

## IABCU Search Committee Seeks Applications for Executive Director/Treasurer Position

James Netherton, president of Carson-Newman College and chair of the International Association of Baptist Colleges and Universities, has appointed a search committee charged with finding a replacement for retiring Executive Director Bob R. Agee.

The committee members are: Andy Westmoreland, President, Samford University, chair; Evans Whitaker, President, Anderson University; Carla Sanderson, Provost, Union University; Pat Taylor, President, Southwest Baptist University; and Randall O'Brien, Executive Vice President and Provost, Baylor University.

According to Westmoreland, the task for the committee is to recommend a candidate for executive director to the IABCU board of directors, preferably in time for the June 3-5 annual meeting in Williamsburg, Virginia.

"The committee is now accepting nominations and applications for the position," he said.

Westmoreland said the time frame is somewhat flexible because Bob Agee has agreed to serve until the appointment of his successor. "Ideally the new director would begin in mid- to late-summer," he said.

"We have flexibility with the geographic location of the new director," Westmoreland said. "There are no requirements to live in a certain city."

Nominations and applications for the position which is considered part-time will be solicited through *The Baptist Educator* and an e-mail message sent to all presidents and chief academic officers of member institutions.

Closing date for applications is Monday, May 7.

Westmoreland will receive all applications and nominations and acknowledge receipt. If a nomination is received, Westmoreland will contact the nominee to ask for submission of materials.

Nominations or applications should be sent to:

Dr. Andrew Westmoreland, president,  
Samford University  
800 Lakeshore Drive  
Birmingham, AL 35229  
phone: 205-726-2727  
fax: 205-726-2061  
email: <tawestmo@samford.edu>.

Qualifications and duties for the position of Executive/Director Treasurer of IABCU are as follows:

### Qualifications:

- Leadership experience in a Baptist institution of higher learning.
- Demonstrated commitment to the larger cause of Christian higher education.
- Demonstrated appreciation for the diversity of institutions within the IABCU family of schools.
- Willingness to devote time and effort to representing the cause of Baptist higher education in the public policy arena.
- Willingness to devote time and effort to promoting the cause of Baptist higher education both nationally and internationally.
- Willingness to be available to member institutions as needed for consultation or other services.

### Duties:

1. Work with the Board of Directors of the IABCU in developing the mission, vision, and goals for the Association.
2. Provide leadership to the IABCU in developing and carrying out the mission, vision and goals of the Association.
3. Provide assistance to the leadership of member institutions as needed and as requested.
4. Work with the Director of Communication on the quarterly journal, *The Baptist*

*Educator*, in developing material beneficial to member institutions.

5. Serve as treasurer of the IABCU.
6. Work with the webmaster in developing and monitoring the website, <www.baptistschools>, to assure that it is a valuable portal for information on and for member schools.
7. Work with the Director of Communication to serve as a communication link for survey research on issues as requested by the leadership of the member institutions.
8. Provide leadership in soliciting funds from state conventions, corporate sponsors, corporate partners, and other prospective donors to undergird the work of the Association.
9. Identify and work with corporate vendors to develop services that can strengthen and enhance the work of member institutions and/or save the institutions money.
10. Provide leadership in planning the annual meeting and the mid-year meeting in conjunction with SACS. ■

## Bob Agee Suffers Heart Attack

Bob R. Agee, Executive Director of the International Association of Baptist Colleges and Universities, suffered a heart attack at his home on April 13.

At the time of publication he was alert and in stable condition in the intensive care unit of the Jackson-Madison County General Hospital, Jackson, Tennessee.

Correspondence can be sent to Bob at 270 Ashport Road, Humboldt, Tennessee 38343. ■

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“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.

**Annual subscription is \$8.00.**

## Number of Trustees on IABCU Governing Boards

A recent poll of member schools of the International Association of Baptist Colleges and Universities shows the number of members serving on boards of trustees ranged from 12 to 48. Schools and their number of trustees are listed below:

Institution	No. on Board	Additional Information
Anderson University	25	(Trustees serve five year terms)
Baptist College of Florida	28	(25 elected by state conv. Conv. president is voting member and exec. dir. of conv. and president of college are non-voting members.)
Baptist College of Health Sciences	12	
Baptist University of the Americas	20	(Maximum of 24 with 25% elected by board, 75% by Baptist Gen. Conv. Of Texas)
Baylor University	31	(Decreasing to 24 through non-replacement of terms that expire. At that point, a smaller number will be considered.)
Belmont University	42	(Bylaws permit up to 48)
Blue Mountain College	18	
Bluefield College	30	(1/3 approved by Baptist Gen. Assoc. of Virginia)
Brewton-Parker College	26	(Requested state conv. to raise no. to 30. Expected to be approved in November)
California Baptist University	36	(30 from CA + 6 global—outside CA. All must be Baptist. One trustee is from India)
Campbell University	48	
Campbellsville University	44	
Carson-Newman College	36	
Charleston Southern University	25	
Chowan University	37	(9 elected yearly for 4-year terms and 1 alumni elected yearly for 1 year term)
Clear Creek Baptist Bible College	32	(Expected to be approved April 17 w/up to 8 trustees from out of state)
Dallas Baptist University	36	
East Texas Baptist University	36	
Fruitland Baptist Bible Institute	12	
Gardner Webb University	36	
Georgetown College	44	(Includes Trustees/Trustee Fellows: 36 voting members; 8 non-voting Trustee Fellows)
Hannibal-LaGrange College	30	
Hardin-Simmons University	36	
Hawaii Baptist Academy	12	(Serve two 4-year terms on a rotating basis. Appointed by state conv. exec. board.)
Houston Baptist University	36	
Howard Payne University	36	
Judson College (Alabama)	38	(32 rotating and 6 life trustees)
Judson College (Illinois)	27	(Plus 2 honorary, and 10 emeritus. Active serve 5 year terms.)
Louisiana College	35	
Mars Hill College	36	(Plus unspecified number of life trustees)
Mercer University	45	(5-year terms self perpetuating board)
Mid-Continent University	44	
Mississippi College	28	(To be expanded to 30 in 2008)
Missouri Baptist University	27	
North Greenville University	25	
Oklahoma Baptist University	33	(16 ministerial, 16 laity + State Exec. Dir.)
Ouachita Baptist University	24	
Palm Beach Atlantic University	39	(3 pastors)
Samford University	35	
Shorter College	30	
Southwest Baptist University	25	
Truett-McConnell College	30	
Union University	36	(Bylaws allow up to 42)
University of the Cumberland	28	
University of Mary Hardin-Baylor	48	
University of Mobile	36	
Virginia Intermont College	23	(Bylaws permit up to 32. Trustees serve three-year renewable terms.)
Wayland Baptist University	36	(25% elected by board and 75% by state conv.)
William Carey University	24	
Williams Baptist College	24	(Appointed by state Baptist conv.)
Yellowstone Baptist College	15	(13 elected, 2 Ex officio—the president and the executive director of the Montana So. Baptist Conv.)
<b>Total Trustees 1595</b>		<b>Average no. of trustees per school 31.3</b>

# Comment: In Search of Identity: Baptist Higher Education's Most Urgent Struggle

Bob R. Agee, Executive Director, IABCU

Drafting a final comments column as your Executive Director is not as easy as you might think. When your feelings for your colleagues and your passion for the schools you serve are all positive, you want to try to make the words and the lines count for something. These past nine years have been extremely meaningful for me and the privilege of serving you has been a blessing for which I will forever be grateful.



Bob R. Agee

A few years ago, a close friend asked me to accompany him on a trip to the Memphis airport to put his college-age daughter on a plane to go visit her boyfriend's family in another state. It was her first trip on a plane and certainly her first venture into the out-of-state dating world.

