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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.

Dream Forward Scholarship Initiative Exceeds Goal for Memphis-Area Students

In partnership with the Ethics and Religious Liberty Commission of the Southern Baptist Convention, IABCU institutions participated in the Dream Forward Scholarship Initiative. Dream Forward was created as part of the MLK50 Conference, a joint venture of the ERLC and The Gospel Coalition.

From the conference site, "Racial unity is a gospel issue and all the more urgent 50 years after Martin Luther King Jr.'s death. The 50th anniversary of King's tragic death marks an opportunity for Christians to reflect on the state of racial unity in the church and the culture. It creates the occasion to reflect on where Christians have been and look ahead to where we must go

as we pursue racial unity in the midst of tremendous tension."

The Dream Forward Scholarship Initiative seeks to partner Christian colleges and seminaries to invest in the educational future of minority students. The centerpiece of this effort is the creation of new pathways to a quality higher education through an array of full and partial tuition scholarships at participating Christian colleges and universities around the country reserved exclusively for minority students in Memphis. The goal is to equip these students to return to their home community to strengthen it in some way, for example, by returning to the Mid-South to make a difference

Continued on p. 27.



Comment From The President: BETTER TOGETHER

Dr. Barbara McMillin IABCU President and Board Chair and President, Blue Mountain College

When you receive this quarter's edition of the Educator you will, most likely, have already enjoyed your spring break or be very near to that much-anticipated pause in an otherwise hectic spring semester. Spring break brings with it the opportunity for many to sojourn to destinations conducive to rest and relaxation—the beach or the mountains being prime locations. For some, spring break provides the chance to experience something new or to see some place you have always wanted to see. Such has been the case for me as Spring Break 2018 afforded me the privilege of visiting two of our IABCU campuses: Judson College in Marion, Alabama, and Union University in Jackson, Tennessee.

Judson being on spring break as well meant that I had the chance to roam the beautiful campus at a leisurely pace, taking in its beauty and considering the influence this IABCU institution has had since 1838 and continues to have on Christian higher education for young women. Dr. Milo P. Jewett's vision of an institution that would provide females with an education comparable to what young men were receiving at Harvard and Yale continues to unfold as "The Judson" shapes young women "into well-adjusted and productive citizens through the transmission of knowledge, the refinement of intellect, the nurturing of faith, the promotion of service, and the development of character." You can learn more about the distinctive opportunities Judson is offering its students in the article following this column.

Still a few weeks away from break time, Union was abuzz with activity during my visit—most of which, from my perspective, was occurring on the baseball field. (Our son is a freshman at UU and a baseball player, so I was on campus as a "baseball mom"—a hat I thoroughly enjoy wearing.) Anchored by the magnificent library christened The Logos, Union's campus is a testimony to God's favor and providence before, during, and after an EF4 tornado left devastation in its path just ten years ago. One of the many ways in

which Union is fulfilling its distinct mission is through its "EDGE" program, which you can learn more about in this edition of the Educator.

If spring break comes, can the end of the semester and the annual IABCU meeting be far behind? June 3-5 members of the IABCU will gather for our annual meeting hosted this year in Riverside, California, by President Ron Ellis and California Baptist. Let me encourage each of you not to delay in registering for the meeting and in making your travel arrangements. We will have the great privilege of being encouraged and inspired by David S. Dockery, this year's Hester Lecturer. We will most certainly be blessed as he challenges and equips us to consider ways in which to develop the next generation of leaders on our campuses. Jim Guenther and Jamie Jordan will conduct a session overviewing legal issues in higher education. In the concurrent session a panel will discuss recruiting and supporting international students.

May 3 is the last day to receive a discounted rate at the Mission Inn. Make plans now to be a part of what promises to be an engaging and informative event in an absolutely stunning locale.

See you in Riverside!



King and Kingdom:

Racial Justice and the Uneasy Conscience of American Christianity

This talk by Dr. Russell Moore was originally delivered as the opening keynote of the MLK50 Conference hosted by ERLC and The Gospel Coalition in Memphis, TN, April 3rd, 2018.

I'd like to call our attention to the word of the Living God in the Gospel of Matthew, Chapter 23. Matthew 23, and could we begin reading with verse 29 and read on down through verse 39, Matthew 23:29-39. And would you please join me in standing out of reverence for the Word of the living God.

Holy Spirit says through the mouth of Jesus:

29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, 30 saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.' 31 Thus you witness against yourselves that you are sons of those who murdered the prophets. 32 Fill up, then, the measure of your fathers. 33 You serpents, you brood of vipers, how are you to escape being sentenced to hell? 34 Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, 35 so that on you may come all the righteous blood shed on earth, from the blood of righteous

Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. 36 Truly, I say to you, all these things will come upon this generation.

37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! 38 See, your house is left to you desolate. 39 For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'"

May God bless his Word to us today.

There is a wreath at the Lorraine Motel.

I have no doubt of that. There are probably many wreaths of flowers and arrangements that are being placed at the Lorraine Motel today, tomorrow, and the rest of this week, and that's a beautiful thing because those flowers signify that a nation remembers this week, one of the greatest Americans, an American prophet, a half century after his assassination right here in this city.

Those wreaths and arrangements can be misleading, though. Because Dr. Martin Luther King Jr. preached a beloved community, but he was not a beloved preacher in an awful lot of communities.

As a matter of fact, it's all too easy for us to think right now that the hatred directed toward Dr. King and his message was limited to that bullet that felled him at the Lorraine Motel. But that's not the case. Dr. King came into Memphis embattled. He was here because sanitation workers were existing under unsafe conditions and unjust working conditions. He had been speaking out on the Vietnam War and other issues in American life and even some of his own allies thought he was going too fast, confusing issues by speaking to too much. And some of his allies thought he was going too slow in speaking of nonviolence and speaking of love. And among white Americans, the approval ratings for Martin Luther King Jr., fifty years ago, were just below that of Soviet Premier Nikita Khrushchev.

And what of the evangelical movement? Black evangelicals stood largely with Dr. King, but the power structure of white evangelicalism did not. As a matter of fact, those few white evangelical leaders who stood up and said the message that Dr. King is preaching and teaching is just and right weathered withering criticism. When my predecessors, J.B. Weatherspoon and Foy Valentine, stood up and said very simply that all human beings are created in the image of God and that the system of Jim Crow is an offense in the eyes of God, there was backlash against them. Letters were sent in; one Louisiana Baptist lay

leader wrote in and warned that if the commission “did not cease its sinister maneuvers against Southern traditions, we can repeal the Commission itself at the local level by being less cooperative with our Cooperative Program.” When Southern Seminary invited Dr. King to preach in chapel, Baptist churches embargoed donations. Dr. Duke McCall, who was president of Southern Seminary at the time, recalled that after Dr. King preached that he heard of a Baptist layman, a member of the First Baptist Church of Dothan Alabama at the time, who was raising fifty thousand dollars for a mass mailing to all Southern Baptist Convention churches to fire Dr. Duke McCall as president. Dr. McCall said to the layman, “that’s a stupid thing to do. Just give me twenty-five thousand dollars and I’ll resign.”

