

THE BAPTIST EDUCATOR



News Journal of the International Association of Baptist Colleges and Universities

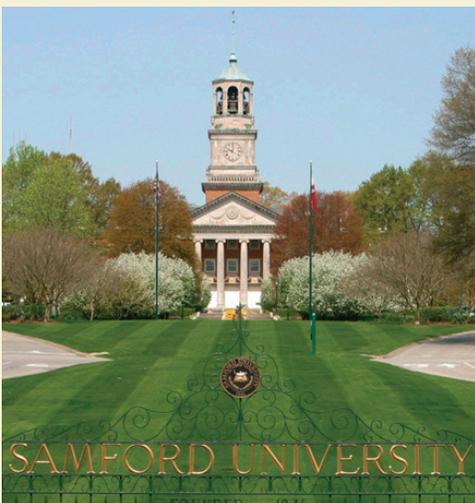
Volume LXXVIII, No. 2 • 2nd Trimester 2014

IABCU to Reduce Member Dues by Approximately 50 percent, to Move to Samford University Amid Major Reorganization

In their annual meeting June 1-3 in Charleston, South Carolina, the International Association of Baptist Colleges and Universities (IABCU) approved a reorganization plan that will reduce the number of paid staff members, cut the budget by nearly half, reduce the dues paid by its 47 member schools by approximately 50 percent, and move the association from Nashville, Tennessee, to Samford University in Birmingham, Alabama.

One year ago the IABCU, established in 1949 under the auspices of the former Southern Baptist Education Commission, formed a Commission on the Future of the Association in preparation of the announced retirement of both the executive director and associate director.

After a year of study, the Commission, chaired by Board Chair David Olive, president of Bluefield College in Bluefield, Virginia, presented recommendations for the future operation of the IABCU. Those recommendations were approved by the board of directors in April and presented and approved at the annual meeting by presidents and chief academic officers representing the member schools of the IABCU.



Samford University, Birmingham, Alabama, is the new home of the International Association of Baptist Colleges and Universities.

presented and approved at the annual meeting by presidents and chief academic officers representing the member schools of the IABCU.

In addition to Olive, those serving on the Commission included Ronald L. Ellis, president of California Baptist University;

Lanny Hall, president of Hardin-Simmons University; Dub Oliver, president of Union University; Pat Taylor, president of Southwest Baptist University; Evans Whitaker, president of Anderson University; and David Whitlock, president of Oklahoma Baptist University.

Resource persons identified to work with the commission included: Bob Agee, former IABCU executive director; Frank Bonner, immediate past Board chair and president of Gardner-Webb University; Paul Corts, Corts Consulting; Mike Arrington, IABCU executive director; and Tim Fields, IABCU associate director.

The recommendations are based on findings of the Commission after surveys of member presidents and chief academic officers and other research into the most efficient way to provide programs and services of the highest benefit to the member schools for the lowest possible dues.

Major recommendations approved at the annual meeting include:

- Delete the paid executive director position. The board chair becomes president and serves as the chief officer of the Association and of the Board of Directors. The Board officers will plan and implement the annual meeting.
- Employ a paid executive secretary who will work under the direction of the president and will perform many of the tasks associated with the current associate director.
- Elect a Board officer to serve as treasurer who will assist the president in oversight of the financial work of the executive secretary, along with the Board's oversight and audit responsibilities.
- Reduce the IABCU membership fee structure by approximately 50 percent and reallocate greater resources to the annual meeting and Hester Lecture.
- Relocate Association offices to Samford University in Birmingham, Alabama, (Samford was among six schools

Continued on page 2

Contents

- 1 IABCU Approves Major Reorganization
- 3 Comment
- 3 IABCU Revised Annual Dues
- 4 The Non-Denominationalizing of American Religion
- 12 Faculty Hiring at Baptist Colleges and Universities
- 13 Donald D. Schmeltkopf Receives Outstanding Educator Award
- 15 Legal Notes
- 16 Baptist College and University Scholars
- 16 Doctoral Loans/Scholarships

Vol. LXXVIII, No. 2
2nd Trimester 2014

Publisher: David Olive, President and Board Chair, IABCU

Managing Editor: Tim Fields, Associate Director, IABCU

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

POSTMASTER: Send address changes to:
International Association of Baptist Colleges and Universities
8120 Sawyer Brown Road, Suite 108
Nashville, TN 37221-1410
Send news items to:
Tim Fields, Managing Editor
The Baptist Educator
E-mail: tim_fields@baptistschools.org
8120 Sawyer Brown Road, Suite 108
Nashville, TN 37221-1410
Phone: (615) 673-1896

An annual subscription to *The Baptist Educator* is \$6.00 for one printed and two digital issues.

“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.

IABCU Reorganization...

Continued from page 1

that made proposals to house IABCU).

- Continue to publish a *Baptist Educator* with an annual report, maintain an interactive website, a doctoral loan program, tuition remission program, and job posting webpage, and continue financial support for the Baylor Seminar on Academic Leadership in Baptist Universities, and the Baptist College and University Scholars Program at Baylor.

- Create a new associate member category for individuals who have served as president, chief academic officer or in another senior leadership position at an IABCU member institution but who retire or take a position at a non-member institution.

- Amend the bylaws to allow officers, elected by the Board, to hold office for a term of one year but may be elected to serve for one additional successive term.

In other action the Association board and members recognized retiring Executive Director Arrington for six years of service to the Association and retiring Associate Director Fields for 17 years of service to the Association. Arrington retired June 6 after a total of 41 years working in Christian higher education. Fields will retire after the Association office moves to Samford and an executive secretary is employed. Fields served 26 years with Southern Baptist Convention agencies before joining the Association staff including 9 years with the former SBC Education Commission.

Members elected two new board members to fill unexpired terms and four new members for full four-year terms. They include: Scott Bullard, academic dean, Judson College, 3-year

term; Evans Whitaker, president, Anderson University, 2-year term (at large); Gary Cook, president, Dallas Baptist University; Tommy King, president, William Carey University; Barbara McMillin, president, Blue Mountain College; and Steve Vernon, associate executive director, Baptist General Convention of Texas, (at large).

Board officers elected for 2014–15 are David Olive, chair/president, president, Bluefield College; Dub Oliver, vice president, president, Union University; Mark A. Wyatt, recording secretary, vice-president for marketing and communications, California Baptist University; and Jairy C. Hunter, Jr., treasurer, president, Charleston Southern University.

IABCU board members presented Donald D. Schmeltkopf, Baylor University provost emeritus, professor and director of The Center for Ministry Effectiveness and Educational Leadership, the Charles D Johnson Outstanding Educator Award. (see story and photo on page 13).

During the annual meeting college and university administrators heard Bill Leonard, James and Marilyn Dunn Professor of Baptist Studies and Professor of Church History, Wake Forest University School of Divinity, deliver the Hester Lectures on “The Non-denominationalizing of American Religion and Baptist Identity,” and “Education in a Non-denominational Era.” (See complete first lecture beginning on page 5 of this issue. The second lecture will appear in the next issue of the *Baptist Educator*.)

Leonard said, “The non-denominationalizing of American religion is a sign of the permanent transition that continues to characterize church life for at least two decades. As it extends across the globe we wonder if it is a new reformation or just another ecclesiastical fad.” ■

Mark Your Calendar

Dessert Reception at SACSCOC December 8, 2014, Nashville, TN
Annual Meeting May 31–June 2, 2015, St. Louis, MO

Comment: The Tie That Binds

David Olive, IABCU President and Board Chair and President, Bluefield College

Christian higher education. While seemingly simple to state, the phrase takes on a different meaning across the landscape of higher education. For some, it is described as teaching from a biblical world view; for others, it denotes the importance of faith formation in the learning process; for some others, it recognizes that Christians were and perhaps still are integral in forming and resourcing the opportunity for education; and for others it means entirely something else. Add the descriptor of *Baptist* to the equation, and the definitions are even more exponential.