The journey was tense and awkward. Even though we made a lot of "small talk" about a lot of meaningless stuff, you could feel the father's anxiety and all the lectures welling up inside him. He wanted to be sure to say the right things to admonish and warn his daughter about all the things a daughter needs to know to make such a trip. The lectures never came.

We arrived at the airport, got checked in and went to the gate (obviously before 9/11). We stood there chit-chatting until the gate attendant called for the boarding of the flight. She looked at her father and he, with tears in his eyes, hugged her close and simply said, "Just remember who you are."

What an impact that made on me! With all the things I knew he wanted to say and all the lectures he wanted to give, nothing struck as deep as that simple admonition. "Just remember who you are."

If I have any single admonition or any plea to offer to our family of schools, it would be my friend's admonition to his beloved daughter. "Baptist colleges and universities, just remember who you are!"

There are dynamics and forces at work which will make this plea more difficult to honor as the future unfolds. The article in this issue contains background and perspective that I trust will be helpful but let me add a few things that I think make it diffi-

cult to carve out a clear, compelling and sustainable identity as a Baptist institution of higher learning.

The changing face of the student market offers challenges that many of our schools find difficult to address. How do we craft a clear statement of mission and purpose that identifies us as an unapologetically Christian institution and articulate that in our recruiting strategy and efforts in a way that we can continue to grow? The temptation to lapse into becoming "all things to all people" is strong. I am convinced that you can grow numerically without sacrificing your Christian identity, regardless of location or degrees offered. In the student recruiting marketplace, "Just remember who you are."

The impact of the "Post-denominational Era" offers challenges that none of us yet know how to address. When many of the Baptist mega-churches find it attractive to not refer to themselves as a Baptist church and there are increasing numbers of Baptist church members who find it just as easy to join a "Fellowship Bible Church" as to join a Baptist church, we need to know this mindset is going to affect our efforts. Local churches don't seem to feel as compelled to promote the importance of Baptist kids going to Baptist colleges and universities. We are going to have to work harder than ever as institutions to develop strong ties to the local Baptist churches within our region and find ways to articulate our identity to them beyond the way trustees are selected and beyond the issue of Cooperative Program support. If we are going to be Baptist institutions in a "Post-Denominational Era," it will call for creative thought and diligent effort. In the church/denominational relations arena, "Just remember who you are."

In a nation that has lost its moral compass and with pressures from legislators, courts, and government agencies to force Christian institutions to lower their standards of morality, ethics and decency, we face challenges at the core of our being unlike any we've faced before. Will we, out of fear of confrontation, lower our standards

and rewrite our core values to avoid conflict or accommodate dissenters? A number of years ago, I determined that as a university president, I would insist that we keep our moral and ethical standards high both in student conduct and faculty hiring/behavior. Our institutional integrity does have something to do with our faithfulness to our faith heritage and as Baptist institutions, we cannot play fast and loose with Biblical truth. In my opinion we have a major role to play as a voice of conscience in a world that has a hard time identifying "True North."

It is imperative that we give our strongest resolve, our best thoughts, and our most creative energies to issues of institutional integrity. In this area, "Just remember who you are."

Obviously there are numerous other issues not included in this comments column or in the article in this edition of *The Educator*, but these are readily on my mind and heart. Hopefully these two pieces will trigger some additional thought and conversation on your campus about what it means to be a Baptist college or university as you face the future.

This sector of the higher education community called Baptist colleges and universities has a vital role to play in the future of this nation. It's easy to get so caught up in institutional survival issues or in the comparison game with schools with whom we compete for students and donors that we forget to see ourselves as part of a historic sector that has played a major role in educating a nation.

While you nurture your passion for your school and for your region, don't forget to nurture a passion for the larger cause of Christian higher education offered in an unashamedly Baptist context.

As we face the future as a valuable sector of the American higher education community, "Just remember who you are!" ■



*As we face the future as a valuable sector of the American higher education community, "Just remember who you are!"*

# Southern Baptists and Higher Education:

By Bob R. Agee, Executive Director

International Association of Baptist Colleges and Universities

(Adapted from Hobbs Lecture, at Oklahoma Baptist University in 2004)

As one travels around the world and visits with people about their educational systems it doesn't take long to become aware that we here in the U.S. have developed the most unique, the most comprehensive and the most accessible system of higher education to be found anywhere. With more than 3,800 colleges and universities scattered across the American landscape we have tried to address the cultural, social, intellectual, spiritual and occupational needs of society.

The history of higher education in the U.S. has its roots in the church and its conviction that an educated clergy and laity are essential to the health and well-being of a nation. In Brubacher and Rudy's work on the history of American colleges and universities (*Higher Education in Transition*), they point out:

"...the desire of important religious denominations for a literate, college-trained clergy was probably the most important single factor explaining the founding of the colonial colleges. . . . The Christian tradition was the foundation stone of the whole intellectual structure which was brought to the New World."

They went on to describe the attitude of the founder of Oberlin College, Rev. John H. Shipherd, reflected in his intent to "save the people from rum, brandy, gin and whiskey" and to rescue the church from "Romanists, Atheists, Deists, Universalists, and all classes of God's enemies." (Brubacher, p. 70)

From their beginnings the denominational colleges would exist to meet the need for an educated ministry and at the same time provide an educated lay leadership for the church and the denominations. They would develop a stronger more loyal constituency who would be able to extend the concerns and convictions of the denomination to the ever growing westward moving population. They would provide a safe haven for the young people from the churches where they could get the education needed to prosper and to become effective citizens in the emerging new nation.

Of the first 120 colleges founded in the United States, about 100 were established under church auspices. By the year 1860, of the 246 colleges founded by that time only 17 were state owned and supported institutions. The rest were church sponsored and controlled. One author concluded that as the population of the eastern seaboard colonies moved westward, wherever their covered wagons stopped for any length of time, a college sprung up beside it and it was usually begun with some religious purpose in mind.

Baptists were significant players in this movement as well. Even with the strong anti-education bias among the Baptists of the frontier South, Baptist colleges sprang up throughout the nineteenth century and well into the twentieth century. Thirteen of the colleges and universities which are members of the International Association of Baptist Colleges and Universities (formerly Association of Southern Baptist Colleges and Schools) were founded before 1860. The earliest was Georgetown College which claims a founding date of 1787 and finally incorporated in 1829. Union University was second to come into existence in 1823. Between the end of the Civil War and 1900, another twelve of our member schools were established.

As you examine the unfolding story of Baptist ventures into higher education in the South you can probably divide our history into three major periods: The Period of Dreams and the Issues of Survival; The Period of the Quest for Credibility and Respectability; and The Period of Redefinition of Relationships. Following is a brief overview of those three periods and then some fundamental questions facing our Southern Baptist higher education family today.

## I. The Period of Dreams and the Issues of Survival

Baptist colleges and universities were born in a variety of ways. The people who made up the first flood of population movement across the South were builders and innovators who wanted to carve out a new culture on the frontier. Along with their passion for the church they brought a keen interest in providing education for their young. Some colleges came into being through the burden and passion of a single individual who saw the need for Christian education with a particular Baptist flavor and they started a college, promoted their dream, captured the imagination and support of other individuals and/or churches, and perhaps later sold the dream to an association of churches. Other of our schools came into being because a group of Baptists, either a local church or a group of pastors dreamed the dream together, saw a need and determined to establish a Baptist college. Only rarely did a state convention actually go through the process of formal study into the need followed by the decision to establish a school. As far as I can determine, Oklahoma Baptist University was the first Southern Baptist school which was actually brought into being by the vote of a state convention. Most of the others came into being through the initiative of others and later became identified with a Baptist convention.

By the time the Southern Baptist Convention was established in 1845 there were eleven colleges or universities in existence which are now or were at one time members of the Association of Southern Baptist Colleges and Schools. Eight of those schools continue to work together and maintain some form of relationship with a Southern Baptist state convention. [Those schools are: Baylor, Georgetown, Judson (AL), Mercer, Mississippi College, Samford, Union, and University of Mary Hardin-Baylor.]