And historian Charles Marsh, writes about his father who was a pastor who talked about how all of the official statements that would come out of the denominational entities would often hit a roadblock at the local level. And he said this is what happens in churches: It’s an easy thing to summarize what it’s like in the life of a local congregation because he says this, “If you are a Baptist preacher and you want to be successful, you better size up the people quickly. If they want aqua colored carpet instead of the standard maroon, you’ll take a sudden liking for aqua. If they root for Ole Miss over the Crimson Tide, you’ll not want to say too much about your fondness for Bear Bryant. And if they want you to keep quiet about Negroes, you’ll put a lid on your uneasy conscience. No bishop or presbyter will come to your defense. The local church is free to do its own thing, governed by the contingencies of race, class, and custom,

by whatever idiosyncrasies prevail. In the 1960s, congregational polity turned out to be the southern way of life, baptized by immersion.”

This is exactly what Dr. King was talking about when he was writing from Birmingham jail to Christian evangelical pastors who were saying: Go slow. Don’t say too much. Don’t expect too much. Don’t go too fast. And Dr. King says, as I stand here in the Bible Belt, I see steeples everywhere, and as he said “When I look at those steeples over and over again I have found myself asking, what kind of people worship here? Who is their god? Where were their voices when the lips of Governor Barnett dripped with the words of interposition and nullification? Where were they when Governor Wallace gave a clarion call for defiance and hatred? Where were their voices of support when bruised and weary Negro men and women decided to rise from the dark dungeons of complacency to the bright hills of creative protest?” Dr. King looked at the steeples and wondered “who is their god?” and “where is their voice?”

And now there are wreaths at the Lorraine Motel.

Pastors and leaders can address racism as long as it is undefined enough to be interpreted only as external hostility in the heart. But the minute one starts to speak of the shooting of unarmed black young men, or the minute that one begins to speak of the rise of nativism around the world, the mood changes.

And in many ways we are here, bringing a kind of wreath to the Lorraine Motel, honoring the life and legacy of Dr. King. And yet that is a dangerous thing for us to do. Because often, we can fool ourselves into believing that somehow history itself will take care of problems of

racial injustice. That somehow inevitably, these things will work themselves out. That’s the reason why sometimes when we see a Charlottesville, when we see a church arson, sometimes we will say “It’s 2018,” as though 2018 itself can solve this injustice. And pastors sometimes can address issues of human dignity and fellowship and unity together. And yet when congregations start to change, inevitably those pastors will often have people saying to them, “We’re leaving because we just don’t feel at home.”

Pastors and leaders can address racism as long as it is undefined enough to be interpreted only as external hostility in the heart. But the minute one starts to speak of the shooting of unarmed black young men, or the minute that one begins to speak of the rise of nativism around the world, the mood changes.

We remember the name of Martin Luther King, but how many remember the names of the sanitation workers who were crushed to death here—whose deaths precipitated the strike that brought him to

Memphis? We know the name of Martin Luther King but how many of us remember the names of those little girls who were blown apart by a bomb in Birmingham. We know that there were pastors who were fired for saying that churches should not be segregated. And yet many of those churches still are.

It’s not permissible to say so without someone saying that the pastor is getting too political, or that the pastor is not political enough. So here we are, still in a broken world, still in an unjust society, still in a splintered and segregated church.

And there are wreaths at the Lorraine Motel.

As we stand here, we hear hard words from Jesus. And Jesus speaks of two things that ought to be very familiar to any follower of Jesus Christ. And those two things are repentance and faith.

Notice first of all that Jesus here, speaking to the religious leaders, says the problem is that you come and you decorate the tombs of the prophets. He says, you come and you recognize Jeremiah, and you recognize Isaiah, and you recognize Samuel, and you recognize Ezekiel, and you recognize Elijah. And yet the reason that you are so comfortably able to honor them is because they cannot speak to you any longer. You honor them because they don't disrupt the power that you have or the social order that you have.

This is why this is so significantly important. Brothers and sisters, we have been given the gospel of Jesus Christ that is to come against the voice of the serpent that has said to us from almost the very beginning, "You shall not surely die." The gospel says otherwise.

But if someone stands up and begins to speak to the depth of the sin and the wickedness and the injustice that is present in issues of racism there are going to be some who will say "Why don't you stick to preaching the gospel?" And, "Why are you speaking to something that is social or something that is political?"

Brothers and sisters, you should recognize that. Because that is the response that will come in some way or other when you preach about any sin. Whatever idol I want to protect, whatever sin I want to cherish, my response is going to be

"How dare you meddle in my life!"

Living in a time when you can quote Dr. King's "I Have a Dream" speech in commercials to sell flavored fizzy water; non-controversial. And yet, at the root of all of that, there is a deep hypocrisy because Jesus is reminding the religious leaders that God hears and God sees. God heard the sighs of his people when they were in bondage under Pharaoh. And what Jesus recognizes, what Dr. King was pointing to, is that there is something awful that happens to the conscience of a person who is able to sing "oh how I love Jesus" and then rapes enslaved women. There is something awful that happens to a conscience that is able to sing "amazing grace how sweet the sound" and then to whip enslaved men. The just penalty, the Scripture says, for such sin and such injustice is Hell. And as Rabbi Abraham Heschel, who marched with Dr. King, said: "It is sad to be a slave of Pharaoh. But it is horrible to be Pharaoh.

In the antebellum era, the churches debated the issue of slavery. But as many have pointed out, they often acted as though the problem was the debate over slavery rather than slavery itself. And those who would stand up and say this is an injustice in the sight of God were often told don't be divisive; you want to maintain unity. And as one abolitionist preacher said in the years leading up to the Civil War, that call for unity is often a call to keep us unified in our sin.

But the issues of racial injustice are about the Godness of God and the humanness of humanity. Jesus says you honor the prophets, and yet what the prophets said to you was from God, and the prophets told the people of God that they could not serve Baal and God. Baal the fertility god existed to prop up the status

quo, to bring prosperity to the people on their own terms. The God of Abraham, and the God of Isaac, and the God of Jacob, though, is not a useful God. He is Lord. And yet time and time and time again, when told they could not serve both, the people of God tragically often chose to worship Baal but to rename him God. And time and time again, in the white American Bible Belt, the people of God had to choose between Jesus Christ and Jim Crow. Because, you cannot serve both. And tragically, many often chose to serve Jim Crow and to rename him Jesus Christ

But the signs that were in this city 50 years ago, "I am a man," sent a double message. That's true at both ends.

I am a man—I am created in the image of God; I am bearing the dignity that comes with an image bearer of God; I am not invisible; I am not disposable.

But those signs also point out to those who are looking on: You are just a man; you are just a human being; you are not a god; you are a creature.

