparation in four areas: planning and coordination, continuity of student learning and operations, infection control policies and procedures, and communications planning.

A campus scenario would assume high rates of faculty and staff absenteeism and sick and contagious students in a community not able to provide much help.

How would food services and housing be impacted? Would the state order the school's closure, or would the school decide it needs to close? Would it be feasible to continue the academic program? How might a school limit the spread of the flu on campus? How could the school communicate to students and employees? Could an institution take steps now to protect itself from any of the financial losses that might occur?

Recent news postings report new scares from poultry deaths in Zambia, Canada, and Rumania, as well as in China. The Association of College and University Attorneys announced a last-minute change to its annual meeting program—a session regarding preparation for the possibility that bird flu may strike the campuses. While we hope fears of bird flu pandemic go the way of the Y2K commotion, infectious disease experts say pandemics are coming—if not bird flu, then something else. ■

Jim Guenther is a partner in the law firm of Guenther, Jordan and Price, P.C. in Nashville, Tennessee, (615) 329-2100



Gifts & Grants

Howes Estate Funds Scholarships at University of Mary Hardin-Baylor

Two endowed scholarships were established at the University of Mary Hardin-Baylor from a \$440,000 gift from the estate of Catherine Pirtle Howes. Mrs. Howes had established another scholarship prior to her death in 2003. In 2001, she created a Presidential Endowed Scholarship in memory of her sister Angielena.

Missouri Baptist University Receives \$700,000 Grant

Missouri Baptist University received a \$700,000 gift from the Dallas F. Frillman Trust to aid its pursuit of faith and learning.

The gift will fund a scholarship for students to study abroad, a Dallas Frillman Guest Lecturer Fund, a classroom/conference room in MBU's new sports and recreation complex, and a grand piano.

Mars Hill Receives \$1.6 Million to Upgrade Athletic Facilities

Justus (Jud) and Jo Ellen Ammons of Raleigh, North Carolina, gave Mars Hill College a gift of \$1.6 million, the majority of which will be directed to upgrading the school's athletic facilities. It is the largest athletic donation ever received by Mars Hill.

Howard Payne University Exceeds \$15 Million Capital Campaign Goal

Howard Payne University President Lanny Hall announced that HPU has exceeded its \$15 million base goal for the Sharing the Vision capital campaign. "This campaign was a vision of Dr. Rick Gregory and the Trustees," Hall said. Fundraising began in 1999 with an initial goal of \$15 million and a second phase plan of \$10 million. HPU raised \$8.7 million for endowments and scholarships, which exceeded the goal by more than \$3.7 million.

Dallas Baptist Receives Two Gifts Totaling \$550,000 for Scholarships

Dallas Baptist University received gifts totaling \$550,000 from the estate of Wynonia Pallmeyer. To aid students with financial hardships.

Cannon Awards Mars Hill Grant for Math and Science Facilities

Mars Hill College received a \$150,000 grant from the Cannon Foundation of Concord, N.C., to provide laboratory equipment for the college's new Ferguson Math and Science Center.

Grant to Assist College of Nursing at University of Mary Hardin-Baylor

The Sid Richardson Foundation made an \$87,100 grant to the University of Mary Hardin-Baylor to expand programs in the Scott & White College of Nursing. ■



Names & Faces

Dan MacMillan to Leave Presidency of Bluefield to Direct DBU Ed.D. Program

Dan MacMillan, president of Bluefield College since 1997, has resigned effective August 16 to become director of the Ed.D. program for Dallas Baptist University's Gary Cook Graduate School of Leadership. He will also teach and serve as a special assistant to the president at DBU.

During MacMillan's tenure at Bluefield six new majors were added to the curriculum, including four for traditional students and two for adults in the degree-completion program.

The president spearheaded the development of new academic programs in theatre arts, graphic communications, online teacher licensure, and youth ministry for traditional students. He led faculty in the formation of behavioral science and e-business and entrepreneurship majors within the adult degree-completion program.

Under MacMillan's leadership in 2003, BC earned its accreditation renewal and a regional academic stamp of approval from SACS through 2013.

Under MacMillan's direction, BC earned national attention for the quality of its academics, most notably through four straight years of inclusion in U.S. News and World

Report's listing of "America's Best Colleges." The college was among the Top 75 Best Comprehensive Colleges in the South in 2002 and then climbed to the Top 50 in each of the last three years. Other national recognition under MacMillan's guidance came from the Lumina Foundation for Education when it declared BC the most affordable private college in Virginia.



Dan MacMillan with students at Bluefield College.

Under MacMillan's guidance, Bluefield College grew through significant investments into the construction of new buildings and the restoration of existing structures on campus. BC built the Cox Visual Arts Center in 2000 and more than tripled the size of the instruction space for the its Art Department. The school also created the new Skidmore Facility Management Center in 2005.