It's interesting to note that the Southern Baptist Convention chose not to venture into establishing colleges and universities. Rather they chose to trust the undergraduate preparation of the populace to the individual state conventions and concentrated their educational efforts on the preparation of ministers at the graduate level. For the first one hundred and fifty years there was a congenial understanding that the colleges and universities would provide the undergraduate education for ministers and the seminaries would provide the graduate level preparation with some consideration given for those older students who came without a college degree. In recent years that congenial understanding has eroded considerably with the seminaries' decision to venture into offering baccalaureate degrees and occasionally there is talk in some quarters of the SBC establishing a major national Southern Baptist University.

How, then, did state conventions come to own or sponsor or have some parental or fraternal relationship to the colleges and universities frequently listed as part of their state convention ministry? Occasionally a state convention would develop a plan for the future development of their ministry and work and it often included proposals for acquiring or establishing a college or university in some strategic location. At other times it came about because a school found itself in dire financial straits and turned to the Baptist constituency to take them over and operate them as their schools. It was not unusual in the years following the Civil War for an institution in the South that had been relatively prosperous in its early years to be destitute and in need of broader support. It was also not unusual for a state convention on the frontier to dream dreams and see visions of impacting the emerging new territories with the Gospel. Evangelism and education were seen as necessary partners to being successful in the new lands. Whatever motivated the relationship, Southern Baptist state conventions have made a significant contribution to meeting the educational

# Where We've Been and Where We're Headed

needs of the American public through its family of colleges and universities.

Orin Cornett, the first Executive Director of the Education Commission of the Southern Baptist Convention observed:

"As the denominations have built their colleges, so have the colleges built their denominations. In many cases the formation of an educational society for the purpose of starting a college was the first step toward denominational organization at the state or district level. In other cases fledgling denominational organizations which founded colleges achieved thereby an immediate centrality of purpose and response to leadership that resulted in vigorous denominational growth even before the colleges had time to produce the "seed corn" of denominational advance - educated, consecrated Christian leaders." (*Encyclopedia of Southern Baptists*, vol. I, p. 298)

## II. The Period of the Quest for Credibility and Respectability

With the birth of the land grant colleges and universities and the determination of state governments to get into the higher education business the American higher education scene shifted significantly. Jefferson's passion for an educated citizenry finally took hold and the emerging new nation saw the need to invest in developing the intellectual capital needed to become the force in the world that it dreamed of becoming. While denominational colleges were springing up throughout the nineteenth century the federal government and the state governments combined forces to make sure that a college education was accessible and affordable to any citizen who wanted one. As the attention to accessibility grew so did the concern for some quality assurance.

By the closing days of the nineteenth and the early days of the twentieth century the American pre-occupation with finding some way to bestow a "Good Housekeeping Seal of Approval" on education had given birth to attempts to accredit schools and provide some uniform acknowledgement of the acceptability of degrees earned. Regional accrediting bodies began to emerge. The North Central Association is the oldest and now the largest of the accrediting agencies. Issues such as some standardization of admissions requirements, articulation of credits from one school to another, ways to assure that what was being offered was of appropriate quality caused the national spotlight to focus on schools that wore the designation as "accredited."

For Baptists and their schools this was both threat and challenge. It meant subjecting the program, structure, administration, and curriculum to the scrutiny of people outside our geographical and faith circles. One Baptist college president in the early 1950s was heard to comment: "I'm not interested in accreditation. I don't want anybody from outside coming in here telling me how to run my school." Popular misconceptions began to flow early on as people perceived that secular accrediting agencies would not allow a school to be serious about its religious heritage. Yet, it became fairly obvious very early that if a school was to survive it must offer education that was recognized beyond the narrow boundaries of the supporting constituencies. A few of our schools had sought and gained regional accreditation by the end of World War II but most had not. Most began the serious quest for accreditation in the late nineteen forties and early fifties. Within a few years in the middle of the 20th century all Baptist colleges and universities identified as Southern Baptist institutions of higher learning had gained recognition as regionally accredited.

Accreditation has been much misunderstood and often maligned among our church constituency. At times we have contributed to the misunderstanding by having faculty or administrators use accreditation as an excuse for not being as serious about addressing our faith

commitment as we should. Administrators have used the accrediting agency as the scape-goat for why the school should do something a board member or constituent wanted to do or should not do something those folks wanted us to do. In the mid-1990s we have had to withstand the pressure from some within the Southern Baptist Convention who called for the establishment of a Southern Baptist accrediting agency as a step toward control of our schools. On two occasions when I was Chairman of the Education Commission we conducted the study and responded to such pressures. Neither study produced the kind of recommendations some people wanted but we tried to explain to the Convention the nature and purpose of accreditation and the value of our schools remaining aligned with the regional and specialized accrediting agencies.

Our schools have emerged from the period of the quest for credibility and respectability quite well. It is no accident that most of our member schools continue to show up in national ranking of academic programs. The last listing by *U.S. News and World Report* included twenty-six of our schools who were ranked in the top tier in their category in their region of the country. The September 1, 2006 issue of the magazine and the subsequent *2006 Edition of America's Best Colleges* volume, forty-three of the IABCU member schools were ranked in one of the four tiers of institutions evaluated. Our universe of colleges and universities has become a highly regarded sector in the American higher education scene.

## III. The Period of Redefinition of Relationships

The Southern Baptist higher education family is going through a tremendous period of transition and tension. Historic relationships between colleges and universities and their sponsoring state conventions are being put to the test with several of our oldest and finest schools choosing to sever or dramatically alter the nature of their relationship with their convention family. The decisions by boards have certainly not come easily nor are they always with ignoble intent. Because the Baptist papers seem to carry stories of these departures far too regularly these days it is inevitable that pastors, members of local Southern Baptist churches and other denominational leaders wonder about the ultimate shape of Southern Baptist involvement in college and university education.

### Patterns of Relationship

A careful analysis of the history of church-related colleges and universities across the U.S. reveals a variety of approaches as to how to understand the relationship between the various colleges and universities and the church bodies to which they do now or have at some time related.

There are those institutions, for example, which can be categorized as "formerly church-related," i.e., at some point in their history they were started by or had a formal relationship with some church body and for a period of time operated with a close tie to that religious constituency. Early in their pilgrimage they operated with a strong commitment to teaching the Bible as sacred literature and to the centrality of Christian thought as they dealt with the various academic disciplines. Their catalogs and other promotional material conveyed strong ties with some facet of the Christian family and they boasted of approaching education with strong emphases on Christian values. They gave prominence to the training of ministers in their programming and actively involved themselves in supporting and promoting the mission and ministry of the church to which they were related. Several institutions that were once members of the Association of Southern Baptist Colleges and Schools have severed their ties with their faith

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## Higher Education...

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heritage and have chosen to articulate a mission which makes little or no reference to that faith heritage.

In its earliest statement of mission the founders of Harvard University wrote: "Every one shall consider the main End of his life and studies, to know God and Jesus Christ which is Eternal Life." (1646). In Yale's early documents you will find the following statement: "All Scholars Shall Live Religious, Godly and Blameless Lives according to the Rules of God's Word, diligently Reading the holy Scriptures the Fountain of Light and Truth; and constantly attend upon all the Duties of Religion both in Publick and Secret." (Yale Laws, II,1, 1745). If you were to visit those campuses today and talk with faculty, students or administrators you probably would find a different philosophical perspective operative.