Jesus says this is a dangerous place to be. Because he says, religious leaders you're able to come here to these tombs and to these monuments and say, "If I had lived in the days of my fathers I would not have murdered them as my fathers did." "Your fathers," Jesus says, "would not have minded the prophets either, if the prophets were dead. Your fathers would not have minded the prophets either, if the prophets would not speak. And now that there is no need to worry that they will say anything else it is easy to honor them."

Martin Luther King is relatively non-controversial in American life,

because Martin Luther King has not been speaking for 50 years. It is easy to look backward and to say “if I had been here I would have listened to Dr. King,”—even though I do not listen to what is happening around me in my own community, in my own neighborhood, in my own church.

But Jesus Christ is not dead anymore.

Dr. King, 50 years ago this week, stood up and said I have read somewhere constitutional guarantees in the Declaration of Independence that says that all men are created equal and endowed with certain unalienable rights, and you are not living up to what you say you believe.

That is true of America. It is even more true of the Church of Jesus Christ. Why did people not listen to the message that was coming about the injustices all around them? It’s because of a herd mentality. No one wants to be expelled from one’s tribe. No one wants to go against the stream. And when we are silent, in a world like this, where sanitation workers are still imperiled, where African-American young men are shot so often that we’re not even shocked by it anymore and we see it on the news.

Most people don’t say the “N word,” too polite for that. Most people’s bedsheets don’t have eye holes in them, too civilized for that. Most people don’t march with Confederate battle flags. But what we do want to do is to retreat to the merely personal, and to say “If only we would be more polite to one another this would go away.” “This is not a skin problem this is a sin problem.” And if we simply only talk about vague generalities about Christian brotherhood that somehow this will just automatically dis-

ciple people together.

The personal and the systemic go together. Joseph’s brothers cannot claim that they are innocent because they acted together in a group.

And yet we as people who have a Bible ought to be those who understand that the personal and the systemic go together. Joseph’s brothers cannot claim that they are innocent because they acted together in a group.

And what is Jesus’s reaction? He says what is happening around you is judgment. Not that you are headed toward judgment, but you are in judgment because God is giving you over to who you really are. Because God sees the blood of Abel when Cain says “I don’t know who you’re talking about. I don’t know where he is. Am I My Brother’s Keeper?” All the way over to the blood of Zechariah who is murdered, Jesus says, between the altar and the temple desecrating the Holy Place of God.

The personal and the systemic go together. Joseph’s brothers cannot claim that they are innocent because they acted together in a group.

The call that Jesus continually gives to his church is take up your cross and follow me. And so when we live in a world of racial injustice, hatred, and bigotry, the answer is not to rebrand but to repent.

Sometimes we will say “If only we could have multiethnic churches”; The church is multi-ethnic. The church is headed right now by a Middle Eastern homeless man. So why is American evangelicalism so white and middle class? Why are we not cultivating the future? Why are we not bearing one another’s burdens?

It’s because the American Evangelical movement needs to be more evangelistic. Yes. But the American Evangelical movement also needs to be more evangelized.

Jesus speaks and he says “Why are you seeking to avoid this?” Why do we rightly pay attention when someone is with us when it comes to justice issues that we care about, but when it comes to issues that affect our black and brown brothers and sisters in Christ, white evangelicals, why do we say “That doesn’t matter?” Why is it the case that we have in church after church after church, young Evangelical Christians who are having a crisis of faith? It is because they are wondering if we really believe what we preach and teach and sing all the time.

The answer to that is not just more manifestos. The answer to that is not just more gatherings. The answer to that is the kind of lament that comes from a people who are able to say “O God we do not know what to do but our eyes are on you.

We are willing to confess where we stand here and ask you by your Spirit to raise up leadership to move us forward.” But that repentance that Jesus calls us to, if it leads only to despair, will lead to more sin.

Ezekiel said that the people of God who were left behind in Jerusalem were able to say, “Well God has left us; God has left us. So, he doesn’t see the idols that we put up in the temple.”

If there is despair without hope, this breeds more sin and more injustice, more wickedness. Dr. King said that “the arc of the moral universe is long but it bends toward justice.” He was not talking about inevitability. He was talking about hope, and he was speaking to consciences: This is what it can look like; this is what

the future can be; this is the kind of repentant person you can be if we lament together, if we weep together, if we recognize that in American Evangelicalism we so often like to think of ourselves as courageous culture warriors. We can boast that we're battling the culture, but what happens when we're fighting God?

The answer Jesus says, is glory. Jesus says, "You will not hear from me again Jerusalem, until you say 'Blessed is he who comes in the name of the Lord.' I would have gathered you as a hen gathers her chicks, but you would not come."

But Jesus speaks to a future when God is putting all things back together. Jesus will build his church, and his church will be a sign to the principalities and powers of the reconciliation that comes through the blood of Jesus Christ. That will happen. The question is whether that will happen with us. And that I don't know.

God does not need an American evangelical movement. God does not need a Southern Baptist Convention. God does not need a Presbyterian Church in America. God does not need a Gospel Coalition. All of these things are good and right so far as they are lined up with the purposes of God. But even if they do not, God is building His Church. Look at what's happening in Africa. Look at what's happening in Asia. Aslan is on the move.

The question is whether we will join ourselves to what God is doing in the world as the people who have enough faith to say blessed is the one who comes in the name of the Lord, which means we recognize Him as Lord, which means we cannot say we want your blessing God, but don't disturb us too much; we want your blessing God, but don't

change our order of worship; we want your blessing God, but don't change our institutions of power; we want your blessing God, but don't change our systems. We instead say, "God is doing something and we want to join him in that." So we gather and say the one who has spoken to us in Jerusalem in the first century is the one who will return to Jerusalem in triumph and power, and we want to be on his side. And that's through the cross.

If you really speak about issues of racial injustice, racial unity, you will be unpopular. The Apostle Paul is unpopular in Galatia, but he says, "I did not yield to them for a moment, to those who would change the gospel." Why? "So that the gospel would be preserved for you." Sometimes your ability to preach the gospel in the long run means that in the short run you're exiled into a muddy well, or in the short run you're fleeing into the desert from Ahab, or in the short run you're sawn in two by the powers that be, or in the short run you're shot to death on the balcony of the Lorraine Motel. But are you able to look beyond your ministry right now and see those who will be asking in the future "Did you really believe the Word of God that came to you? Were you really looking for the people that Jesus says God hears and God knows? Were you able to look beyond your comfort of the moment to be able to see the cross where justice and peace meet together—where justice and love meet together? Were you able to see the glory there, such that in the cross of the crucified Christ, and in the building up of his church, you are able to say, "mine eyes have seen the glory of the coming of the Lord," a crucified glory of a Jesus who bore the curse for us?