In addition, MacMillan orchestrated a host of renovation projects during his nine-year tenure, including physical improvements to the Student Activities Center, the BC Bookstore, Harman Chapel, the Dome

Gymnasium, Lansdell Hall, and Rish Hall.

MacMillan became a leader in the use of technology in the classroom and in its administrative offices. In addition to new phone and voice mail systems in 2002, a new campus-wide database software system in 2003, and a new web site in 2004, the president led BC in the creation of 11 new SMART technology classrooms on campus. These new state-of-the-art learning facilities include high-tech presentation devices, modern projection equipment, SMART Boards, computers, DVD and VHS players, and surround-sound.

From June 2002 to June 2005 MacMillan served as a board member of the International Association of Baptist Colleges and Universities (formerly Association of Southern Baptist Colleges and Schools).

"We will miss Dr. MacMillan as our president and as our friend," said BC Chairman of the Board Dan Grabeel. "He has done a superb job. Bluefield College will benefit from his leadership for years to come."

BC's Board of Trustees is seeking interim leadership for the school and is beginning its search for a permanent replacement. ■

Former ETBU President Jerry Dawson Dies

Former East Texas Baptist University (ETBU) President Jerry Dawson died June 17, 2006, after a lengthy illness.

Dawson was ETBU president from 1976-1985. Current ETBU President Bob E. Riley acknowledged Dawson's leadership during a time of change. Dawson was school president when it changed its name from East Texas Baptist College to East Texas Baptist University. He was instrumental in the construction of the library, residence halls, and the President's home.

"Jerry was a wonderful man and his outgoing personality and humorous stories will be missed," said Dr. Riley. "He left ETBU to be the Director of the Baptist General Convention of Texas Christian Education Coordinating Board from 1986-1997."

Former BGCT Executive Director Bill Pinson said, "Dr. Dawson was a highly respected historian. He applied insights that he gained from the past to issues of the present in various roles in which he served, such as professor, dean, university president, and denominational administrator." ■

Jack D. Carlson to Serve as Interim President at Houston Baptist University Effective August 1

Jack D. Carlson was elected interim president of Houston Baptist University effective August 1, 2006. Carlson, recently retired vice president from SYSCO Corporation, has served as an HBU Trustee for more than 11 years. Carlson has chaired and served on many of the University's standing board committees.



Jack D. Carlson

Diane Williams, chair of the HBU presidential search committee, made the announcement. According to Williams, the Board also appointed an Executive Management Committee to assist Carlson in the day-to-day management responsibilities of the University. Named to the Executive Management Committee are Don Looser, vice president for academic affairs; Richard Parker, vice president for financial affairs; and Sharon Saunders, vice president for Marketing.

Carlson retired from SYSCO Corporation after more than 36 years of service. He had corporate management responsibilities in the areas of real estate, construction, engineering, warehousing and transportation. During his tenure on the HBU Board of Trustees he has served as Chair of the Building Committee for three major campus building projects

A native of Pampa, Texas, Carlson graduated from Texas Tech University in 1966 with a B.S. in Mechanical Engineering. He is a member and Deacon of Tallowood Baptist Church. Carlson and his wife, Karen, have two children and five grandchildren.

HBU President Doug Hodo praised the Board on its decision. "Jack Carlson is an excellent choice to lead the University in this new and exciting transition period," said Hodo. Hodo has served HBU as its chief executive officer since 1987. Hodo and his wife, Sadie, will be residing in the Texas Hill Country. ■

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Developing a Philosophical/ for Baptist

A Summary of the ASBCS/Baylor Conclave

by Bob R. Agee, Executive Director

International Association of Baptist Colleges and Universities

June 6, 2006

Opportunities such as the recent ASBCS/Baylor conclave and the Baylor conference on the Future of Baptist Higher Education can serve as models for discussion about what it means to be intentionally Christian and unapologetically Baptist. This serves as an interim report on the Conclave. A writing team is working with me to craft a draft of recommendations that will be useful to our member schools. The roles of presidents, academic leaders and Boards in guiding schools to value their faith heritage and to incorporate their faith commitments into the total fabric of the life of an institution will be increasingly important in the years to come.