David Olive

At present, there are 47 institutions of higher learning who acknowledge an identity as Baptist colleges and universities, and I am hopeful with the realignment in membership dues that several other institutions will rejoin our collective efforts of providing excellent educational instruction and guidance to students toward serving Christ in every area of life.

Knowing we live in an era where denominational identity seems to be irrelevant—the non-denominational era as Bill Leonard describes it—I continue to hope and believe the hallmarks of our Baptist identity can continue to live within us and impact the way we live out our institutional missions, even though society in general does not value denominational identity.

Because of these hallmarks—not the name—of our Baptist identity, I believe our association of member colleges can not only survive but can thrive in this era of denominational irrelevancy. These hallmarks of who we are give me hope for our collective work.

We can stand proudly on these Baptist hallmarks, the hallmarks of the Lordship of Jesus Christ; the Bible as the authority for our faith and practice; soul competency and priesthood of the believer; and our religious freedom and the freedom of others. These shared tenets of how we approach, understand and practice our faith are timeless values that bind us together in living out our

institutional missions. And, as noted in this year’s Hester Lecture by Bill Leonard, our campuses can be places for dissenting voices.

While saying this, I also recognize that our association of Baptist colleges and universities, along with our institutional missions, are only as strong as we wish to make them. I pray that God continues to provide us—the institutional leaders, faculty and boards of trustees—with the strength and discernment to live faithfully to our institutions’ missions, regardless of what those missions may be.

On a personal note, I am appreciative of the confidence the membership has provided me in leading our association in the coming year, and I am especially grateful for my colleagues who served with me on the Commission on the Future of the IABCU for the past year and listened and discerned the will of the membership—Ron Ellis, Lanny Hall, Dub Oliver, Pat Taylor, Evans Whitaker, and David Whitlock. We have made changes to our organizational and operational structure in belief we will be a stronger association. With God’s grace and mercy, along with each member’s active engagement, we will be.

To God be the glory! ■

IABCU Revised Annual Member School Dues Effective October 2014–2015

Dues levels are based on total budget of each institution

(New associate membership category for former or retired top IABCU administrators is \$35 per year)

| Current Budget | Current Dues | Revised Dues |
|----------------|--------------|--------------|
| \$4,999,999 | \$550 | \$275 |
| \$9,999,999 | \$1,100 | \$550 |
| \$14,999,999 | \$1,650 | \$825 |
| \$19,999,999 | \$2,200 | \$1,100 |
| \$24,999,999 | \$2,750 | \$1,375 |
| \$29,999,999 | \$3,300 | \$1,650 |
| \$34,999,999 | \$3,850 | \$1,925 |
| \$39,999,999 | \$4,400 | \$2,200 |
| \$44,999,999 | \$4,950 | \$2,475 |
| \$49,999,999 | \$5,500 | \$2,750 |
| \$54,999,999 | \$6,050 | \$3,025 |
| \$59,999,999 | \$6,600 | \$3,300 |
| \$60,000,000+ | \$7,000 | \$3,500 |

The Non-Denominationalizing of American Religion

By Bill J. Leonard

James and Marilyn Dunn Professor of Baptist Studies
and Professor of Church History,
Wake Forest University School of Divinity

Editor's Note: The following article was delivered as the first of two Hester Lectures at the IABCU Annual Meeting June 1-3, 2014 in Charleston, SC, The second lecture entitled: "Baptist Identity and Education in a Non-Denominational Era" will be published in the next issue of the *Baptist Educator*. Both current and back issues of the *Educator* are available for free download on the IABCU website at <www.baptistschools.org>.

Joel Osteen and Lakewood Church: A Case Study

Joel Osteen is an ecclesiastical phenomenon, an American, evangelical, charismatic, postmodern, mega-church, media savvy, health/wealth/motivational speaker, gospel-preacher phenomenon. He is the senior pastor of Lakewood Church in Houston, Texas, by all accounts the largest Protestant congregation in the United States, with over 52,000 members. Not only is Lakewood one of the most mega of America's so-called mega-churches, it is also one of the nation's most racially diverse congregations, a faith community of Anglos, African Americans, Latinos and Asians reflected in the over 20,000 persons gathered for weekly worship.

Osteen himself seems made for the media, a new generation of televised, twittered preachers—razor thin, self-effacing, pragmatic and guileless to a fault—Tom Sawyer with mousse. His sermons are folksy, positive, upbeat, and encouraging above all. Each begins with an affirmation of the authority of the Bible, clear assurance that neither Osteen nor his congregation have departed from the centrality of Holy Scripture as passed on to them by their elders including John Osteen, Joel's father, mentor, and founder of Lakewood Church. Once orthodoxy has been affirmed, Osteen then urges his sea of listeners in the former Compaq Basketball Arena to think well of themselves, to be happy, and to treat others with care and concern, traits that will inevitably lead to spiritual and material success. In some ways he seems to be a fascinating combination of old time mass revivalism and new age self-help philosophy.

In other ways, however, Osteen seems a genuinely postmodern preacher, creating his own mini-denomination in one local congregation, asserting his own theological conservatism and ethical traditionalism, but hesitant to generalize regarding their global implications. Indeed, at times he seems hesitant to speak of theology at all, acknowledging that he has no undergraduate degree and no formal education in theological and biblical studies.¹

Joel Osteen and Lakewood Church offer a case study in the

changing nature of religion, especially Evangelicalism, in twenty-first century America. Like other media preachers he is heir to a long tradition of public evangelism and mass revivalism that stretches from Charles Grandison Finney in the 1820s through Dwight L. Moody in the 1880s, to Billy Sunday in the 1920s, and Billy Graham and Oral Roberts in the 1950s and beyond. He is also one of many technologically astute preachers who are shaping American public religion and pulpit prowess in a new century. Others of his contemporaries include African Americans such as T. D. Jakes, Eddie Long, and Creflo Dollar, and Anglos such as Andy Stanley, Ed Young, Jr., and Rick Warren.² Like their homiletical predecessors, these new age preachers call persons to immediate faith in Christ, an evangelical conversion that changes their lives in this world and sets them on the road to eternal life in the next. Yet their methods often include intentional marketing techniques, motivational entrepreneurship, charismatic worship modes, and positive thinking strategies. Indeed, Osteen's motivational preaching methods mark him as an heir of Norman Vincent Peale's "Power of Positive Thinking," and Robert Schuller's "Possibility Thinking," in which sin is essentially a poor self image. Osteen is also a second generation charismatic, raised on Oral Roberts' "seed-faith" tradition, an early stage of the so-called health and wealth gospel in America. Osteen's father and theological mentor, John Osteen, left his Southern Baptist affiliation behind after receiving the baptism of the Holy Ghost through the influence of Oral Roberts, extending Lakewood Church's influence to a wider venue of charismatic-oriented Christians.³ In *Your Best Life Now* Joel Osteen sets forth his own version of "seed-faith," writing:

If you lost your job, don't sit around feeling sorry for yourself, go volunteer someplace. Sow a seed while you're waiting for that next door of opportunity to open. If you are believing for a better car, instead of complaining about the one you have, sow a seed by giving somebody a ride. If you are believing for your business to be blessed, help somebody else's business to grow. Do something to get some seed in the ground. . . . If you will sow an extraordinary seed, you will reap an extraordinary harvest.⁴

Given these dynamics, Joel Osteen is either the future of one powerful segment of American evangelicalism, or an illustration of the captivity of evangelicalism to a form of popular religion more akin to American enterprise than Christian theology—a motivational thinker for Jesus. Yet his influence is so wide spread and his national reputation so significant that he and his church cannot be overlooked by students of contemporary American religion.⁵

Joel Osteen and Lakewood Church set the scene for a discussion of the non-denominationalizing of American religion, a trend long present in American religious life, but with significant expansion in the late twentieth and early twenty-first centuries. Osteen represents something of a bridge between the second generation mega-church and the relatively new emerging-church movement. He is at once modern and postmodern, traditional and experimen-

tal, in his approach to the church and the gospel itself. Because of that, Lakewood Church clearly reflects the non-denominational tendencies of much of American Protestantism, a phenomenon in which congregations distance themselves implicitly or explicitly from traditional denominational alliances, with some even creating in one church a mini-denomination that incorporates many of the services once provided by denominational networks.