So why then can we treat lightly sins for which Jesus died? Why can

we not respond in repentance and faith in freedom? We're free to love each other. We're free to listen to each other. We're free to be led by one another. We're free to serve one another. We're free to be the Church of Jesus Christ.

And if we have to change our worship styles, let's crucify our worship styles. If God's way upsets our political alliances, let's crucify our political alliances. To be a gospel people means that we don't seek a cheap reconciliation, but a cross reconciliation. It means that as gospel people we will have consciences alive. We will have consciences that are alive, listening to the people that some would tell us ought to be invisible. To be a gospel people means that we will groan at the wreckage of a fallen world around us, at the ways that even in our own souls and in our own hearts we decorate the tombs of the prophets while convincing ourselves, "Well, if I had been there I wouldn't have been the kind of person who would silence the prophets."

Though we cried, "God have mercy. Cleanse from sin. Forgive sin, but also make me whole."

Martin Luther King has been dead for 50 years. His message still speaks, though. And even more importantly, the gospel still saves, though. The arc of the moral universe is long but it bends toward Jesus. Humanity is still hurtling toward Hell, but the cross is still the power of God unto salvation. The tomb in Jerusalem is conspicuously empty. The eastern skies will one day erupt with glory. The Church of Jesus Christ will one day be whole.

The gospel is alive. God is at work.

But for now, there are wreaths at the Lorraine Motel. ♦

Equine Science Program at Judson College Bringing Students Nationwide to Marion, Alabama



At a time when women could not vote or own property, a group of visionaries in Alabama began building what would become the first Baptist college for women in the United States. Founders Julia Tarrant Barron, General Edwin Davis King, and Dr. Milo P. Jewett believed that “education for women provided them with the opportunity to discover and develop their God-given intelligence and talents, which resulted in the responsibility to use their awakened minds and hearts to make choices that glorified God and benefitted society.”

Today Judson College educates women from all over the United States, but its mission remains the same - maturing its students into well-adjusted and productive citizens through the transmission of knowledge, the refinement of intellect, the nurturing of faith, the promotion of service, and the development of character.

While many young women from Alabama’s Black Belt and beyond come to Judson for its programs in Education, Nursing, or Music, Judson draws students from all over the country to its Equine Science program. As Alabama’s first college to offer a Bachelor’s degree in Equine Science, Judson has a strong record of excellence in academic training for careers in the equine industry.

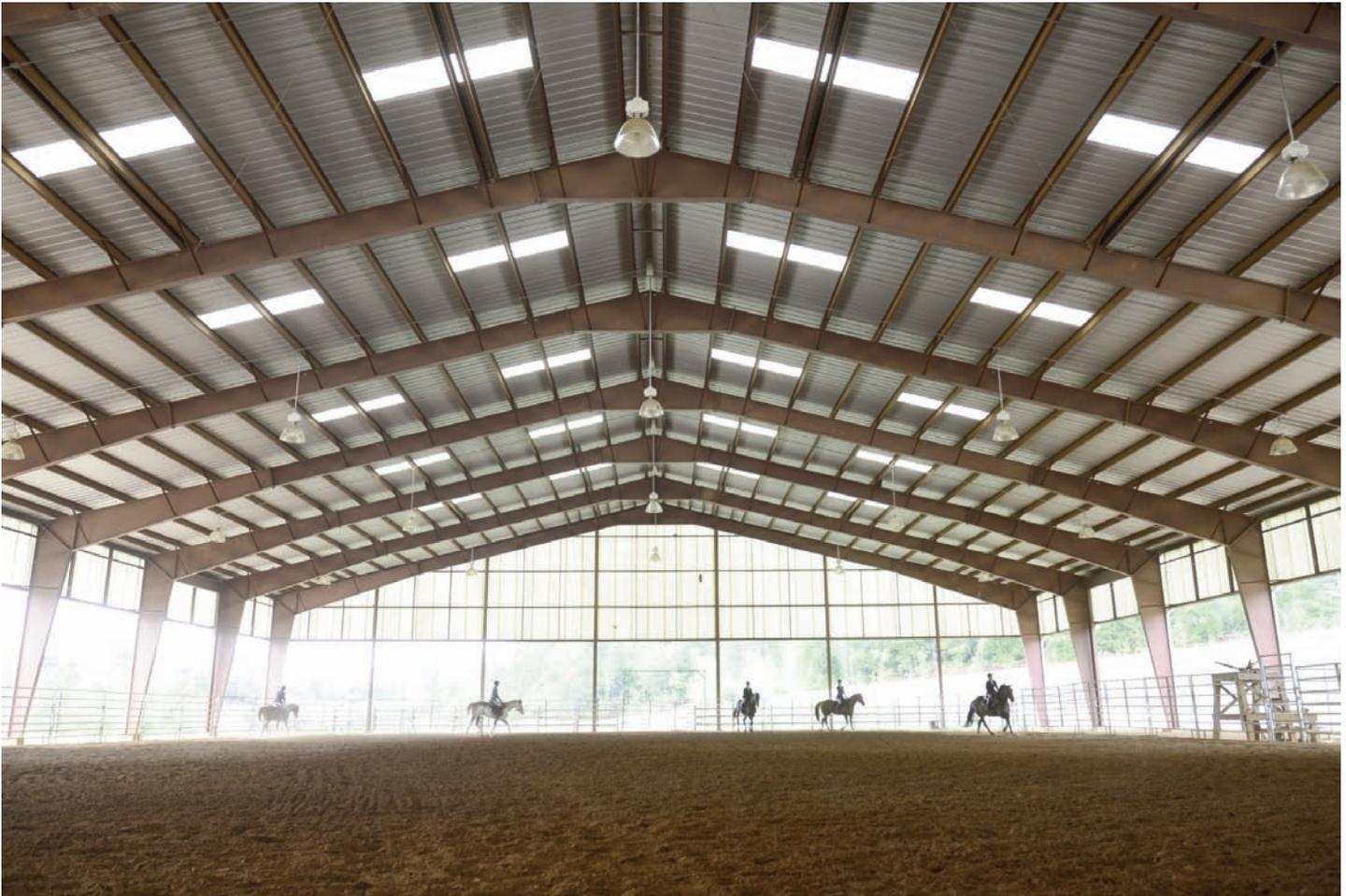
Judson’s Equine Science program gives students the necessary training in career areas as diverse as barn management, professional riding, equine journalism, and therapeutic riding instruction training.

The field of Equine Facilitated Mental Health is an increasingly popular method of therapy aimed at meeting physical, cognitive and emotional

needs of a host of patients. Students at Judson can pursue an education in this growing field by combining Equine Science coursework with a major in Psychology to prepare for a career in this unique area of ministry. “We have a student from Canada who recently graduated and moved to Tennessee to work on a ranch with sex trafficking victims who have Post-Traumatic Stress Disorder doing therapeutic riding,” says Dr. Pamela Mitcham, head of Judson’s Equine Science program. “She is using the gifts God gave her to meet the needs of the world around her.”