At some juncture in their history and for a variety of reasons those schools severed their formal ties with the founding church-constituency. It may have been because they wanted their trustees to be self-perpetuating to minimize church involvement in control. It may have been because a major donor set stipulations for a gift that involved severing ties with the denomination. It may have been part of a calculated strategy to appeal to a larger universe of students and prospective donors. It may have been because of a breakdown in communication and understanding between the college and its founding or sponsoring church body. Or it may be the simple reality that there is and has been for some time an inevitable tension between a community of committed faith and a community of committed learning. For whatever reasons those schools categorized as "*formerly church-related*" broke away from their church ties and no longer operate with any formal connection between the institution and the church body that brought them into being or to which they formerly related.

Further analysis would point to another category of institutions — the "*formally church-related colleges and universities*." There are a number of colleges and universities today which maintain a formal connection with a church body, either a denomination or some other group of churches but the relationship is purely formal and it is often difficult to find evidence of active efforts of promoting their Christian heritage or of maintaining close ties to the church's agenda. That formal tie may express itself by the church body being involved to some extent in the selection of trustees and churches or the denomination may even contribute financially to the support of the school. Mission statements may even make some reference to a Christian dimension of the school's mission and promotional literature may make some reference to the institution's connection to a church constituency. Quite often, however, among institutions where the tie is merely formal or historic in nature it is very difficult to find much in the way of serious effort being undertaken to demonstrate that the college or university takes seriously its church connection or its Christian mission. In administrative design and program priorities it is difficult to find evidence that the institution is attempting to think through the relationship between faith and the pursuit of knowledge or between the Christian faith and the various academic disciplines. Within these institutions it is difficult to find evidence that the school gives any prominence to an emphasis on spiritual growth and development or religious activities in its planning or institutional operation. There is still a connection between the church and the school but little evidence that the tie is taken very seriously in the ongoing life of the institution. Religious emphasis normally consists of a required course on the Bible and a church-connected student organization whose program and emphases have little connection with overall institutional

planning efforts. In reality there is often little discernible difference between the "*formally church-related*" college or university and a purely secular institution.

As one analyzes the history and nature of church-related institutions a third category of colleges and universities emerges. Evidence suggests there are those institutions among the more than 3,800 colleges and universities operating on the American scene today which could be referred to as "*distinctively Christian*" or "*intentionally Christian*" colleges and universities or institutions which are very serious and intentional about the way they address their faith heritage. Among these are schools which were not only brought into being by a church body or some other faith-involved entity but are institutions where the tie and the relationship between the school and the churches are taken very seriously and are highly valued. Some church body or other Christian group either elect the trustees or are meaningfully involved in some manner in the selection or approval process. In these institutions the trustees are chosen from among the church constituency or are required to be active members of a church body.

***Even among Southern Baptists, administrators and trustees are called upon to answer questions frequently about what they see as the future of their institutions and their relationship to the state conventions to which they have historically related.***

Trustees are regularly reminded that they are accountable to and responsible to honor and uphold the Christian faith heritage of the institution. Serious attention is given to publicly acknowledging and projecting the Christian mission of the institution. The administration and faculty are comfortable with acknowledging that the institution is either owned and operated by the sponsoring church body or has a close relationship to some sponsoring Christian family which feels a deep kinship to the mission and pur-

pose of the college or university. Administration, faculty, trustees, and the sponsoring church body work hard to find ways to articulate that relationship. Trustees seek to hire faculty and administrators who are committed to the core values of the Christian community which sponsors the institution. The approach to educational programming and administrative design give prominence to planning for spiritual growth emphases and promote activities that affirm and support the values and emphases of the churches. In a *distinctively Christian* college or university it is not unusual to find a strong emphasis on ministerial training and on missionary involvement but the institution's overall commitment is to provide quality higher education in all the disciplines and professions from a distinctively Christian worldview. In these institutions it is also not unusual to find a strong on-going dialogue within the disciplines regarding the relationship between the essence of the Christian faith and the philosophical presuppositions and conclusions within the various academic disciplines.

### **The Struggle to Establish Clear Identity**

Many church-related colleges and universities in America are struggling with an identity crisis. Trustees and administrators of colleges and universities of most religious bodies are wrestling with how to relate and what the nature and future of their institutions ought to be. Even among Southern Baptists, administrators and trustees are called upon to answer questions frequently about what they see as the future of their institutions and their relationship to the state conventions to which they have historically related.

There are a number of factors which influence the personality and corporate culture of a Christian institution of higher education. Decisions which are often survival decisions can deeply affect the atmosphere and nature of a college or university. The decision, for example, to place a strong emphasis on adult education in non-traditional time-frames and settings sometimes makes it difficult to articulate as overt an approach to fleshing out the institution's Christian mission as administrators and faculty might prefer. Since campus atmosphere is most profoundly affected by the residential population of campuses, institutions located in metropolitan areas which find them-

selves attracting a largely commuter population may have a difficult time generating as Christian an atmosphere as the trustees, administration and faculty would like. Institutions which choose to offer significant graduate degree programs in a wide variety of disciplines may find that they are attracting more students who choose the institution, not because it is Christian, but because it offers a degree in an area of emphasis that they desire to pursue. Issues such as size, percentage of student body which come from the sponsoring church body, ratio of residential undergraduate students to commuter students, all affect the atmosphere on a campus. By choosing to offer quality higher education in all the disciplines and to venture beyond serving the needs of the traditional aged residential student, a Christian college or university accepts the reality that it will have to think more creatively and intentionally to create a campus culture and atmosphere in which the Christian nature of the institution is obvious. Difficult as it may be, however, it is possible to be seriously Christian and still be a world-class academic institution offering degree programs in all the disciplines. It just requires more thought and more conscious effort on the part of trustees, administrators, and faculty.

### **Inescapable Demands and Pressures**

In addition to these issues there are so many external demands and pressures facing university administrators and trustees today. Private church-related institutions often face more pressures than purely secular or public tax-supported institutions. Presidents of colleges or universities which have historic connection with Southern Baptists tend to be people with a deep sense of stewardship about the position of being presidents who want very badly to do a good job at providing quality education and being responsible to their institution's mission. Consider a few of those inescapable difficult issues that presidents of Christian colleges and universities face.

Every president and board of trustees among Southern Baptist institutions of higher education known to this writer face the difficulty of finding enough financial support to undergird a quality educational program, compete successfully for top-notch faculty, equip the labs and libraries with the latest technologies and learning resources, and still offer education at a price affordable to the rank and file Southern Baptist family. Thanks to the Cooperative Program Southern Baptists have provided a higher level of financial support for their colleges and universities than most denominations have done. Yet, while Cooperative Program support within the state conventions has shown stable amounts or modest increases for their schools over the past decade, the budgets of the schools have grown at a far more rapid pace due to growth in enrollments and dramatic increases in costs of technologies, paper supplies, utilities, construction, maintenance, etc. Most institutions have watched with considerable sadness as the percentage of institutional budget coming from the state conventions continues to shrink. College presidents today find a growing portion of their time being given to fund-raising to try to keep from passing all of these increasing costs of operation on to students. (A number of years ago, someone offered to me a definition of a college president as: "Someone who lives in someone else's house, drives a borrowed car and begs for a living.") Escalating costs and an increasingly competitive marketplace for fund-raising make institutions vulnerable to struggling with the issues of what it will take to attract support from major donors.

Presidents and institutional boards also face the difficulty of responding to governmental regulations and to expectations of regional and program accrediting agencies while maintaining meaningful control of curriculum and the prerogatives necessary to staff the institution with people who are committed to shared values. Tracking legislation at the state and national levels becomes an increasing concern for leaders within higher education to keep federal and state governments from adding to the burden of regulations already in place. Presidents and boards have fought major battles in recent years to prevent state and federal governments from being overly intrusive in the

affairs of our schools. Informed presidents and board members have worked diligently to address pressures and stated agendas from government officials who want to make higher education a regulated industry with them being the regulators. Since the beginning of the 21st Century there have been several attempts to get legislation passed that would make it impossible for Christian colleges to discriminate in hiring based on religion. Determining to be serious about being a Christian institution calls for a willingness to stand firm on a number of key principles in the face of threats from governmental regulatory agencies in order to maintain control of hiring practices and behavioral expectations of students, faculty and staff.