This study suggests that denominations, once the primary way of organizing religious life in the United States, are in a state of permanent transition, realigning, reassessing, reconfiguring and coming apart in a variety of ways. If some speak of this as a post-denominational era, they surely mean that religious communities are rethinking their identity, reorganizing responses to their society, and re-forming their theological outlooks, even as most lose or cannot find significant numbers of members. Denominations remain on the scene, but are only one of a growing number of options for organizing and experiencing the life of the church in American society.

Denominations in American Life

Historian Sidney Mead offered the now classic definition of a denomination as a “voluntary association of like-hearted and like-minded individuals, who are united on the basis of common beliefs for the purpose of accomplishing tangible and defined objectives.”⁶ The denomination developed out of 17th century English and American Puritanism as essentially an “ecumenical device,” an organizational acknowledgement that Protestants could differ on specific church politics—Congregational, Episcopal, Presbyterian—but still be part of the one true church.⁷ Denominational differences made pluralism a normative, albeit embattled, reality in American churches, particularly after the Constitution and Bill of Rights ended the Puritan and Anglican religious establishments in New England and the South by the early 19th century. Denominations provided local churches with opportunities for organization, identity, and collective support for common ministries, publications, education, and mission endeavors. In many cases denominational systems gave local churches alternatives for ministry through shared resources and programs that they could not have managed on their own.

As John Murray Cuddihy suggested, denominations also helped to “civilize” the often sectarian, combative elements in religious communities. That is, in order to compete in the public square sectarian groups tend (with significant exceptions) to moderate or soften their harsher claims and rough theological edges. Cuddihy noted that this complex code of rites instructs us in the ways of being religiously inoffensive, of giving ‘no offense,’ of being *religiously* sensitive to religious differences. To be complexly aware of our religious appearances *to others* is to practice the religion of civility. Thus, civil religion is the social choreography of tolerance. It dances out an attitude.⁸

Mormons, for example, had to relinquish polygamy publicly if not privately in order to secure Utah’s admission to the Union. The Southern Baptist Convention, the largest Protestant denomination in the United States, was born of sectarian dissent but

quickly transformed itself into the established church of the South, the unofficial official religion of its region. In short, it became a denomination that talks like a sect and acts like an established church.⁹ Southern Baptists used the language of revivalistic conversionism, ethical rigor, and denominational identity while connecting with the prevailing mores of their region in order to become culture-dominant and claim large numbers of participants. After years of public conservatism on issues of church order, national policy, and church/state relationships Southern Baptists now seem mystified that their numbers are declining and their constituency aging not unlike the “old mainline” denominations whose liberalism they have criticized for so long.¹⁰

And what of the “mainlines,” an older designation given to old guard denominations such as the Presbyterians, Methodists, Episcopalians, Disciples of Christ, and Lutherans? Their numbers, long declining for a variety of theological, programmatic and demographic reasons, continue to fall often as a result of new debates over biblical authority, the role of women in the church, homosexuality, and the relationship of congregations to national bureaucracies and judiciaries.

Never strangers to controversy, most denominations learned to adapt to the changing cultural and ecclesial landscape, many modeling their efforts after the American system of corporate national and regional organizations with elaborate boards, funding programs, and bureaucracy. During much of the nineteenth and twentieth centuries denominations distinguished themselves through competition over doctrine, practice and nature of the church, often claiming to be the true church among others or at least the truest of the true. At the height of such competition debates erupted over baptismal modes (sprinkling or immersion), predestination and free will, church polity (Episcopal, Presbyterian, or Congregational government) and the nature of conversion. The ecumenical movement made significant efforts to stimulate inter-church dialogue and shared ministry beyond denominational competition and doctrinal debates. On one hand, denominational identity was deep and non-negotiable for many churches and individuals while on the other denominational “switching” has always been a part of the American religious landscape.

Denominations: Declining Identity

Changes in denominational hegemony and identity began in the late twentieth century, only to escalate in twenty-first century churches. This is evident in a variety of ways. First, denominational systems are disconnecting, declining and experiencing general disruption due to assorted theological, ethical, organizational, financial, and cultural realities and controversies. Second, it is clear that fewer and fewer religious individuals think of their primary religious identity in terms of denominational identity. Third, many local congregations that claim denominational connections are minimizing their public, theological and fiscal relationships with their parent bodies. Russell Richey observed: “Less preoccupu-

Historian Sidney Mead offered the now classic definition of a denomination as a “voluntary association of like-hearted and like-minded individuals, who are united on the basis of common beliefs for the purpose of accomplishing tangible and defined objectives.”

long declining for a variety of theological, programmatic and demographic reasons, continue to fall often as a result of new debates over biblical authority, the role of women in the church, homosexuality, and the relationship of congregations to national bureaucracies and judiciaries.

Never strangers to controversy, most denominations learned to adapt to the changing cultural and

Continued on page 6

Non-Denominationalizing...

Continued from page 5

pied with denominational identity and less impressed with denominational delivery systems, congregations, particularly those with sufficient resources to function independently, buy program modules or curricula from various places.”¹¹ Technology alone has created new resources that make churches less dependent on denominational connections for basic programs. Fourth, while some churches assert clear cut ideological identities, others, perhaps a growing number, promote a popular ecumenism that minimizes sectarian divisions in favor of a more generic Christianity. Fifth, while some traditional congregations are dropping or otherwise minimizing their public connections to a denomination, other newly organized groups resist denominational affiliation all together, preferring instead to present themselves as “fellowships” or non-denominational “community churches.” Sixth, non-affiliation (persons who attend religious services seldom or never) is also on the rise in American life. Many consider themselves “spiritual but not religious,” open to religion or spirituality, but with little or no concern for formal religious membership or participation in traditional faith communities.¹² Finally, in many cases the public battles of conservatives and liberals inside and outside specific denominations have turned increasing numbers away from religion in general and church in particular, often making them prime targets for the “seeker sensitive” programs of a new type of evangelism.

Statistics Reflect the Transitions

Two recent sources track changes in the American religious landscape. In *American Grace*, Putnam and Campbell examined polls charting religious life from 1968 to 2008 with these conclusions. They suggest the following:

Mainline” Churches represent 13% of population.

“Evangelicals” peaked at around 29% in 1990s, and plateaued at 25% by 2010.

Catholics, the largest single religious group in the US reflect some 18% of the population. The 65 million American Catholics have reached that figure largely due to immigration since the decline of “Anglo-Catholics” has been significant.

The “Nones” or “Nons,” those who affirm no religious affiliation has increased significantly. For many years that statistic reflected 7% of the population. During the last 3-5 years that statistic has expanded 15 to 20% reflecting one fifth of the American population.¹³

In a 2014 study, the Pew Research Center focused on Millennials, individuals 18 to 33 years of age. They summarized their study accordingly: “The Millennial generation is forging a distinctive path into adulthood. Now ranging in age from 18 to 33, they are relatively unattached to organized politics and religion, linked by social media, burdened by debt, distrustful of people, in no rush to marry— and optimistic about the future. They are also America’s most racially diverse generation.”¹⁴

The Non-Denominationalizing of American Religion

These transitions are increasingly evident in the non-denominationalizing of a new generation of American religious institutions and individuals. There are many reasons for these changes. They include: First, younger clergy and laity seem increasingly less interested in or aware of denominational identity, preferring instead to claim the term “non-denominational” or “non-sectarian” as a description for their ecclesial preferences. Many express frustrations at the multiple religious voices spread across the religious landscape and do not want to have to choose a tradition that brackets them into packaged beliefs and practices. Others acknowledge their dissatisfaction with the sectarian warfare over doctrine, politics and practice that continue to divide denominations and congregations.