For students who who desire to manage an equine facility or





business, Judson pairs their Equine Science program with their program teams up with the Business department to provide the appropriate curriculum for equine business management. Equine Science students can minor in Business to gain the necessary knowledge in the areas of management, marketing, finance and accounting to run a successful business. This knowledge is the perfect complement to the Equine Science curriculum for students who one day want to run their own equine-related business.

For students whose dream is to attend graduate school in Equine Science, Judson's program offers a wonderful foundation of equine-related knowledge and skills upon

which to build future successes.

Finally, Equine Science students may wish to join a tradition of successful students in a Pre-Veterinary program, which offers all prerequisite courses for admission to veterinary school, in addition to invaluable hands-on experience with horses. These students can combine an Equine Science major with a strong background in traditional science courses, which make them highly competitive for acceptance into vet school.

A new and much-needed addition to the Equine Science program is the King Instructional Center. The King Instructional Center includes faculty offices, restroom and locker room facilities, a concession stand and the Alfa Equine

Studies Classroom. According to Mitcham, the equine industry needs more "highly educated, skilled young people to help continue driving it forward and helping it grow and prosper." She says that the King Instructional Center and Alfa Classroom provide a "unique environment" that will prepare young women to make an impact in that industry.

"So much of working with horses requires practical application of theoretical knowledge," Mitcham said, "and we are able to provide that here by simply walking out of the classroom and into the stables or into the arena. We count ourselves fortunate to work, learn and teach in such an incredible environment.

"I've traveled to a lot of different

colleges and universities, especially in the Midwest to schools that have really tremendous Equine Science programs, and our facility is right on par with those larger schools. For us to be able to provide that type of facility but maintain our intimate settings and focus on our teaching right here at the barn is phenomenal. I can be teaching in the classroom but see that a concept isn't really sinking in with students. I can say, 'Let's just walk out to the barn and let me show you what I'm talking about.' It really allows professors to move from theory to practical application very quickly."

Mitcham counts herself fortunate to show students how their love for horses can be used in ministry contexts. "When I was growing up, I had no idea God could use my love for horses for His glory. I love getting the opportunity to show these girls everyday that He can use their gifts in His kingdom if they will follow Him."

Dr. Scott Bullard, interim president of Judson, agrees. "We were moved to launch the EQS program for a variety of reasons – among them are Judson's tradition of blending outstanding in-the-classroom experiences with 'active learning' experiences outside of the classroom. Judson's Biology Club had already created an Earth Team, wherein faculty and students spent Friday afternoons caring for God's creation – to be specific, Perry Lakes Park on the banks of the Cahaba River – and linking these outdoor exercises to classroom learning experiences. In many ways, Equine

Science builds upon and extends that tradition. Students are learning actively, they are outside in God's creation, and they work with one of the most beautiful and complex animals in God's creation – horses – to bring about good for that part of creation made in the image of God (humans).

"For example, one of the major's three tracks – Equine Facilitated Mental Health – arose from a body of literature that demonstrates that persons suffering from a variety of disorders benefit from interaction with horses. From persons on the autism spectrum to those suffering from depression, humans who learn to ride, befriend, and care for these creatures have experienced extraordinary growth and improved quality of life. Participating in God's healing of persons in this manner – either as a student or as a professional – might be seen as 'an innovative' way in which to participate in the life of God, but we believe it to be consistent with what we know of the Christian faith."

Bullard further comments on what the Equine Science program means to Judson College as a whole. "There is a lot of flexibility in this relatively new field. That flexibility has meant a student body and a faculty with diverse interests that adds to the richness of our campus life, allows us to recruit students with a variety of interests, and attracts students from some regions of the country that we had previously not emphasized. This program is also unique in that many of our

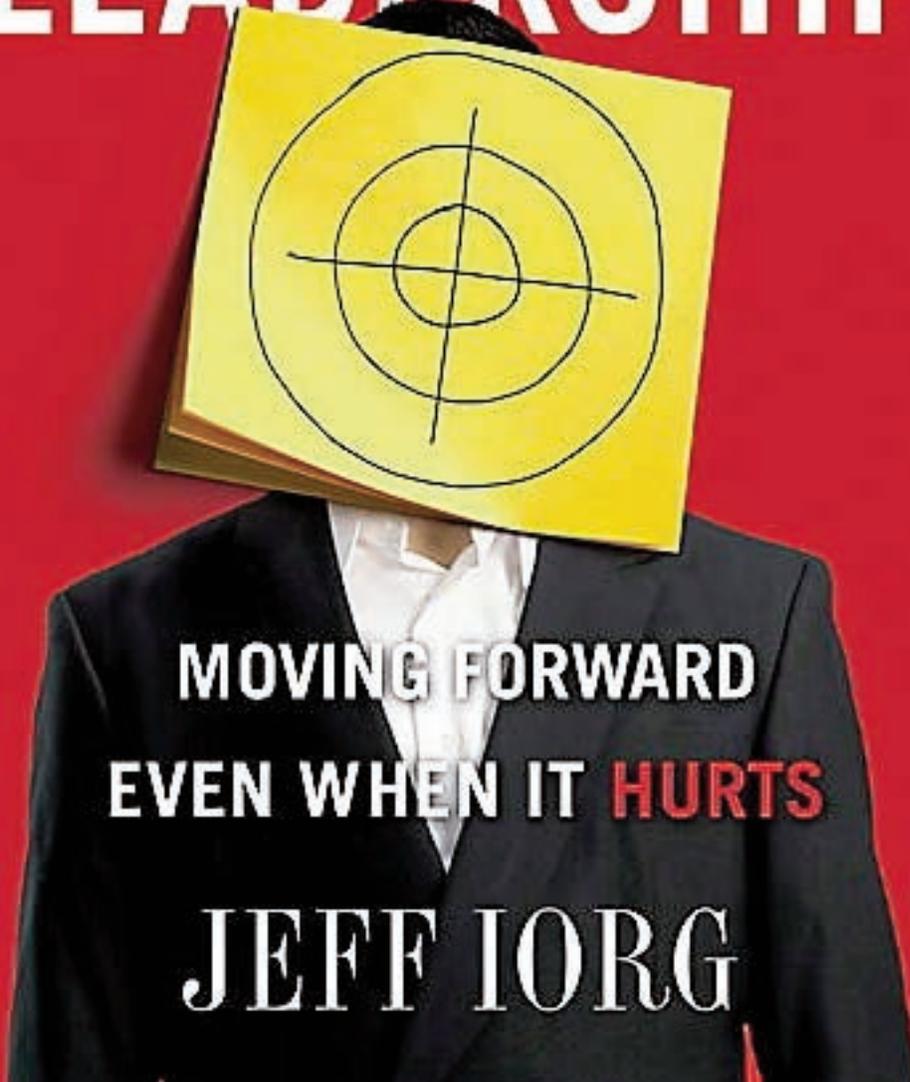
EQS majors ride competitively for our Equestrian team. Equestrian is the only sport in which Judson competes with larger, NCAA Division 1 institutions. Our equestrian coach teaches in the academic division, and our faculty members also make a great deal of time to be involved on the athletics.