Most regional accrediting agencies avoid being overly intrusive in affecting an institution's philosophy or purposes. They do, on the other hand, expect a high degree of professionalism and expect colleges and universities to define mission and purpose, set meaningful standards, verify that they do what they say they do, and in general operate with integrity both internally and with their external constituencies. That means that an institution cannot operate in a knee-jerk or whimsical approach to changing mission, program, philosophy or procedures. Going through the process of providing evidence that the institution complies with the expectations of the profession is often a costly and time-consuming event. Quite often, administrators and faculty have claimed that they could not be more intentionally religious in their approach to education because the accrediting agency would not permit it. That is a complete misrepresentation of the role and function of the regional accrediting bodies and of the role and function of most program accrediting bodies. They do set standards and expect institutions to operate with high levels of professionalism and with integrity toward all their publics and that puts pressure on administration and faculty to develop and communicate appropriate policy, avoid arbitrary and capricious decision-making, and honor due process in dealing with personnel and students.

One of the most difficult tasks is that of carving out a set of core values which define those non-negotiable unchanging philosophical presuppositions which deeply affect the way education is offered within an institution. Usually administrators and faculty come from a wide variety of undergraduate and graduate degree programs and from a wide variety of institutions. There are very few, if any, doctoral programs available in the disciplines, including religion, which engage the doctoral students in any consideration of or dialogue about the implications of the essence of the Christian faith to the issues, questions and dimensions of the various disciplines. That results in a void within the thought processes of administrators and faculty members that does not lend itself to addressing core values and applying those to the way a faculty member will deal with the multiple issues and values within the academic discipline. The pressure on faculty and the university to transfer primary loyalty from their personal faith commitments to the academic guild is very real. It becomes increasingly difficult to find faculty with terminal degrees who are deeply committed believers, who have already begun to think through the implications of the Christian faith to the various dimensions of their academic disciplines, and who are able to articulate the points of tension between biblical faith and their field of specialty. The end result has been a lack of serious informed dialogue within the academy about what is involved in offering higher education from a distinctively Christian perspective. Far too often church-related colleges or universities end up being small imitations of state universities with a few assorted religious activities. It is a challenge often left unmet to lead faculty and administrators to think about and define core values that will undergird the life and work of a college or university that is serious about being Christian.

Another difficulty has been that of finding faculty who are serious scholars in their disciplines who understand the importance of finding a healthy balance between academic freedom and a strong sense of accountability to the core values of the affiliated church body or to the

*(Continued on page 8)*

## Higher Education...

(Continued from page 7)

basic tenets of the Christian faith. An institution that is serious about remaining true to its heritage as a Christian institution of higher education will make a strong commitment to offer education in a manner that does not sacrifice academic integrity and at the same time affirms and challenges a student's faith perspective. There has to be some reasonable degree of freedom to inquire and to probe the depth issues of life if education is to have any substance. High standards of academic and professional excellence should characterize all that the institution does. At the same time the administration and faculty should feel enough compatibility with the values and philosophical presuppositions of the affiliated church family that they don't mind some sense of accountability and responsibility to the church family for the way they treat students and offer education. Academic freedom without the balance of spiritual and professional accountability often results in an irresponsible treatment of students and content.

Other forces such as the demands of the student market, educational needs within the workforce, the enormous shift in the way society defines appropriate morality, the implications of an increasingly multicultural society, all have significance to Baptist higher education today. The quest for an identity that is academically excellent, unapologetically Christian, and unashamedly Baptist in a changing landscape will command our best thought and our best efforts in the days to come.

### Conclusion

It takes more than the nature of the structural relationship between a college and its sponsoring church body to make an institution distinctively Christian. There are those outstanding institutions of higher learning which have no formal relationship to any church body. Colleges like Wheaton College, Taylor University, Calvin College and a number of others have demonstrated that it is possible to be serious about being Christian without direct denominational ties or involvement. It takes more than the denomination electing trustees to make a college or university distinctively Christian. It takes more than required religion courses, required chapel, and a few students attending the campus ministry activities to make a distinctively Christian university. It does require a serious intentional commitment on the part of trustees, administrative leadership, and faculty who are willing to address the component parts of what it means to be Christian.

What are some steps that we can take to be sure that our institution remains academically strong, unapologetically Christian, and unashamedly Baptist?

1. Determine to build your university around a strong, positive, visionary Kingdom agenda.
2. Think through and have a clear understanding of the core values that form the philosophical underpinnings of being truly a distinctively Christian university.
3. Understand that any definition of academic freedom without appropriate accountability to the mission and purpose of the institution is not appropriate for a Christian college or university.
4. Determine to offer the best education available in your part of the world.
5. Call upon and plan for administrators, faculty and students to engage in the never-ending on-going dialogue about the implica-

tions and application of the essence of the Christian faith to the issues and assumptions of the various academic disciplines.

6. Be diligent and determined in the quest for faculty and administrative leaders who are committed to the Christian faith and who are committed to developing men and women into committed Kingdom Citizens.

7. Aggressively search for ways that the college or university can demonstrate its desire to form a working partnership with local churches within the denomination and/or with associations and/or state conventions.

8. Find ways to involve students and faculty in global missions starting with service at home and reaching around the world.

In my opinion there has never been a time when it was more important to American society for a serious effort to be made at offering higher education from a perspective and in an atmosphere that nurtures spiritual development at the same time and with equal priority that the institution emphasizes academic excellence. There is no question that young adults between ages 18 and 24 are at their most formative and are facing some of the most critical decisions of their lives.

During those critical years values are shaped, affirmed, and strengthened; mates are chosen; preparations are made for the first venture into the job market; career decision-making skills are formed; and faith begins to emerge in more adult forms. Even non-traditional aged students are often more open and responsive to conscious efforts to make the education experience more Christian value-centered than are their younger counterparts.

All of us who have felt a call to minister in the arena of Christian higher education need to hear afresh the call to take more seriously the task of being distinctively Christian in what we do - intentionally, thoughtfully, purposefully, substantively Christian. Our nation's future may well depend on our willingness to do that. ■



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Carolyn Bishop  
President, CGE

## A “Shining City on a Hill” The Exceptional American Campus

Over the past few months, a faculty member from one communist nation frequented the CGE office. This Exchange Visitor Scholar, from a local state university, was sent by their nation to conduct research on morals and ethics found in American society. Local educators brought the visitor to CGE knowing our core goal of maintaining values and ethics amidst numerous international efforts.

The foreign professor's interest appeared to grow as readings about morals in early American history seemed similar to CGE member institution's goals based on their foundations of Christian faith. During the research process, this Communist faculty member linked and wanted to discuss at great length the exceptional mix of early American history, values and ethics, and Christianity.

Do we emphasize and teach what this foreign visitor discovered in only a few months of research? Do we highlight the exceptional link between Christian-based ethics and morals with our nation's history?

Our country's status is often criticized by global watchers yet what may not be readily discussed is our historical link to a “shining city on a hill.” The steadfastness and commitment by early Americans toward deeply rooted values and ethics began this analogy. These same values and ethics continue to form the foundations of many American educational institutions to teach and preserve America's history and are a shining example for democracy and freedom.

A recent author in a *Time* magazine (April 2, 2007) article entitled “The Case for Teaching the Bible” mentions a similar concept and the emphasis placed on biblical sayings. *Time's* reporter, David Van Biema, writes that many present and past leaders refer to Massachusetts's Bay Colony Governor, John Winthrop's, reference to “the shining city on a hill.”