Second, religious communities seem more connected to local or regional ministries, than with national ecclesial bureaucracies whose actions they often suspect, reject or ignore. These assessments are often shared by liberals and conservatives alike, albeit for different reasons. Third, many prefer a new ecumenism evident in cross-denominational similarities and compatibilities. For

...some of these changes are the inevitable result of a burgeoning religious consumerism, or church-shopping, in which an increasingly fluid constituency moves from congregation to congregation with some frequency searching for the newest program, the most enthusiastic worship, or the most popular church in town.

example, many Baptists, Methodists, Presbyterians and Pentecostals who affirm doctrines of biblical inerrancy may feel more comfortable with each other than with members of their own denominations who do not share that theory of biblical inspiration. In debates over the ordination of women or gays and lesbians, many conservative

Anglicans now use the language of biblical authority and moral rigorism that once seemed more identified with traditionally sectarian groups. Indeed, this de facto, non-denominational unity or cooperation is evident in a variety of doctrinal and ethical issues, approaches to worship, and political involvement.

Fourth, some of these changes are the inevitable result of a burgeoning religious consumerism, or church-shopping, in which an increasingly fluid constituency moves from congregation to congregation with some frequency searching for the newest program, the most enthusiastic worship, or the most popular church in town. This phenomenon probably represents a rapid extension of the “switching” long characteristic of American religious life. Fifth, in many cases these transitions are reinforced by an overarching charismatic orientation evident in both corporate and personal spirituality. In fact, the increasing connection between charismatics and evangelicals may be one of the most significant influences on the non-denominationalizing of American churches. Such a phenomenon accounts for the ever-expanding impact of charismatic emphases in worship and personal piety evident in denominational and non-denominational churches across the United States. It is also an important factor in the development of multi-racial constituencies in many newer congregations. Joel Osteen’s Lakewood Church, Houston, is one of the most dramatic illustrations of this charismatic unity in a multiracial communion. In some congregations (though certainly not all) charismatic gifts evident in glossolalia (speaking in tongues), dancing in the Spirit, and “praise oriented” spiritual experiences contribute significantly to racial inclusion and cooperation.

Likewise, segments of Evangelicalism have contributed to the growth of non-denominationalism in America. The evangelical mega-church movement remains at the center of non-denominational approaches to church life. This is not a new development. Longtime religion reporter Kenneth Woodward linked the influence of evangelicalism on non-denominationalism with the legacy of evangelist Billy Graham:

Thirty years ago some Southern Baptist leaders shunned the label 'evangelical' as an alien, Northern word, but through Mr. Graham and the magazines he has founded, the term has become a self-identifier for at least 25 percent of the American population. In short, Billy Graham has fostered a generalized [generic] Christianity, that unintentionally perhaps, has abetted a decline in denominational loyalty among American Protestants and, correspondingly, a sharp rise in non-denominational 'community' churches. Thus, for the Greater New York Crusade, [June 2005] the Graham organization drew support from a record 1400 area congregations, ranging from Adventists to Pentecostals—but all of them would answer to "evangelical."¹⁵

Woodward's comments lead to a final observation on the rise of non-denominationalizing churches, the growth of a type of generic Christianity that claims broad evangelical tenets and resists elaborate identification with denominational definitions or sectarian distinctives. It is an approach that fosters a style of Christian identity but all too easily minimizes theological definitions of the baptism, the Lord's Supper, and denominational distinctives in theology and polity.

Forms of the Church: Twenty-first Century Possibilities

Twenty-first century America thus reflects a variety of ecclesial configurations that offer options for church government and ministry possibilities. Three seem particularly important for this discussion.

Denominational churches retain varying degrees of traditional affiliation with old-line national denominations. Some preserve their connectionalism through various polities—Episcopal, Presbyterian, or Congregational—that set the standards for ministerial ordination and placement, church government, and the form of ecclesiastical authority. This is particularly true of more traditionally connectional groups such as the United Methodist Church, the Presbyterian Church USA, the Evangelical Lutheran Church in America, and the Episcopal Church. Their more formal polities govern everything from elaborate ordination requirements to the ownership of local church property by various denominational judicatories. Indeed, when it comes to denominational loyalty and continued connectionalism, many congregations would readily relinquish these associations were it not for matters of property or other economic synodal relationships. Others, however, remain committed to denominational identity, working, often against the odds, to pass on that lineage to a new generation of Christians. More conservative denominations such as the Assemblies of God, the Church of God, the National Baptist Convention and the Southern Baptist Convention retain varying degrees of denominational loyalty and approaches to Christian orthodoxy. Nonetheless, their congregations increasingly reflect disengagement from denominational systems and loyalties.

Megachurches represent another important model of contemporary ecclesial life that has received extensive attention and analysis, especially in the American media. A megachurch may be

defined as a congregation of several thousand members led by a charismatic, pastor/CEO who is often the centerpiece of the church's public personae, providing specialized ministries for target constituencies—children, youth, families, seniors, singles—and organized around intentional marketing techniques. In a sense they are mini-denominations, offering particular ministry opportunities—publishing their own literature, establishing their own schools, sending out their own missionaries (short-term and long-term), and creating congregational identity—in ways that were once promoted primarily by national denominational systems.

These churches attempt to be "full service" faith communities, adapting their methods (and often their message) to contemporary culture in order to reach a wide and primarily un-churched constituency. While significant diversity exists from church to church, many mega-congregations share a reasonably similar profile in their concern to reach "seekers," those who have little or no previous involvement in church activities or who left the church in frustration, indifference or disillusionment. They also use varying degrees of contemporary, traditional or "blended" worship formats, limit public use of traditional religious symbols, and extend personal nurture and instruction to members through cell groups or other small gatherings. While most fall into the evangelical or charismatic camp theologically and spiritually, they seem to cover a wide spectrum of opinion regarding political involvement, ethical requirements, and doctrinal uniformity. For example, some megachurches call ordained men and women to their ministerial staffs while others oppose the ordination of women. Some refuse to permit divorced persons to serve as teachers or lay leaders while others open the doors of service to persons who repent of their sins and seek to care for others. Some encourage their members to investigate candidates for public office, voting only for those who support particular religio-social agendas while others are less direct in promoting particular approaches to politics.

Megachurches have become models for a variety of denominationally-related congregations whose ministers seek to adapt elements of their success to smaller, sometimes struggling churches. Many ministers from a variety of denominations attend workshops offered by prominent mega-congregations such as Willow Creek Community Church, Saddleback Valley Church, or Lakewood Church in an effort to use some of their methods in smaller, more traditional communities of faith. Many utilized Rick Warren's popular work, *The Purpose Driven Church*, along with the teleconferences based on the book, to renew and reorganize existing denominationally-based congregations around varying aspects of megachurch life. Megachurches are a powerful influence on religion in the United States and, increasingly throughout the world. Implicitly and explicitly they are setting ecclesiastical agendas for churches large and small. As they enter their second or third generation, many megachurches confront major challenges in retaining members, funding elaborate projects or building programs, and passing on identity to another, often less loyal generation. The bankruptcy of Robert Schuller's Crystal Cathedral in 2010 is concrete evidence that one generation's megachurch is not necessarily that of the next.

A third expression of the church in contemporary America is often referred to as the *Emerging Church* movement, just beginning to assert itself and catch the attention of students of

Continued on page 8

Non-Denominationalizing...

Continued from page 8

American religion. While this is a serious spiritual and ecclesiastical alternative, it is also something of a renewed response to problems and frustrations perceived in both denominational-based communions and megachurches. Generally, these emerging congregations often begin “from scratch” with specific intention to be smaller, to blend ancient/modern worship traditions, and create leadership shared by clergy and laity alike, all born of a new or renewed understanding of the nature of Christian community. These leaders generally often take a positive approach to postmodernism and pluralism as guides for re-forming the church in profound and basic ways. Their concern is to move beyond traditional paradigms long associated with modern debates over faith and reason, fundamentalism and liberalism, and truth and authority in an effort to renew the church in an increasingly post-modern world.