"The Equine Science major's impact on Judson College's enrollment has been an important aspect of the program as well. This has become our second-largest academic program in terms of academic majors, and it is the program which draws the largest number of out-of-state students. Students come from Kentucky, Texas, even Vermont and Washington state. Many of the students also bring their own horses, and the horses pay room and board, too!

"Finally, I would add that the program has drawn interest from financial supporters interested in equines and interested in new ways of thinking about Christian Higher Education. Both foundations and individuals have been supportive in our efforts to construct and maintain state-of-the-art facilities. Some of these supporters have contributed to Judson for decades, but we have welcomed new friends into the Judson family as well through our aspiration to build the south's premier equine science facility. Indeed, without them, a program of this quality would not be possible!" ♦

Leaders make mistakes. They are inevitable. But there are simple steps to dealing effectively with those mistakes. Failing to do this well is often more detrimental than the results of the original mistake in the first place.

THE PAINFUL SIDE OF LEADERSHIP



MOVING FORWARD
EVEN WHEN IT **HURTS**

JEFF IORG

Take responsibility for your actions

“Take responsibility” sounds too basic for lofty leaders in significant roles. But no matter our stature (or because of it), we struggle to take responsibility for our actions – especially when they have painful consequences. The devil likes to whisper, “Pass the buck” or “Let someone else take the fall” or “You’re the victim here!”

Blaming others is a sure-fire recipe for lost leadership effectiveness (in the least) or lost leadership opportunity (at the worst). A few years ago, two ministers – in separate incidents - were guilty of moral failure. The responses of the two ministers were diametrically opposite. One came forward and took full responsibility for his actions, blamed no one else, offered an immediate resignation, and asked for nothing from his church.

The other man blamed his wife for his sins, stonewalled the resignation process, created a gossip backdraft to undermine the church leaders who confronted him, and threatened

legal action if he was terminated. He refused to make a public statement about his departure from his leadership role and opposed those who rightfully confronted him and removed him from his position. His marriage ultimately failed and his leadership role was lost.

Because the first man took full responsibility for his actions and demonstrated humility through the resignation process, his church responded with significant support for him and his family. Today, that former minister is a committed lay leader in the same church. His marriage is intact and healthy.

One key decision defined these very different outcomes. The first minister admitted his mistake and took full responsibility for his actions. The second did neither. This was the predominant determining factor in how their followers responded to them and in the ultimate conclusion reached in each situation.

Good leaders take responsibility for their actions. This is countercultural today in a litigious society where people blame others for every mistake or problem. Real leaders take responsibility for their actions, resisting the temptation to blame to others. By doing so, anger is diffused and forgiveness and restoration become possible.

Admit you were wrong

Taking responsibility for your actions is foundational. The next step follows naturally from the first. After owning up to what you have done, admit you were wrong (in the case of a bad decision). This may also include confessing sin (when your mistake was also a sinful choice with moral or ethical

dimensions). Confessing your sin to God may be sufficient. But sometimes it isn't. For leaders, public confession may be required to repair a damaging situation. This doesn't mean you have to tell everyone each and every one of your sins or shortcomings. But it does mean you sometimes confess to an appropriate circle of people impacted by your actions that you were wrong, have sinned, or have changed your mind on a significant issue.

Too many leaders are excessively image conscious. We want our followers to believe we are always right, always in control, always accurate in our judgments and decisions. We are often driven by insecurities to present a façade of competence. Our humanity cannot be displayed lest we lose the loyalty, respect, and trust of our followers. Getting past all this and learning to take responsibility and admit wrongdoing is, however, essential for developing authentic leadership relationships.

If "I love you" are the three most important words in a romantic relationship, "I was wrong" may be the three most important words in establishing leadership credibility. Your followers know you are not always right. They live with your bad decisions. They put up with your mistakes. The issue isn't if you will make mistakes. It's if you will be transparent enough to admit flaws, handle the consequences, and continue to lead.

What kind of bad decisions do leaders make? One time I insisted our organization adopt a budget larger than recommended by our financial planners. Why? We had to have faith! We had to be bold and

trust God to provide! We adopted the larger budget and two months into the fiscal year were making cutbacks and revisions. This was relatively easy to overcome. Some decisions aren't so easily resolved.

In those cases, admitting a bad decision also involves confessing sin. Not every bad leadership decision is necessarily sinful. But some are full of pride, arrogance, greed, self-and promotion – masquerading in some holier-than-thou leadership mantle. This kind of leadership mistake can only be overcome by admitting the decision was wrong and confessing the sin that motivated it. Confession is a private matter, but for leaders it can also be a public responsibility. Part of taking a spiritual leadership role is assuming public responsibility for your actions. The public responsibility of leadership can be excruciatingly painful when a leader sins and must confess sin to their followers.

When public confession is required, keep these principles in mind. First, confess your sin without including others. You are confessing your sin, not the sins of others. For example, when a pastor confessed to misusing church funds he did not include the names of persons he spent the money entertaining. Second, confess the sin only in the scope it was committed. If your sin impacted a class or choir, confess it to them – not the church. If it only impacted two or three team members, confess it personally – not in a staff meeting. Third, confess the sin as personally as possible. Do it in person if possible. Make a phone call if you can't meet in person. Write a letter or publish your statement only if that's the only way to connect with

your constituency.

Public confession may not be a common event for a leader, but it's an important spiritual discipline for repairing spiritual damage and relational trust. When you say, "I am wrong" and "I sinned," the most people will forgive you and continue to support you as a leader. Genuine confession, coupled with repentance, leading to forgiveness and restoration is the purview of the Christian community. We should model it genuinely, effectively, and powerfully – and much more frequently.

Accept the consequences

Only in sappy movies does everyone live happily ever after. Leadership mistakes always have consequences. Sometimes, those consequences result in termination from a specific leadership position or disqualification from any future leadership role. But most mistakes can be overcome and negative consequences managed. Leadership change in any organization is difficult and most people want their leaders to remain in place and succeed. Still, when you make a mistake, you have to live with the consequences.

What kind of consequences should be expected? Public embarrassment may be part of this process. Your leadership influence may be diminished because of your mistake. Followers can be emotionally deflated, not quite so willing to support your next decision or initiative. Some bad decisions are costly. Your ministry may reallocate money to recover from the bad decision and donors may stop or diminish their support. You may also suffer personal financial setbacks – loss of compensation while

the ministry recovers, money you may contribute to offset ministry loses, and restitution you may need to pay.

You can mitigate the pain by taking several steps. First, accept the consequences as a normal part of the recovery process. Trust has been damaged, credibility undermined, and momentum lost. Nothing you can do will make all this magically disappear.