On January 9, 1961, President-elect John F. Kennedy quoted Winthrop in his address to

the Massachusetts Legislature, “During the last 60 days I have been engaged in the task of constructing an administration.... I have been guided by the standard John Winthrop set before his shipmates on the flagship *Arabella* 331 years ago, as they, too, faced the task of building a government on a new and perilous frontier. ‘We must always consider,’ he said, ‘that we shall be as a city upon a hill—the eyes of all people are upon us.’” (*Congressional Record*, January 10, 1961, vol. 107, Appendix, p. A169.)

Ronald Reagan also gave a well-known speech on January 25, 1974 that was entitled *The Shining City Upon a Hill*. “Standing on the tiny deck of the *Arabella* in 1630 off the Massachusetts coast, John

Winthrop said, ‘We will be as a city upon a hill. The eyes of all people are upon us, so that if we deal falsely with our God in this work we have undertaken and so cause Him to withdraw His present help from us, we shall be made a story and a byword throughout the world.’”

The “shining city on a hill” quote continues to appear in current research in the title and text of a recent law paper by Steven G. Calabresi, (June 20, 2006. Northwestern Public Law Research Paper No. 892585). In his paper, *A Shining City on a Hill: American Exceptionalism and the Supreme Court's Practice of Relying on Foreign Law*, Calabresi presents the case for two cultures. The first culture is that of the United States Supreme Court and of legal community who often use foreign law as a basis for American court decisions. The other culture is described as the vast majority of American citizens who reject the idea that the U.S. has a lot to learn from foreign legal systems.

Calabresi quotes both Winthrop and

President Reagan at the onset of his paper and writes “most Americans think America is an exceptional nation, populated by an exceptional people, and possessing an exceptional role to play in the world.” Calabresi says this concept is deeply rooted in American history yet many American citizens cannot identify the early actors or beginning thoughts that shaped our history.

Should American universities, colleges, and schools continue the discussion for our perceived link to a “shining city on a hill?” Americans gained historically from the courage and thoughts of leaders who gave us

rich sayings for inspiration that were often based on Biblical writings.

Few speeches or references include that Winthrop's words were actually based on

Matthew's gospel writings, “You are the light of the world. A city set on a hill cannot be hid....” (Sermon on the Mount, Matthew 5:14-16). Winthrop's words were actually from a sermon given while on board the *Arabella* that gives even more exceptional richness to this event!

CGE institutions are as exceptional as Calabresi's references to America's exceptional people and exceptional nation. No institutions are better positioned to continue this dialogue of thought and historical perspective.

It is time for American students and faculty to respectfully herald those “shining lights” of truth from leaders who applied a rooted faith to professional work and a passion for life. As one Communist faculty member stated “America is blessed to have this historical link to morals and value. More people should understand that it is your values, faith, and freedom, not economic strength or might, which makes America exceptional!” ■

*“More people should understand that it is your values, faith, and freedom, not economic strength or might, which makes America exceptional!”*

### —Mark Your Calendar—

**Annual Meeting and Workshops:** June 3-5, 2007 at the Marriott Williamsburg, 50 Kingsmill Road, Williamsburg, Va. Go to the IABCU website <[www.baptistcolleges.org](http://www.baptistcolleges.org)> for meeting schedule and to make online meeting and 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. ■



# Campus Report

## HBU Applies to Rejoin NCAA Division I Athletics

Houston Baptist University has announced that it has made application to rejoin the National Collegiate Athletic Association (NCAA) as a Division I member. The formal announcement was made Wednesday by HBU President Robert B. Sloan Jr. and Director of Athletics Ron Cottrell.

As a result of HBU's application to the NCAA, the Huskies will be leaving the National Association of Intercollegiate Athletics (NAIA) at the end of the 2006-07 school year.

"First and foremost this will help us build a stronger campus atmosphere. We are already experiencing a unique time in the life of HBU with the development of new academic and student life programs, and an anticipated growth in enrollment," Sloan said.

HBU was a member of the NCAA from 1967 until 1990 and competed as a Division I member from 1973 until 1989. HBU left the NCAA for the NAIA in the fall of 1990, joining the Red River Athletic Conference (RRAC) as a charter member in 1998.

While a member of the RRAC, the Huskies have won 39 conference championships and competed in 33 NAIA National Tournaments. HBU has been recipient of the league's All-Sports Award seven times.

## HBU to Move from Quarter to Semester Calendar in '08

Houston Baptist University, which has operated on a quarter calendar since 1973, will move to a semester calendar beginning in the fall of 2008. The decision was made after several months of extensive study and was based on a unanimous recommendation from the University's Institutional Strategic Planning Committee (ISPC).

The study was initiated as a result of a series of listening sessions for faculty, staff, students and alumni held by President Robert Sloan shortly after he arrived on campus.

The study determined a number of positive aspects of the calendar change.

Opportunities for in-depth study, expanded extracurricular and internship opportunities, more time for student involvement, increased opportunities for study abroad, easier transitions for transfer students, and reduced processing for registration and financial aid were among the benefits cited.

## HSU Students Get Same-Day Access to Loan Funds

Stephen Brower, Hardin-Simmons University loan coordinator, made an unprecedented presentation at the annual Texas Guaranteed Conference in Austin in April.

HSU is the only university in Texas, public or private, that employs a fully automated loans processing system, and the State of Texas guarantor for student loans asked Brower to discuss the program at its annual conference.

Traditional loan application procedures typically require approximately 95 hours for funds to become available to students.

With the new process, student access to funds is usually available on the same day. Another benefit has been the drop in data entry error rates.

Measured in terms of error per \$100,000 in loan volume, errors have dropped from 39 to 3; even with a 35 percent increase in loan postings.

According to HSU representatives, The pioneering concept now used by the school could be implemented fairly easily in schools that use Datatel as its software platform and could revolutionize the way student loans are processed. Universities which use other software could conceivably follow the guidelines presented by Brower to work out similar solutions. ■

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## Five IABCU Schools Honored for Community Service

Five member schools of the International Association of Baptist Colleges and Universities have received national recognition for their commitment to community service.

Included on the first President's Higher Education Community Service Honor Roll were Anderson University, Anderson, South Carolina; Dallas Baptist University, Dallas, Texas; Howard Payne University Brownwood, Texas; Palm Beach Atlantic University, West Palm Beach, Florida and Union University, Jackson, Tennessee.

The award recognizes the contributions of higher education institutions to their local communities through volunteer service.

The initiative is sponsored by the Corporation for National and Community Service, the President's Council on Service and Civic Participation and the U.S. Departments of Education and Housing and Urban Development.

Union University knows the importance of community service. A tornado hit the campus Nov. 10, 2002, causing more than \$2 million in damage. Union benefited from help provided by the Jackson community.

Examples of Union University's service to the community include its largest event, the annual "Campus and Community: A Day of Remembrance and Service," in which the university sends out more than 50 teams across Jackson and West Tennessee for various service projects.

This award is the third recent honor that Mercer University has received for its commitment to community service and civic engagement. In 2005, Mercer was one of 81 institutions of higher education named a "College with a Conscience" by the Princeton Review and College Compact, and in 2006, the University was named 13th in the nation in the first "Saviors of Our Cities" ranking by Evan Dobbelle, president and CEO of the New England Board of Higher Education.

Dallas Baptist University was honored specifically for the hurricane relief students and faculty provided in the aftermath of Katrina.

## NAMB Honors IABCU Missions-Sending Schools

The North American Mission Board is honoring eight U.S. colleges and universities with its Courts Redford Award for Excellence in Student Missionary Deployment during 2006.

Under the auspices and coordination of NAMB, colleges and universities mobilized more than 1,600 student missionaries in the

United States, Canada and their territories last year. Student mission opportunities are promoted via Southern Baptist campus ministries, Baptist colleges and local Baptist churches.