For some practitioners, the term emerging church is a catch-all for new forms of the church that are breaking out of Christian communities. For others, the emerging churches are less new or unique than they are intentional about creating vital communities in response to changing times while affirming the value of ancient traditions that have been overlooked by more “modern” approaches. Still others such as Mark Scandrett of the ReIMAGINE! Congregation in San Francisco says: “The emerging church is a quest for a more integrated and whole life of faith. There is a bit of theological questioning going on, focusing more on kingdom theology, the inner life, friendship/community, justice, earth keeping, inclusivity, and inspirational leadership. In addition, the arts are in a renaissance, as are the classical spiritual disciplines. Overall, it is a quest for a holistic spirituality.”¹⁶

In their study of the Emerging Church movement Eddie Gibbs and Ryan K. Bolger echo this idea, noting that sociological insights concerning Gen-Xers reveal that when the mystery, the visual, the ritual, the touch, and the beauty are removed, little is left. Thus, the modern church of their Boomer parents does not satisfy the yearnings of the under-forties, and that is why Gen-Xers increasingly participate in churches with pre-Reformation histories. Moreover, new forms of churches have restored an atmosphere of mystery and awe enhanced by the use of incense, candles, and prayer rituals.¹⁷

They contrast the emerging church approach with that of the denominational and mega-church models that have lost basic Christian identity in the modern, rational, individualistic orientation to faith and life. They have shaped worship services in a “linear, word based and abstract” approach to reality that is unfulfilling to newer generations of worshippers.¹⁸

Dan Kimball, a widely known advocate of the Emerging Church movement, delineates differences between modern and postmodern approaches to religious identity. They include:

1. *Modernity* suggests that reason is basis for discovery of truth. Old-line theological liberals and fundamentalists rest their cases on the rational.

Post-modernity promotes a more pluralistic view of culture and religion. Various conflicting truths and dogmas are accepted or held in tension. (Joel Osteen may have mirrored that approach

when he affirmed the centrality of Christ in his theological universe but hesitated to apply that judgment to others.)

2. *Modernity* offers strong concern for and faith in human reason, science, logic, rational basis of Christian doctrine while *post-modernity* stresses the power of and faith discovered in personal experience.

3. *Modernity* led churches to use the media resources of printing press/radio/film/television to affect gospel communication radically. *Post-modern* churches are at the forefront of internet use—web pages, twitter, Facebook connections—while extending global communications and networks.

4. Theologically, *modernity* led churches to line up around reason as a method for responding to science, logic, inerrancy, and other questions of authority. *Post-modern* approaches provoke a suspicion of authority, and a concern for wonder, awe, and mystery. It suggests that the Bible has many interpretations and that affirmation of biblical authority is inseparable from distinct, often diverse hermeneutical approaches to biblical interpretation. That is, varying interpretations of scripture both inform and are informed by specific approaches to biblical authority.

5. *Modernity* promotes the systematic, corporate, organizational, national and denominational connection as the model for church structure. *Post-modernity* emphasizes localism, regionalism, individualism, and, often non-denominationalism.¹⁹

In a work called *The Death of the Church*, emerging church advocate Mike Regele writes: “In postmodern world, authority is granted to those whose exemplary life, message, and work carry a high level of moral authority.” He contends that “authority in the future will be granted to people, not positions. Biblical support for spiritual authority is certainly important. But in all matters, including biblical authority, we are going to have to get used to a world that will expect to choose.”²⁰ Regele calls on churches to reject a “bombproof certainty of Truth,” or a “rigid commitment to an unassailable worldview.” He insists that emerging churches are “abandoning modernist foundationalism” for an assertion of truth inside or alongside multiple truth-claims.²¹

While many megachurches and emerging churches have reformed themselves essentially away from the denominational model, they represent different philosophies as to the nature of the church itself. Again, Dan Kimball draws distinctions between “modern” (especially “mega”) and “emerging” congregations:

Modern churches conduct worship services aimed at congregations of observers, while emerging churches allow worship to arise from a gathered, participatory community of faith.

Modern churches attempt to reach “seekers” bored or distanced from church while emerging churches address those who have no background in religious affiliation.

Modern churches experiment with contemporary worship while emerging churches seek to link worshippers with the new and the ancient through personal spiritual encounter.

Modern churches are “user friendly” while emerging churches are “experimental and mystical.”

Modern churches minimize religious traditionalism and symbols but emerging churches make intentional use of symbols as guides to greater mystical/spiritual intensity.

Modern churches gather in worship settings geared for preaching, skits, drama, and elaborate musical presentations. Emerging churches emphasize worship areas that promote community

through a “coffeehouse” intimacy enhanced by ancient symbols and signs sacred space.²²

Clearly, emerging churches promote new or re-formed paradigms for understanding the nature of the church beyond denominational traditionalism and megachurch marketing.

Post-modern Churches: Reaffirming Ecclesial Identity

What does all this mean to contemporary churches and a new generation of ministers? While mega and emerging church strategies are fascinating and well worth examining, most Protestant congregations in the United States are caught somewhere in the middle. While most are neither “mega” nor “emerging,” neither are they classically denominational. They may have ties to denominations but often seem to wear that denominationalism rather loosely. Many churches have chosen to cut and paste their programs and identities, drawing on certain aspects of denominational, mega and emerging church techniques in ways that best fit their specific faith communities. Some apply certain lessons learned in books or seminars from Willow Creek Church (the paradigm for early megachurch techniques), or Saddleback Valley Church (a later paradigm). They may also draw on the work or seminars by emerging church leaders such as Leonard Sweet, Phyllis Tickle, Diana Butler Bass, or Brian McLaren for hints on how to incorporate elements of that approach into local church life.

Contemporary ministerial students illustrate this permanent transition. While many seminarians show limited interest in or commitment to denominational identity, the door to ministry for all practical purposes remains a denominational door. Ministers must be ordained or ecclesiastically validated somewhere if they wish a parish or a chaplaincy. Those doors may be swinging doors that permit switching to other churches or denominations later on, but they must be entered nonetheless. Many new ministers must decide to select a denomination as entry point and then deal with congregations that are themselves in transition regarding denominational identity and mega or emerging church methods. Others may eschew denominational connections all together, seeking ordination in non-denominational congregations some of whose senior pastors (i.e. Joel Osteen) have no seminary training at all.

Christian Identity in Post-modern, Non-denominational Era—Some Observations

What does this changing ecclesiology mean to local congregations as well as clergy and laity attempting to sort out the permanent transition that confronts them? Several observations must suffice. First, congregations should reaffirm identity—find a place to stand theologically and spiritually beyond generic Christianity. One option could involve cultivation of a hospitable traditionalism that gives people a framework for understanding their Christian identity, not to turn inward on themselves in rabid individualism, but outward toward the world. They claim a tradition that provides at least some sense of who they are and where they fit in the church’s 2000 year old history. Ideally, then, they are not threatened by varying identities and belief systems promulgated by other faith communions and ideologies.

Second, congregations need to come to terms with their own localism. They should examine who and what they want to be in their specific region and community. Then they can reconsider how they want to relate to the larger community of faiths inside

and outside the church. They open the door to affiliations with other communions that will draw them beyond the walls of their “sanctuaries” even as they work to meet the needs of those specific individuals who are drawn to their particular form of the church.

Third, churches should reclaim the importance of rituals, those that link them with the wider family of faith, and those that identify and invigorate their own gathered community. These of course include the great sacraments of the church—baptism and the Lord’s Supper. They are the word of God without words, death-defying, life transition events that mark the dangerous, the decisive and the mundane moments of life. They are hierophany—the sacred revealed in the ordinary. The rituals of the Christian year—Advent, Christmas, Lent, Holy Week, Easter, and Pentecost—are likewise powerful moments that punctuate the lives of individuals and congregations. They reflect the immanence—God’s presence in the community of faith—that is essential to personal and communal spirituality.

Fourth, congregations might rethink the importance of dissent and conscience as a foundation for “voice” in the church and in the world. Is it possible to experience church life in which dissent and disagreement are possible without schism? Can ministers and other church leaders become advocates for a sense of community in which differences of opinion are acknowledged and anticipated but where common ground can be cultivated beyond or alongside debate and disagreement?