Second, trust God to restore your leadership. God limits damage from painful circumstances and delights in restoring repentant leaders. While we aren't sure of all the reasons, Mark was demoted as a young leader and dismissed from Paul's missionary team (Acts 15:38-39). Later, however, Mark was restored to a leadership role (1 Tim. 4:11) and wrote a gospel. Whatever mistakes he made as a young leader were overcome by God's grace and his continued record of effective service.

Third, allow time for healing to take place. Wounds heal, but not instantly. Scabs form and fall away; but scars remain. Leadership scars aren't as visible, but are nonetheless real. They remind us of past events, what we learned through the pain, and how God sustained us. Allow time for healing, realizing the resulting scars will be permanent assets in your leadership experiences portfolio. My leadership scars, not my successes, are the sources of my most effective life messages.

Move on

For many leaders, the most perplexing part of a leadership mistake is how to put it behind them and move on. When you take responsibility, admit you were wrong, confess your sin, and receive forgiveness – you should be finished with the issue. While you must live with the consequences, the mistakes have been addressed and resolved. It's time to move on.

Bigger mistakes take longer to recover from emotionally and put in the past. But put them in the past we must! Reliving past mistakes undermines future initiative. Leaders must learn the discipline of failing fast. When you make a mistake, own up to it and move on – quickly. Don't gloss over it but don't dwell on it either. Moving on means you stop talking about the mistake, release yourself from false guilt, and take initiative to head in healthier directions. Move on! ♦

Excerpted from "The Painful Side of Leadership" by Jeff Iorg



LEARNING ABOUT RACIAL INJUSTICE



By Palmer Williams

Founding Partner of

The Peacefield Group

My Family's Journey

Each time I hear about another shooting of a black person by police and see the subsequent protests around the country, my heart aches. It aches for the families who have just lost loved ones, and the communities who do not feel safe. It aches for the families of police officers who are now fearful to send their loved ones to work. It aches for the centuries-old wounds and divisions each incident exposes. But underneath it all, it aches for the brokenness and injustice that is ever-present in our fallen world.

Yet, if I am brutally honest with myself, once the news cycle moves along to the next week's story, the heartache is shamefully pushed to the back of my mind.

I am not black. I am not a police officer, nor do I have any in my immediate family. I am a white woman who grew up in a predominantly white community, whose primary understanding of modern racism comes from living for several years in post-Apartheid South Africa.

I do not understand what it's like to grow up in an urban environment, scared for my safety and fearful of those whose sworn duty is to protect me. I have never been looked at differently by a store clerk because of the color of my skin, nor have I

been asked to do a job where my life is put in danger every day.

I struggle to truly empathize with those losing lives, facing dangers and living in the constant shadow of the deadly consequences of sin in our world. Yet, Romans 12:15 makes it clear that God's people are to "mourn with those who mourn." My fleeting heartache is not enough.

In the wake of the tragic deaths in Louisiana, Minnesota and Texas, my husband and I began to wrestle with our own lack of understanding. One Sunday following a shooting, we wept silently at church as our pastor challenged us to move beyond the sin-drenched divisive debates and talking points in order to love our neighbors in the midst of their pain.

My husband and I resolved to no longer allow our hearts to be unchanged as those around us mourned. We longed to have a deeper understanding of their pain so that we could authentically mourn alongside them as Scripture instructs.

We set out on a sometimes awkward, but ever fascinating journey of asking honest questions and listening. The next time we had close black friends over for a meal, we asked them how they were doing in the wake of the shootings. We asked what

it was like for them to grow up in predominantly black neighborhoods and what experiences they and their neighbors had with law enforcement. We spoke with our black church friends and asked what they thought white Christians needed to understand. We connected with black colleagues at the forefront of racial reconciliation ministries and asked what we could do to help.

We also reached out to friends who work in law enforcement, asking how they were handling increased tensions and pressures. We asked what their perspectives were on each shooting and what solutions they saw to the current unrest they were facing.

Our first attempts at broaching these challenging subjects were not seamless. We fumbled with the right wording, tone and timing. But the wisdom we gained in spite of our clumsiness was immeasurable. In each conversation, our friends could see past our inelegance to the heart of our questions. Can we sit with you in your pain? Can you help us understand your hurt? Can we help be a solution in any way?

Through the gracious candor of our friends, we were given a glimpse into the depths of the pain. As we sat and listened to their powerful stories and raw perspectives, our heartache began to give way to heartbreak. At the end of the day, we didn't come away from each conversation agreeing on tactics, policies or even where blame should be laid in each particular tragedy. But listening to our friends, and entering into that deep hurt with them, united us with them in their mourning. Although we may never understand the full breadth of the challenges surrounding racial reconciliation in America, our friends helped us walk one step closer toward being a part of the solutions.

In her seminal book on racism in the south, Harper Lee wrote that you can never truly understand a person until you consider things from his point of view, until you climb into his skin and walk around in it. For white Christians like me, the burden is on us to realize the limitations of our perspectives, to seek out our black brothers and sisters and to learn how to view the world as they do.

There is no easy way to enter into someone else's pain. When Jesus Christ entered our fallen world to

pay the price for our sins, he modeled this concept to us and proved just how costly it can be. He now calls his redeemed to take up our crosses and enter into the pain of others so that we may bring his grace and redemption to the darkness.

Dr. Martin Luther King, Jr. wrote in *Letters from a Birmingham Jail*,

“There was a time when the church was very powerful—in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society.”

May we be a people who suffer and sacrifice alongside one another. May the gospel bring us humbly to our knees so that we may hear the cries of our brothers and sisters. May our actions of walking alongside each other in the midst of deep grief be a thermostat that transforms our broken and hurting society. ♦

This article was previously published in Light, a publication of the ERLC. It is reprinted with their permission.



Palmer Williams is a founding partner at The Peacefield Group, a legal and policy advising firm where she specializes in international human rights, sanctity of life, non-profit operations and government affairs.

JUDSON COLLEGE AND BAPTIST HIGHER EDUCATION MOURNS LOSS OF DR. DAVID POTTS

**“I’m here to tell
you that Baptists
have no greater
saint in their own
cloud of witnesses
than David Potts.”**

- Dr. Scott Bullard,
Interim President of
Judson College in his
Eulogy of Dr. Potts

The Judson College and Baptist higher education families mourn the loss of Dr. David E. Potts, who was known for his kindness, wisdom, and love for God and other people. Potts passed away peacefully at his home in Marion on March 28, 2018.

Born in Birmingham, Potts graduated from Samford University in 1972. In 1980, he began service as Judson College's Vice President for Development. In this role, he was instrumental in establishing the Adult Degree Program, that would grow into Judson's Distance Learning Program. He became Executive Vice President for Administration in 1987. Potts earned the Doctor of Philosophy in the Administration of Higher Education from the University of Alabama in 1989.