Honored as the top missions-sending campuses are North Greenville University in Tigerville, S.C.; Blue Mountain College in Blue Mountain, Miss.; Southwest Baptist University in Bolivar, Mo.; Carson-Newman College in Jefferson, City, Tenn.; Mercer University in Macon, Ga.; Northeastern State University in Tahlequah, Okla.; the University of Georgia in Athens; and Appalachian State University in Boone, N.C.

Assigned to sites such as college campuses, beaches, national parks, inner cities and rural communities, Baptist student missionaries obtain hands-on mission experience while supporting the evangelism and church planting strategies of local Southern Baptist churches and associations.

## CSU Professor Accused of Investment Fraud

COLUMBIA, S.C. (ABP)—An economics professor at Charleston Southern University (CSU) was charged with fraud April 5, after federal authorities discovered \$134 million

missing from investment funds he managed.

The academic has since claimed amnesia and reportedly checked into a nearby hospital.

CSU economics professor Albert Parish and two of his investment companies face five counts of civil fraud filed by the federal Securities and Exchange Commission. The FBI has also started an investigation into Parish, who used to advise the Charleston Chamber of Commerce and write financial columns for *The Post and Courier*, Charleston's daily newspaper.

According to a university press release, CSU trustees had invested more than \$10 million with Parish Economics, one of the professor's investment firms. University officials said the loss, which totaled 15 percent of the school's \$71 million in assets, would not affect personnel or student scholarships.

The SEC complaint says Parish, 49, deceived investors and placed false information on the Parish Economics website. The site claimed pooled investment funds from 300 different investors had accumulated \$134 million in assets. In fact, the SEC said, the "accounts represented to hold millions of dollars of assets for the funds do not hold significant funds" and that Parish wildly exaggerated the return on the investments. ■



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# Program Agenda • IABCU 2007 Annual Meeting

## June 3–5 • Williamsburg Marriott • Williamsburg, Virginia

### SUNDAY AFTERNOON

**1:00–6:00 Registration**

**2:00–4:00 IABCU Board Meeting**

Dinner on your own

**7:00 First Plenary Session**

Presiding: Jim Netherton,  
IABCU Board Chair

Welcome—Jim Netherton,  
Exec. Vice President, Mercer University  
Devotional

Announcements & Review of Schedule  
Bob Agee, Exec. Director, IABCU

\* Spouses Meeting

Introduction of Hester Lecturer: Bob Agee

Hester Lecture: “Theological Foundations  
for the Baptist University”

David Gushee, Union University  
Benediction

\*Spouses Meeting Nelle Agee, Patricia  
Netherton and Carolyn Agee

**9:00 Welcome Reception**

### MONDAY MORNING

**7:30–8:45 Breakfast Meetings**

Presidents Breakfast: Speaker: Paul Corts,  
President of CCCU, “Trends and Issues  
Facing Christian Higher Education”

Denominational Relations: Roundtable  
discussion—“Issues and Answers in  
Denominational Relations” led by Micheal  
Summers, Wayland Baptist University

Public Relations: Get acquainted and  
sharing session Sharon Saunders, Houston  
Baptist University presiding

Development Officers: “The Audit and  
Unified Development and Communication  
Program” Led by Doug Morrow, V.P.,  
Cargill and Associations.

Student Affairs Officers: Roundtable  
discussion led by Keldon Henley, V.P.  
Student Services, Ouachita Baptist  
University

**9:00–10:30 Second Plenary Session**

Presiding: Jim Netherton,

Announcements: Bob Agee

Introduction of Hester Lecturer Bob Agee

Second Hester Lecture: “Ethical  
Foundations for Baptist University  
Education” by David Gushee,  
Union University

**10:30–10:45 Break**

**10:45–12:00 Workshops**

Presidents, Chief Academic Officers,  
Student Affairs Officers and Public  
Relations Officers: Legal Affairs Briefing  
led by Jim Guenther and Jamie Jordan,  
attorneys

Development Officers: “Strategic  
Advancement—Planning, Budgeting,  
and Institutional Commitment to Insure  
Success” led by Art Caccese, V.P. for  
Development, Chrysler Museum of Art  
Chief Financial Officers: “Tax Exempt  
Financing Vehicles Available Institutions”  
J.P. Morgan Representative  
Denominational Relations: “Church  
Relations and Kingdom Building”  
Speaker— Keith Bruce, BGCT  
Institutional Ministries Director

### MONDAY AFTERNOON

**12:15–:45 Luncheons**

Business Luncheon (Presidents & CAOs)

Jim Netherton presiding

Chief Financial Officers: CFO Roundtable:  
led by Richard Parker CFO, Houston  
Baptist University

Chief Development Officers: “Caring for  
Donors” led by Art Caccese, V.P. for  
Development, Chrysler Museum of Art  
Student Affairs Luncheon: Roundtable  
discussion led by Keldon Henley, Ouachita  
Baptist University

Denominational Relations : Roundtable  
Discussion led by Micheal Summers,  
Wayland Baptist University

Public Relations Business Luncheon:  
Sharon Saunders presiding

**2:00–3:30 Workshops**

Presidents: “Dealing with Soulforce and  
other Groups Hostile to our Christian  
Mission” led by panel of presidents (Mark  
Brister, Oklahoma Baptist University;  
David Dockery, Union University; Lee  
Royce, Mississippi College)

Chief Academic Officers: “Exploring the  
Norms of Undergraduate Education” led by  
John Harris, Samford University

Chief Financial Officers: “Off-Balance Sheet  
Financing: WhatWorks and What Doesn’t”  
led by J.P. Morgan representative

Chief Development Officers and  
Denominational Relations Officers :  
“Revisiting the Seven Imperatives for  
Effective Fundraising” Led by Lanny Hall,  
President, Howard Payne University.

Public Relations: “Your Calling” Speaker—  
Marv Knox, editor, *The Baptist Standard*

Student Affairs: “Responding to Campus  
Crises” Led by Keldon Henley, Ouachita  
Baptist University.

### MONDAY EVENING

**7:00–9:00 Annual IABCU Banquet**

Ballroom of Williamsburg Marriott  
Dinner  
Entertainment

### TUESDAY MORNING

**7:30–8:45 Breakfast Meetings**

Chief Academic Officers: “Assessing  
Learning at Christian Colleges and  
Universities” led by John Harris, Samford  
University

Public Relations: “Legal Issues  
of Concern to PR Directors” led by Jim  
Guenther and Jamie Jordan, attorneys  
Student Affairs Roundtable: Led by Keldon  
Henley, V.P. for Student Services, Ouachita  
Baptist University

Development Officers: “Strategic Planning  
and Fund-Raising: Inseparable Partners”  
led by Bob Agee, Exec. Director of IABCU  
and President Emeritus of Oklahoma  
Baptist University

CFO: Employee Benefits Products  
and Services Led by Guidestone Financial  
Services representatives

**9:00–10:15 Workshops**

Presidents: Roundtable Discussion led by  
Jim Netherton, IABCU Board Chair  
Chief Academic Officers: “Dealing with the  
Issue of Homosexuality on Campus”  
Roundtable Discussion led by Brad Creed,  
Samford University

Chief Student Affairs Officers: “My Space,  
Your Space, Too Much Space” led by Dave  
Walters, V.P. for Student Affairs,  
Campbellsville University

Chief Development Officers: “Best Practices”  
Roundtable Discussion led by Keith Ross,  
Missouri Baptist University

Denominational Relations Officers: “Beg,  
Borrow and Steal: Idea Sharing and  
Brainstorming Session” led by Micheal  
Summers, Wayland Baptist University

Public Relations: “Courage and Hope”  
Speaker: Mark Knox, editor, *The Baptist  
Standard*

Chief Financial Officers: “Status Report on  
Insurance Consortium” led by Richard  
Parker, V.P. for Business Affairs, Houston  
Baptist University

**10:15–10:30 Break**

**10:30–12:00 Third Plenary Session**

Presentation of New Officers: Jim Netherton,  
IABCU Board Chair  
Announcements: Bob Agee  
Third Hester Lecture: “Institutional  
Identity with Theological Integrity”  
David Gushee, Union University.