Fifth, can the church move beyond the current obsessions with spiritual and ethical individualism to a renewed emphasis on covenant and the cultivation of the continuing relationship between the individual and the communal. In such a church, individuals struggle with the great truths of the faith in the context of a believing community, a community that is at once nurturing and forgiving, while challenging and provoking individuals to consider the cost of discipleship in its exotic and commonplace events of life.

Sixth, might churches learn to affirm and celebrate pluralism and particularism without the need for either forced syncretism or supersessionist arrogance? As Mike Regele asks, can they provide a witness to society without the “expectation of favored position in mainstream culture?”²³ Faith communities and individuals would thus acknowledge a pluralism that extends voice to all who wish to speak, whatever their religious or non-religious orientation, but would not demand that one particular approach to religious faith and practice be privileged implicitly or explicitly by the state.

Finally, churches might reassert the development of signature ministries beyond the pastoral or institutional norm that provide direct responses to community and congregational needs. These ministries invigorate members and identify churches as spiritual and humanitarian resources in a given community. Such ministries lead congregations to ask, not are we growing, but are we thriving? Have we found ways to energize members in doing the gospel in a given local with implications for the larger regional, even global, witness? Those churches that have found that signature ministry—whatever their theological perspective or location—seem to be thriving.

The non-denominationalizing of American religion is a sign of

Continued on page 10

Non-Denominationalizing...

Continued from page 9

the permanent transition that continues to characterize church life for at least two decades. As it extends across the globe we wonder if it is a new reformation or just another ecclesiastical fad. If only Joel Osteen had gone to seminary. . . .

Endnotes

- Osteen dropped out of undergraduate studies at Oral Roberts University after one semester. He notes that his 15 years of work with his father, John Osteen, the founder/pastor of Lakewood Church, constituted his grassroots theological education. John Osteen founded Lakewood Church in ___ after breaking with the Southern Baptists over issues related to charismatic gifts and the baptism of the Holy Spirit. The elder Osteen was greatly influenced by the Pentecostalism of Oral Roberts and his approach to church growth and “seed faith,” an early stage of the so-called Prosperity Gospel.
- Joel Osteen served as technology advisor to his father, working as he says “behind the camera” before his father’s sudden death, the time at which he assumed the office of senior pastor at Lakewood Church. Bishop T. D. Jakes is pastor of Potter’s House in Dallas, Texas; Bishop Eddie Long is pastor of New Birth Baptist Church in DeKalb County, Georgia; and Creflo Dollar is pastor of World Changer’s Church in Fulton County, Georgia. Andy Stanley is the son of television preacher Charles Stanley and pastor of North Point Church in Atlanta, Georgia. Ed Young, Jr., pastor of Fellowship Church in Grapevine, Texas, is the son of Ed Young, Sr., pastor of Second Baptist Church, Houston, Texas; and Rick Warren is pastor of Saddleback Valley Church, Orange County, California.
- David Edwin Harrell, Jr., *All Things are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington: Indiana University Press, 1975), 136, 187.
- Joel Osteen, *Your Best Life Now* (New York: Warner Faith, 2004), 260.
- Joel and Victoria broadcast an event on SiriusXM from Yankee Stadium, June 7, 2014. Joel Osteen Radio will begin an association with Sirius XM radio in the fall of 2014.
- Sidney Mead, *The Lively Experiment* (New York: Harper and Row, 1963), 104.
- Winthrop Hudson, “Denominationalism as a Basis for Ecumenicity: A Seventeenth-Century Concept,” in Russell Richey, editor, *Denominationalism* (Nashville: Abingdon Press, 1977), 21-42.
- John Murray Cuddihy, *No Offense: Civil Religion and Protestant Taste* (New York: The Seabury Press, 1978), 2.
- Bill J. Leonard, *God’s Last and Only Hope: The Fragmentation of the Southern Baptist Convention* (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 25-42.
- Robert Dilday, “at sbc’s annual meeting,

sobering report, possible change in registration top agenda, June 6, 2014, www.abpnews.com.

- Russell E. Richey, “Denominations and Denominationalism: An American Morphology,” in *Reimagining Denominationalism: Interpretive Essays*, edited by Robert Bruce Mullin and Russell E. Richey (New York: Oxford University Press, 1994), 89-90.
- Diana Butler Bass, *Christianity After Religion* (San Francisco: HarperOne, 2012), 66-67.
- Robert D. Putnam and David E. Campbell, *American Grace: How Religion Divides and Unites Us* (New York: Simon & Schuster, 2010), 103-133.
- “Millennials: Detached From Institutions,” Pew Research Center, March 7, 2014 <http://www.pewsocialtrends.org/2014/03/07/millennials-in-adulthood/>.
- Kenneth Woodward, *New York Times*, Sunday, June 26, 2005.
- Mark Scandrette, cited in Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2006), 42.
- Ibid*, 21-22.
- Ibid*.
- Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids: Zondervan, 2003), 44.
- Mike Regele, *The Death of the Church* (Grand Rapids: Zondervan Publishing House, 1996), 206.
- Ibid*, 204-205.
- Kimball, *The Emerging Church*, 185.
- Regele, *The Death of the Church*, 202. ■



Doctor of Education in Higher Education

An engaging program for real world challenges
 Convenient online, campus and blended courses
 Distinctive course offerings
 Personal, quality education in a nationally honored learning community



Call 731.661.6554
uu.edu/edd

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



Where will you be in 34 months?

Start your Ed.D. in Educational Leadership now.
Finish in less than 3 years.



Now you can earn your doctorate, without uprooting your personal and professional life!

Designed for the working professional, the Doctor of Education in Educational Leadership at Dallas Baptist University allows you to complete your degree in just 34 months. Students attend class three weeks per year and online for this 60-hour accelerated doctoral program.

Concentrations are available in Higher Education Leadership, Educational Ministry Leadership, and General Leadership.

Our Faculty

The experienced faculty at the Gary Cook School of Leadership incorporates your particular interests and life experience to guide you to the next level of excellence in your chosen field.

Get started on your degree today! Contact Dr. Ozzie Ingram at ozzie@dbu.edu or 214.333.5484. Visit www.dbu.edu/leadership/EdD for more information.

GARY COOK
SCHOOL of LEADERSHIP
DALLAS BAPTIST UNIVERSITY

Christian Scholars • Servant Leaders • Global Thinkers

Faculty Hiring at Baptist Colleges and Universities

by **Donald D. Schmeltekopf**
Provost Emeritus
Baylor University

Appropriate faculty hiring (and tenure, of course, although I will focus on hiring in this essay) is a necessary condition for a flourishing Christian college or university. The Christian identity of our institutions cannot be sustained alone by our governing boards, senior administrators, student life personnel, or the student body. While all of these are critically important, especially senior administrators, the real embodiment of the “institutional soul” is ultimately located in the faculty, and if a substantial proportion of the faculty is indifferent or hostile to the Christian identity of our Baptist colleges/universities, this identity will most certainly die. This is true because the faculty define and maintain the intellectual life of our institutions. If the intellectual life of our schools has little or no connection to the Christian faith, then we cannot claim to be a Christian college or university. We may be a safe place, even a nurturing place, but we cannot claim to be a community of learning that engages both secular and religious truth.

Until the latter part of the twentieth century (about forty years ago), Baptist colleges and universities did not have to worry much about faculty hiring because all of our teachers, like our students, were comprised overwhelmingly of Southern Baptists, regardless of academic discipline. As late as the 1960s, at least two-thirds of our faculty typically came out of a Baptist and Christian culture that was indigenous to the South. At Baylor, for example, the percentage of Baptist faculty members in 1960 was approximately 60 percent. As would be expected in such a cultural context, many of them not only knew the institution first hand (as alumni, for example), they also had personal, familial, denominational, or congregational ties to the Baptist school in question. These faculty members were by and large ideally suited to provide the kind of educational experience then enunciated in most purpose statements: an excellent education in a Christian environment.