Common Themes from Group Discussions

- Tension and conflict within the Southern Baptist Convention over the past 25 years have created a climate in which it is difficult to discuss the questions without the suspicion that the endeavor is politically motivated. Heated rhetoric, accusations and tendency toward labeling one another have created barriers to serious discussion of the issues.
 - There is valuable diversity among the colleges and universities which identify themselves as members of the ASBCS.
 - There is widespread commitment to the value of providing higher education that emphasizes excellence in teaching and scholarship.
 - The groups agree that it is possible for a college or university to emphasize academic excellence and be intentionally Christian/Baptist at the same time. While the Baptist college/university performs functions characteristic of other institutions of higher learning, it distinguishes itself from other types of institutions by working at keeping the Christian faith visible and actively present in every area of institutional life.
 - Baptists are confessional in their approach to defining their faith perspective, not creedal. While we are not a creedal people, there are unifying Christian principles and concepts that can provide a framework for the way we offer education. Some of our member schools have devoted the time and attention to developing statements of faith that the faculty, staff and trustees have endorsed. One university devoted four years to the process and developed a statement of faith which was unanimously affirmed by faculty and trustees. Others have historically simply referenced a statement of faith adopted by the Southern Baptist Convention. Others still have avoided the effort for fear that it would be divisive and misconstrued. There is agreement that there is value to discussing the unifying Christian principles and concepts as foundational to institutional ethos.
 - There is a need to focus our primary attention on the students we serve, developing a wholistic approach to education that nurtures and cares for the whole person. "Our future rests in our students and graduates." (Group B) Attention needs to be given to define educational outcomes and campus atmosphere goals that include thoughtful reflection on our desire to produce academically and professionally excellent graduates who have been challenged to incorporate their faith perspective into the totality of life and work.
 - Faculty hiring is a critical component of an institution's effort to

be intentionally Christian. "Five years of slipshod hiring can negatively impact the campus ethos. Five years of very good hiring can also greatly improve campus ethos." (Group B) Each group identified faculty hiring as an area of institutional commitment that can make a significant difference in a school's desire to be intentional about its faith heritage.

- There continues to be confusion as to the way an institution approaches the task of integrating the Christian faith into the academic content and process. Some schools have made a strong effort at including the integration of faith and disciplines/learning into their professional development endeavors. Others are in the process of exploring how best to do that while others are finding resistance among faculty to any attempt at discussing the issues.
 - A strong positive relationship to the churches will serve the institutions well as a source of theological rootage, source of students, source of donors, source of trustees. The stronger the relationship to the churches, the greater the chance of a sense of the value of our faith heritage.
 - There is no uniformity in the way our member schools relate to their respective state conventions. There are some states where the state convention and the schools work together in harmony and mutual respect while in other states, there is tension and potential conflict. The trustee selection process has been a major hurdle for schools, often causing the schools to alter the way they relate to their conventions.
 - There is great value in thinking through the way to define ourselves as Baptist institutions beyond the way a school affiliates with a state convention or whether it receives funds from a state convention. A critical question for our schools is: "Is it possible to be a Baptist institution without a formal connection to a denomination, such as through a state convention? If so, how would a school do that philosophically, operationally?"
 - Trustee selection is vitally important. Trustees who lack an appreciation of the history and faith heritage of the institution will make decisions which will contribute to a school's drift away from its historic mission. Trustees in our schools need the experience, background, resources, and capability to fulfill their fiduciary responsibility. They need to be oriented to the institution's historic mission, faith heritage, regional accrediting standards, and their responsibility to function in a way that is free from special interest pressures. A strong trustee orientation/training program should seek to equip trustees to be examples of the highest standards of trusteeship.
 - The groups agree that it is extremely worthwhile to seek to build a strong Christian community where people treat each other with mutual respect; where people can discuss diverse ideas and issues within the context of Christian grace; where people are nurtured and cared for as family; and where administration/faculty/trustees work together in an atmosphere of trust. This sense of community will help to distinguish our schools in the educational marketplace.
 - On several occasions, each group suggested that this Association of Baptist colleges and universities will play an expanded role in keeping the conversation going regarding theological/philosophical foundations for Christian education and should serve as a resource for campuses who wish to use them. There was also considerable sentiment that the Association should establish dialogue with other colleges and universities whose historic roots were in other Baptist bodies and explore developing relationships through the Baptist World Alliance with Baptist colleges and universities in other parts of the world.

Theological Framework Higher Education

Where Do We Go from Here?

The fragmentation, suspicion, fear, and divisiveness of the past couple of decades within the denomination will make our task even more challenging. The uncertain future of denominational life and structure in this post-denominational era will see changes that we have not yet imagined in the way Baptists relate to each other. The future and significance of the local church is strong and vibrant. Hopefully the new generation of leaders will find new ways to value cooperative endeavor and will be even more open to working with and supporting colleges and universities with a strong, clear Kingdom-oriented agenda.