Discussion

Benediction

Adjourn

**2:30 Golf Outing**

Kingsmill Country Club

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## Public or Private Institutions: How the Law Treats them Differently



Colleges, and other institutions, are either “public” or “private.” Public colleges and universities, e.g., the University of Texas, are public institutions created, funded, and heavily regulated by a government body, e.g., the Texas legislature. As a creature of the state, the state may even close down one of its schools.

Private institutions of higher education, e.g., Hardin-Simmons University, are generally nonprofit charitable corporations, holding a charter and a state license to grant degrees from the state. But, Texas’ right to shut HSU down is not so easy.

In this country’s early years, New Hampshire granted private Dartmouth College a charter and later tried to take control of that college. In a significant U.S. Supreme Court case in 1819, the court said the college’s charter was like a contract between the state and the College, and New Hampshire could not alter the contract without Dartmouth’s consent.

But, the state’s right to license is a significant power held by the state over private schools. New York refused to license The Unification Theological Seminary to offer a master’s degree in religious education. When the seminary sued, the courts sustained the state’s decision, saying the department of education had a rational basis for its decision.

Church-related schools have not been very successful in arguing that their religious first amendment rights mean those schools are immune from state licensing rules. The courts generally hold that the granting of degrees is a secular, not a religious, function. (Clarksville School of Theology, a Tennessee decision) And, even when a court admits that the state’s refusal of a license to a church-related school burdens the school’s free exercise rights, the court is likely to find that the state has an educational interest which outweighs the school’s religious interests. (HEB Ministries in Texas, and Shelton College in New Jersey).

Chartering and licensing are only the beginning of state and federal laws impacting higher education. The federal government exercises its spending power to regulate colleges and universities. For example, since World War II’s GI Bill, federal money has come to college students, and federal regulations for both public and private schools came with that money. Federal laws affecting institutions of higher education range from civil rights laws, to employment laws, to laws regulating the enrollment of foreign students.

A state government regulates its own schools by authority vested in the state by its constitution. A state’s regulation of private colleges is often an exercise of the state’s general police power and its authority to regulate health and safety. And state courts have jurisdiction over private schools which are subject to the common law of the state, for example—law regarding contracts and negligence.

States have historically regulated both private and public institutions of higher education more than the federal government. While the states continue to have a heavier hand with their own state schools, the federal government’s increasing regulations generally apply to public and private schools alike.

And, regulation by both the states and the feds, both of private and public institutions, is at an all-time high and increasing each year. The talk in Washington is about new federal regulations designed to hold colleges “more accountable.”

The United States Constitution creates a fundamental distinction between the way the law impacts private as compared to public institu-

tions of higher education. The Constitution limits only government, not private, power. So, as a part of government, a state school must not impinge on one’s free speech, and must afford equal protection and due process. As far as the federal Constitution is concerned, a private college may regulate speech and may treat students and employees differently, although it may not illegally discriminate on the basis of protected classes, such as race, disability, and national origin. And, while a private college must afford its students and employees with fair process, it is not obliged to give them “due process.”

Some folks have sued private colleges and claimed that the private college had some special connection with the state which ought to cause the law to treat the private school as if it were a state school. In these cases the court asks if the private school is a “state actor” or is it operating “under color of” state law. If so, the court may apply to the private school the law which would ordinarily only be applied to a state school. In other words, the court may require a private school which “smells like the state” to observe the constitutional duties imposed on the state.

In one odd case, Alfred University, which thought of itself as a private university, was treated as part state and part private. Seven students were suspended for disrupting an ROTC ceremony. Four were in the liberal arts college; three were in the ceramics college. The students sued the University claiming they had not been afforded sufficient process rights. The court noted that the State of New York had contracted with the

University to create the ceramics college and the State had said that students there would be disciplined by state standards. So, the court said the students in the ceramics college were entitled to full blown Constitutional due process, while the liberal arts students only needed to be given “fair process.”

Most efforts to make a private school into a state school for constitutional purposes have failed. There are at least four tests found in the case law.

The “nexus” inquiry asks “whether there is a sufficiently close nexus between the State and the challenged action of the private entity so that the action of (the private entity) may be fairly treated as that of the State itself.” (*Jackson v. Metropolitan Edison, Co.*) Courts have found private institutions to be state actors when there existed a “symbiotic relationship” or “joint venture” between the private institution and the state. And, courts have required private institutions to be held accountable as public when the private institution is engaged in an activity “traditionally *exclusively* reserved to the State.”

Just because a school’s policy is required by state law, will not normally make the school a state actor. For example, a state may require private schools to have certain policies regarding the use of drugs. Compliance with the law does not make the school the equivalent of a state school.

A private school’s receipt of state and federal money will not cause the school to be treated as a state school, not even if practically all the funding of the school comes from government. (*Rendell-Baker*, a private high school dealing exclusively with special education). It is not just private schools which must worry if they are going to be perceived as a state actor. Private associations, including school athletic associations and accrediting agencies are subject to the state actor tests.

Recently, one of these cases went “the other way” when the U.S.

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## Legal Notes...

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Supreme Court used a "pervasive entwinement" test: A private entity will be treated as a state actor when there is "pervasive entwinement to the point of largely overlapping identity" between the state and the private entity. In this case, Brentwood Academy, a private Tennessee high school, successfully argued that the private athletic association to which it belonged owed the school equal protection and free speech rights. The court agreed, finding the state pervasive-

ly entwined in the control of the private association.

*Brentwood* may be a significant case affecting the private accreditation agencies which serve the federal government as "gatekeepers," determining whether a school is eligible for federal aid to students. The cases have been split on whether these private accreditors are state actors and thus obliged to give their member schools constitutional rights.

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## Gifts & Grants

### William Carey Nursing Schools Receive \$1.1 Million in Grants

The William Carey University School of Nursing received \$100,000 from Biloxi Regional Medical Center (BRMC) recently to be used to advance nursing programs.

Many accomplishments are happening in the nursing programs on Carey's Gulfport, Hattiesburg and New Orleans campuses. The Joseph and Nancy Fail School of Nursing recently received a \$1 million grant from the Asbury Foundation which will help them focus on meeting the future health care needs of Mississippians by expanding the master of science in nursing degree for nursing educators and constructing a new wing to the existing building in Hattiesburg.

The New Orleans campus continues to grow in enrollment and has just finished the remodeling of a new nursing library room located in the WCU School of Nursing building located next to the Lifeway Center on Gentilly Boulevard. The undergraduate program is enjoying a 100% pass rate on the NCLEX-RN examination for 2007.

### UM Receives \$125,000 Grant for Organic Chemistry Lab

The University of Mobile has been awarded a \$125,000 grant from the Hearin-Chandler Foundation to renovate the university's organic chemistry laboratory.

UM's current organic chemistry lab was installed in October 1984 for a school of only 500 students. This year more than 1,600 undergraduate and graduate students are enrolled at the private Christian university. The grant will provide for the complete overhaul of the lab and installation of contemporary scientific instrumentation.

### Bluefield Receives \$200,000 from Keese Foundation

Students at Bluefield College will soon have access to even more financial aid, thanks to a \$200,000 gift from the Keese Foundation for need-based scholarships for students. ■

### Judson Receives \$74,000 From Whitehead Foundation

The Lettie Pate Whitehead Foundation of Atlanta has announced a grant of \$74,000 to Judson College (AL). The grant will be used to provide scholarships for students in the

upcoming 2007-2008 academic year.

Doris Wilson, Judson's Director of Financial Aid, noted that Judson has received a grant from the foundation every year since 1977, and that in the current year, 45 students have scholarships ranging from \$500 to \$2,500. ■

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