By 1970 the longstanding consensus regarding both the mission of our schools

and the religious qualifications of our faculties began ever so gradually to break down. Why did this happen? I offer three principal reasons. One was the widespread secularization of research universities across the U. S. and its effect upon the ability of our schools to recruit new faculty members who could be expected to support our religious purposes, as defined in our institutional mission and goals. This secularization process had its origins in the late 19th century, and while it brought with it unprecedented progress in science, technology, and disciplinary specialization in general, one of its consequences was the widespread abandonment of the moral and religious formation of students. Higher education was to be “value free.” This new secular ideology was alleged, of course, to be “neutral,” whereas Christian-focused scholarship was considered parochial and lacking in “objectivity.” As a result, the recruiting pool for faculty trained in anything akin to Christian scholarship rapidly dried up.

A second explanation for the breakdown of the consensus regarding the religious mission of Baptist colleges and universities was the professionalization of the faculty hiring process across all of higher education. Prior to the 1960s the common method of faculty hiring in most colleges and universities—excluding the elite ones—was determined by a personal interview by the department chair, dean, and perhaps the president, and that was it! However, by the 1970s faculty hiring came into the hands of departmental search committees as a legitimate governance right of faculty members in specific disciplines. This shift in governance soon came to mean in most cases that for all intents and purposes the faculty controlled faculty hiring. Moreover, this new method tended in many cases to force a more national and less regional approach to recruiting.

My own experience illustrates the point. My first appointment occurred in 1968 at a small private college in New Jersey. My “interviews,” more on the order of informal conversations, consisted of a meeting with the department chair and another with the college dean. Nothing was mentioned about salary or my professional duties outside of teaching. Five years later I was “elected,” yes elected, as chair of the

department. One of the new policies that came with chair elections was the establishment of departmental search committees for the recruitment of new faculty members. The hiring of faculty members was no longer determined by interviews with a couple of administrators. Faculty governance had taken hold at our college and elsewhere, primarily through the influence of the growing and national American Association of University Professors.

A third reason for the breakdown of the consensus was the weakening of our denominational culture over the past thirty-five years. In part this was due to the conflict in the Southern Baptist Convention; but it was more than that. Denominational life in general has had less of a hold on people’s religious commitments than was the case prior to the 1960s. What is true is this: All of our institutions today have substantially fewer Baptist faculty members than was the case in 1970, many by as much as 25 percent fewer. (Baylor currently has 42 percent Baptist faculty members. The percentage of Baptist students has declined even more, at Baylor down to 32 percent—including graduate students.) Furthermore, even among Baptist faculty members today, there is much less homogeneity of theological perspective than in the past.

The punch line (but this is no joke): Given these realities, it has become increasingly evident that if we are to be intentionally Christian as Baptist colleges and universities, we need to pay closer attention THAN EVER BEFORE to the religious qualifications of all prospective faculty members, irrespective of disciplines. This heightened attention is not necessarily an indictment of anyone in the past or of practices in the past. It is a simple recognition that the academic culture in America and the religious culture of the South have changed over the last thirty-or-so years. It is also a recognition that if you don’t pay careful attention to the religious qualifications of new faculty recruits, you will soon lose your institution’s Christian identity, as history has shown repeatedly.

The means of sustaining and strengthening our faithfulness in faculty hiring are not obscure. We must persistently hold up our Christian mission as Baptist colleges

and universities, and we must hire for mission. The first and foremost obligation of an administrator, academic or any other, in a Baptist university—any Christian university!—is to support and advocate the school's mission faithfully, day in and day out. This is the essence of the leadership our institutions require. Nothing can be taken for granted here. Our leaders must not only embrace the mission with all their heart and mind, but also speak to it publicly until they are blue in the face, and then keep doing it.

Hiring for mission follows from this. First, of course, our institutional mission must be clearly stated and situated squarely within the Christian tradition. Second, when we interview prospective faculty members, we must ask explicitly and without defensiveness how they will contribute to the Christian mission of our specific college or university. This includes at a minimum how they will contribute to the Christian intellectual tradition and to our distinctive university community, both in the methods and content of their courses and their overall participation in campus and community life.

An ancillary but altogether critical point! How are we to respond to the declining number of Baptist faculty members and Baptist students on our campuses? Mark Noll and other important interpreters of contemporary Christianity in America have pointed out that we live in an increasingly post-denominational age, such that fewer and fewer Protestants define their lives by reference to the traditional denominations but rather to non-denominational community churches, Bible churches, and the like. But they go on to observe that this does not doom us to be ever less Christian as we have become less denominational, in our case less Baptist. Many of our Baptist schools today, Baylor among them, are probably more confessionally and even institutionally Christian in this post-denominational age than they have been in decades. Perhaps our task now as Baptist institutions is to be ever more ecumenical and thus ever more faithful to the universal Body of Christ in becoming (inevitably?) less Baptist. We need not fear that historical trajectory but embrace it.

We speak often within the International Association of Baptist Colleges and Universities about the importance of faith and learning. In

Donald D. Schmeltekopf Receives Outstanding Educator Award

Donald D. Schmeltekopf, Baylor University provost emeritus, professor and director of The Center for Ministry Effectiveness and Educational Leadership, was awarded the Charles D Johnson Outstanding Educator Award by the International Association of Baptist Colleges and Universities (IABCU) June 2 at their annual meeting at Charleston Southern University, Charleston, South Carolina.

The award is given to a person who has made a significant contribution to Baptist-related higher education. The award recognizes Charles D Johnson, who authored *Higher Education of Southern Baptists* and who served as chairman of the Southern Baptist Education Commission from 1932 to 1953.

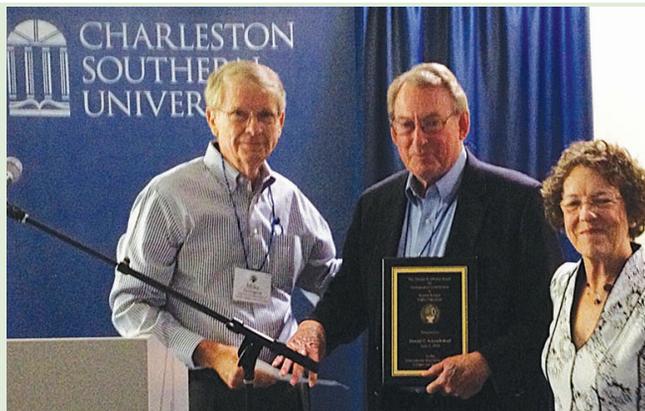
Johnson's career from 1916 to 1962 included positions as professor, department chairman, dean and president at Ouachita Baptist College (now University), Blue Mountain College and Baylor University.

In addition to honoring the memory of Johnson, the award is a means of publicly recognizing individuals who have demonstrated a commitment to Christian higher education through Baptist-related institutions.

Mike Arrington, retiring executive director of the IABCU, praised Schmeltekopf for his long and faithful service to Baptist-related higher education and to the Association as a former board member and as board chair from 1998-1999. Through the annual "Seminar on Academic Leadership in Baptist Universities," held on the Baylor University campus, Schmeltekopf has trained more than 250 administrators for their work at Baptist colleges and universities.

Schmeltekopf earned a bachelor of arts degree from Baylor in 1962, a master of divinity degree from Southeastern Baptist Theological Seminary in Wake Forest, N.C., and a doctor of philosophy degree from Drew University in Madison, N.J. He also has done postdoctoral study at Princeton University.

After fifteen years of service in various



OUTSTANDING EDUCATOR AWARD—Mike Arrington (left), retiring executive director of the IABCU, presents the Charles D Johnson Outstanding Educator Award to Donald D. Schmeltekopf, Baylor University provost emeritus, professor and director of The Center for Ministry Effectiveness and Educational Leadership, with wife Judy Schmeltekopf, June 2 at Charleston Southern University, Charleston, South Carolina.

higher education settings in New Jersey and New York, Schmeltekopf worked as a program officer for the National Endowment for the Humanities in Washington, D.C., and then served as vice president and dean of the faculty at Mars Hill College in North Carolina from 1985-1988, and provost from 1988-1990. He came to Baylor University in 1990, serving for one year as vice provost, and then provost from 1991-2003. From 2003-2006 he was The Hazel and Harry Chavanne Professor of Christian Ethics in Business, and in June 2006 became the director of the Center for Ministry Effectiveness and Educational Leadership. He continues to teach business ethics in the Hankamer School of Business.