The following suggestions emerged from the groups as they discussed the existing landscape and the future of Baptist higher education:

- It would not be possible or appropriate for the Association or any group of us to develop a theological framework or philosophy of education that we would expect all schools to accept or endorse.
- The development of a philosophical/theological framework for the way we offer education is best done by each campus. The effort should be informed by an examination of the creeds and confessions that are part of the history of Christianity. The effort should take place in a communal, non-threatening, dialogical context where diversity is respected. The aim should be to develop a distinctive, Christ-centered, mission-driven covenant community which both affirms orthodox Christian convictions revealed in the Biblical narrative and at the same time affirms basic distinctives of the Baptist tradition. A concerted effort should be made to help faculty and students understand the connectedness of all bodies of knowledge and the significance and implications of the Christian faith to all of life, knowledge and work.
- There may be value to an institution developing some type of statement of faith that is affirmed by administrators, faculty and trustees. Our Baptist propensity to be suspicious of anything that appears to be a creed may make it difficult for a campus family to come to consensus on such a statement. The important thing is that institutional leadership commit themselves to the ongoing dialogue and conversation about what it means to be intentionally Christian and work at developing ways to apply those definitions in the total life of the institution. In whatever ways the membership and Board feels is appropriate, the Association will seek to keep this conversation alive.
- Where possible, Baptist colleges and universities should seek to have a positive, meaningful relationship with their respective state conventions. If that relationship is not possible, Baptist colleges and universities will be well served to work hard to develop meaningful relationships with local churches and their pastors. The most important entity in Baptist life has been and will continue to be the local church. The changing landscape of Baptist life makes the staff position responsible for church/denominational relations on the college campus more strategic and significant than ever. Administration and faculty need to value a strong positive relationship with the institution's faith family and constantly work at building those relationships.
- Educating students is our primary reason for existence. As the groups discussed the mission of our schools and our future, they each concluded that what we do with students is more important than anything else. We recommend that each institution give serious in-depth consideration of their educational outcomes goals and their campus atmosphere goals to assure that the effort is being made to provide excellent instruction, promote excellence in life, and guide students toward a deeper commitment to serving Christ in every arena of life.

- The quality and character of the faculty will determine whether or not an institution is intentionally Christian. There is no more important decision for an administration and Board than who is hired to teach. Hiring, tenure and promotion policy and practice need to reflect the institution's commitment to its Christian identity, mission, core convictions/values, and unifying Christian principles. Academic freedom and serious intellectual inquiry should be understood in terms of accountability to institutional mission within a confessional context. The expectation that faculty will be serious about their Christian faith commitment, active in a local church, and supportive of the institution's Christian mission is appropriate.

- Institutional commitment to comprehensive professional development will provide a valuable context within which issues of the integration of faith and learning can be discussed in a non-threatening environment. A PhD in a chosen discipline is not enough to equip a person to be an effective teacher in a Christian university. It is certainly a vital beginning point for preparation and a valuable minimal expectation of faculty. An effective teacher will want to explore the full scope of knowledge and skills that will enhance the teacher's ability to be the best one can become. An institutional atmosphere that values faculty research, provides opportunities for interdisciplinary exploration, nurtures a desire for continued growth and development, and encourages thoughtful application of the Christian faith to professional functioning, will stimulate a higher quality educational experience for students and support the institution's Christian mission.

- Recognizing the need for trustees who have the means and knowledge to help the institution garner the resources needed to survive and thrive, attention must be given to enlisting trustees who will value the institution's historic Christian mission and purpose. A school will remain intentionally Christian and unapologetically Baptist if the trustees are committed to preserving and enhancing that heritage. The struggle over trustee selection will continue to be an issue that can either help or hinder the growth, progress and achievements of a college or university. State conventions need to be sensitive to the appropriate characteristics of effective trustees and see that schools get the kind of trustees that can help the administration make a difference in the life of the school. Careless, uninformed, politically motivated trustee selection will hinder a school's progress. Careful, informed, responsible trustee selection will strengthen the institution for the present and into the future. Even in those institutions that have the prerogative to select their own trustees, careful attention needs to be given to trustee training and orientation so that trustees are always mindful of their fiduciary responsibility and their accountability to the faith heritage of the institution.

- The groups in dialogue and the core values considered at this meeting recognize an important role of this Association in keeping the issues at the forefront of our conversation. The decision to expand our horizons to a more global focus is in no way an effort to step away from our historic ties to Southern Baptist life. The Association will continue its efforts to help schools navigate the waters with their respective state conventions whenever called upon but our primary focus will be on stimulating discussion about what it means to be Christian and Baptist as institutions. We believe there are other institutions in the U.S. and abroad whose roots are in Baptist history and heritage that will want to be a part of a family willing to grapple with these questions and issues. We will continue our commitment to offer strategic services, develop collaborations designed to advance the cause of Christian higher education and strengthen the efforts of our members. ■

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