As a scholar-teacher and academic administrator, Schmeltekopf has maintained an active professional life in higher education circles, including being co-editor of five books. One of these is entitled *The Future of Baptist Higher Education* (2006), published by Baylor University Press. In addition, he was selected as an American Council on Education Fellow in Academic Administration in 1982-1983, and as a participant in the Institute for Educational Management at Harvard University in the summer of 1994.

Schmeltekopf is an active Baptist churchman. He and his wife, Judy, are members of DaySpring Baptist Church in Waco, Texas, where he is the coordinator of an adult Sunday school class. ■

broad terms, this is what I am claiming should be at the center of faculty hiring at our schools. This commitment has many calibrations, depending on one's discipline, one's Christian tradition, Baptist or

otherwise, and the like. What we cannot do is tip-toe around this central issue in faculty hiring. That approach has been tried and found utterly wanting. ■



As Christians, we do things differently.

Invest *differently* with GuideStone Funds.

The nation's **largest Christian-screened** mutual fund family

Open an account today.

IRA | Investment Account | Rollover



LIPPER
FUND AWARDS WINNER
2012 · 2013 · 2014

www.GuideStoneFunds.com/Invest | **1-888-GS-FUNDS** (1-888-473-8637)

Past performance is not a guarantee of future results

You should carefully consider the investment objectives, risks, charges and expenses of the GuideStone Funds before investing. A prospectus with this and other information about the Funds may be obtained by calling 1-888-GS-FUNDS (1-888-473-8637) or downloading one at www.GuideStoneFunds.com. It should be read carefully before investing.

Investment accounts made available through GuideStone Financial Services, member FINRA



© 2014 GuideStone Financial Resources 24425 05/14

Legal Notes by James D. Jordan

The Number One Topic in Education Law



A staggering amount of attention is currently focused on the issue of sexual violence on university campuses. In the brief period since April 1:

- The U.S. Department of Education and a committee of negotiators agreed on a proposal for new federal regulations necessitated by the Violence Against Women Act re-authorization last year. The regs will require new measures to prevent sexual assaults and change the way universities log and report crimes on campus.
- A bipartisan group of seven U.S. senators asked the White House Task Force to Protect Students from Sexual Assault to adopt three key proposals to address the prevalence of sexual assaults on campus. The Task Force also issued its first report.
- Senator Claire McCaskill held the first of three roundtable discussions focusing on new policies to combat rape and sexual assaults on university campuses. She also sent surveys to 350 universities to collect detailed information on what schools are doing to prevent, report, and investigate rapes and sexual assaults on campus.
- The Department of Education made the unprecedented move of naming 55 colleges and universities currently under investigation for possible violations of federal law over the handling of sexual violence and harassment complaints. The Department also issued new guidance to universities on dealing with sexual violence.
- The *Chronicle of Higher Education* reported more than 1.2 million posts to a new Twitter feed about women

living in constant vigilance and fear due to the high incidence of sexual assault in America.

The odds are great that every college and university in America will be dealing with reports of sexual violence this year. Is your institution ready to reduce the risk of sexual violence on your campus? Will it handle reports of sexual violence skillfully, providing fair and just relief to victims, protecting the rights of any who may be wrongly accused, and minimizing legal liability for the institution?

The new regulations (discussed above) are expected to be released any day. After a period of public comment, the regulations will be issued in final form, probably around November 1. Here are three critical tasks every university should undertake to begin the process of complying with the upcoming regulations.

Training and education. Schools must create and report on “prevention and awareness” campaigns for students and employees aimed at preventing dating violence, domestic violence, sexual assault, and stalking. Institutions must also ensure that any employee who plays a role in disciplinary proceedings arising out of a complaint of dating violence, domestic violence, sexual assault, or stalking receives training at least annually. This means new training for employees from the person on the front lines who gets the initial report of an assault all the way to the person who makes a determination on the final right of appeal.

Reporting campus crimes. The new law and regulations change the way campus crimes are required to be

categorized and reported in the school’s annual security report. There are new crimes to report and new rules about where an electronic crime (e.g., a text message or email that constitutes stalking) is considered to have taken place.

New Policies. Every sexual assault or sexual harassment policy put in place before June, 2013, is likely obsolete. Certainly every school will need to update its policies when the new regulations are issued. Schools will have to provide students more guidance and information than ever. Specific information must be given to every individual who makes a complaint of sexual assault. All students must be educated about safe and positive steps to take if they happen to observe a sexual assault taking place.

The Department of Education is already calling on universities to “use their best efforts” to comply with the Violence Against Women Act now, even before the new regulations are proposed. It is not too early to gear up for compliance and to start training programs for students, staff, and especially officials who will be involved in the processing of sexual violence complaints.

Legal compliance is good business, but Baptist colleges and universities have an even better reason to accelerate their efforts to reduce sexual assault and sexual violence on campus: it is simply the right thing to do.

James D. Jordan is a partner in the law firm of Guenther, Jordan & Price, 2100 West End Ave., Suite 1150, Nashville, TN 37203, e-mail: <JPGuenther@GJPLaw.com>, phone: 615-329-2100. ■

International Association of Baptist Colleges and Universities
The Baptist Educator
 8120 Sawyer Brown Road, Suite 108
 Nashville, TN 37221

Non-Profit
 Organization
 US POSTAGE
PAID
 NASHVILLE TN
 Permit # 1



BAPTIST COLLEGE AND UNIVERSITY SCHOLARS—Five students in the Baptist College and University Scholars program at Baylor University made presentations at the IABCU Annual Meeting June 2 in Charleston on their specific disciplines. Students with their administrators are: (back row from left) Stephanie Peek, Southwest Baptist University; Joshua Closs, East Texas Baptist University; Dr. Larry Lyon; Joao Chaves, Baptist University of the Americas; Kim Bodenhamer, Hardin-Simmons University; Scott Ryan, Gardner-Webb University (front row from left) Dr. Laine Scales and Dr. Robyn Driskel.

IABCU Board Creates New Associate Membership
 The board of the International Association of Baptist Colleges and Universities has created a new associate member category for individuals who have served as president, chief academic officer or in another senior leadership position at an IABCU member institution but who retire or take a position at a non-member institution.
 Annual dues for this membership category is \$35 per year. Associate members are encouraged to attend the annual meetings each year and attend the annual dessert fellowship at SACSCOC meetings.
 Associate members may receive the annual printed issues of the *Baptist Educator* at no cost. ■

Educational Loans and Scholarships Available to IABCU Faculty and Administrators to Pursue Doctoral Degrees

Robertson/Farmer/Hester Educational Loan funds designed to assist full-time faculty or administrators at qualifying Southern Baptist-related educational institutions to obtain their doctoral degrees and postdoctoral study/research are available from the Southern Baptist Foundation.

Applicants are required to be active members of a local Southern Baptist church and they must have been accepted in a program of doctoral or postdoctoral study. Professors and administrators can be awarded up to a maximum of \$10,000 over a five-year period with a maximum of \$2,000 per semester and \$1,500 per summer term.

The loans are to be paid back in service at a qualifying Southern Baptist school at the rate of \$2,000 per academic year. If a loan recipient ceases to be employed by a qualifying Southern Baptist educational institution for any reason or fails to complete the degree in five years the loan must be paid back in cash plus interest.

Applications and policies can be requested by calling Margaret Cammuse at the Southern Baptist Foundation, 615-254-8823 or 800-245-8183. Deadline for applications is April 15 for consideration for the next academic year. ■

Check out the IABCU website <www.baptistschools.org> or <www.baptistcolleges.org> for information on all 47 member schools as well as information on IABCU programs, services, research, *The Baptist Educator*, Baptist colleges offering online courses and job openings. ■