In 1990, Potts was appointed President of Judson College by the Board of Trustees. Highlights of his tenure include growing Judson's endowment from \$2 million to \$19 million dollars and raising \$35 million through capital campaigns for new construction and facility restoration, including the refurbishment of Judson's historic Jewett Hall. Nine new academic programs were added during his tenure as President, including three of the current five largest majors. Throughout his tenure, the college increased the diversity of its faculty and student body and remained faithful to its Christian mission.

In addition to his service at Judson, Potts worked to improve higher education across the Southeast. He served as both a Commissioner and Executive Council Member for the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC). He served as a member or chair of countless SACSCOC on-site review committees. In 2013, Potts was honored with the James T. Rogers Distinguished Leadership Award for Outstanding Contributions to Higher Education by SACSCOC in recognition of his lifetime contributions to the field of higher education.

In addition to his professional contributions, Potts was a tireless advocate for people living in poverty, especially those who made their home in the Alabama Black Belt. Working with community members and leaders around the state, Potts was a founding board member of Sowing Seeds of Hope, a faith-based non-profit organization seeking to address the root causes of poverty in Alabama. As a member of Sowing Seeds of Hope's Board of Directors and Health Care Task Force, Potts helped bring a dialysis center to Marion,

promoted programs that helped children gain health insurance coverage, and actively worked toward the re-opening of a hospital in Perry County. He was a former president of Alabama Possible, formerly the Alabama Poverty Project, an organization co-founded by his father, former Alabama Baptist Convention executive secretary A. Earl Potts, which seeks to raise awareness of poverty issues statewide.

Potts' personal commitment to service heavily influenced the Judson community as well. For each of the past eleven years, more than 80% of Judson students have voluntarily participated in community service through the college's nationally recognized Faith-Based Service and Learning program, which Potts established in 2005. Potts served alongside them, often engaging in manual labor as he listened to students' stories and told them about ways they could use their gifts to serve those referred to as "the least of these" in Matthew 25, a passage that he often read to students.

"An image that is ingrained in my memory is Dr. Potts in a starched white shirt and a beautiful tie changing a tire for one of our students on a preview day," said Scott Bullard, who is currently serving as Judson's Interim President. "To me, that picture poignantly illustrates David Potts' commitment to service in the name of Christ. It wasn't just something that he talked about or arranged for other people to do. He was a man who rolled up his sleeves and got down in the trenches with people who needed help, wherever he found them. Dr. Potts had a deep understanding of educational, healthcare, and religious institutions that informed his service, but he also had the ability to relate to people on a personal level, meeting them where they were with the love of Christ."

Potts is survived by his wife Nora Beth Bloodworth Potts, daughters Kristin Potts Helton (John), Shannon Potts (Phil), sister Libby Potts (Dale Peterson), and grandchildren John David, Laura Beth, Teague, Levi, Patch, Gavin, Harper, and Ryder.

A service honoring the life and legacy of David Potts was held on Sunday, April 8. In lieu of flowers, the family requests that gifts be sent to Judson College, Sowing Seeds of Hope, Siloam Baptist Church, or Marion Academy in Potts' memory. Letters of condolence can be sent to the President's Office, Judson College, 302 Bibb Street, Marion, Alabama 36756.

From the eulogy of Dr. David Potts, given by Dr. Scott Bullard, Interim President of Judson College, at the celebration of Dr. Potts' life on April 8, 2018

"When the Son of Man comes in His glory, and all the angels with him, then he will sit on the throne of His glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.' For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you? And the king will answer them, 'Truly I tell you, just as did it to one of the least of these who are members of my family, you did it to me.'" (Matthew 25:31-40)

When the next church history textbook is written, if March 2018 is mentioned at all, it will probably be because the Rev. Billy Graham, perhaps the most famous evangelist of the 20th century, died in this month. Graham visited the world's largest cities and converted hundreds of thousands of persons to Christ. He used technology – such as television and satellites – to spread the gospel message so that God might convert the masses. Yes, Graham will surely be featured in the Church History textbooks used on college campuses such as Judson.

But I'm here to tell you that Baptists have no greater saint in their own

cloud of witnesses than David Potts. David shared Rev. Graham's missionary zeal – he made it his personal project to revitalize the narrative of Ann Judson, America's first female foreign missionary, and to deepen this college's ties to the country of Burma in ways that his predecessors had not imagined and in ways that the International Mission Board can only dream of at this point in their history (as David would occasionally point out).

Yet in other ways David's life tracked in the opposite direction from Graham's. Raised in cities such as Birmingham and in college when his parents moved to Montgomery, David spent the second half of his life in the small town of Marion, in Perry County Alabama. Intentionally. He loved the people of this county. He loved fishing on the Cahaba River. He loved hunting and roaming its land – with his family, with his grandchildren, even with other college presidents.

For David, there was no other place. No "better" place. Because God had called him here.

And he would give this place his all.

In the midst of taking Judson to new academic heights and financial stability, he turned down dozens of opportunities to leave this place for a bigger place, for brighter lights. On one occasion five years ago, when a very prominent leader on a larger campus asked me about his availability, David told me he didn't have time to talk to them, and to just pass on to them "I'm flattered ..."

The passage I've chosen for this occasion explains why he never left Judson. I didn't really choose the passage. David chose it for me. He chose it for all of us.

Every August, David would set the tone for the year with this passage from Matthew. After our first week of classes, he would lead us in our annual community service blitz, "Marion Matters," for an entire, sweaty Friday afternoon. Side by side, Judson students, faculty, and staff would engage

in constructing homes, cleaning the cemetery where his body now rests, painting classrooms and Sunday School classrooms and community centers, constructing wheelchair ramps for folks who would otherwise be unable to enter or leave their homes.

Afterwards, David would gather the students to help them understand the service in which they had engaged.

He would read this passage from the gospel of Matthew to them. He would talk about the citizens of Perry County. He would speak about poverty and the percentages of folks with heart disease. He would talk about their unacknowledged gifts, their personal dignity. He would note that Judson was the only private school in Alabama to receive the Community Engagement Classification from the Carnegie Foundation for the Advancement of Teaching, joining Auburn and Alabama and UAB on that list.

Yet David would also remind Judson students that we serve for a different motive. Unlike the public schools serving because of some vague western understanding of a universal human family, we at Judson have been commanded to serve others because we believe that every human being is made in the image and likeness of the God who has become flesh in Jesus Christ. As Matthew tells us here, Jesus commands us to love those whom the world passes by on the other side, but who have infinite value to God—the homeless, the hungry, the thirsty, the strangers, the prisoners ... and the sick ... which I'll come to.

David Potts could talk higher education with anyone. He could talk biology and evolution and creationism with the Head of our Biology Department and one of his best friends, Thomas Wilson. Or he could come to me or any other Religion Professor here about a particular Greek word in the gospels as he was preparing a sermon or a Sunday school lesson for his beloved Siloam Baptist Church, from whose fellowship Judson College was founded.

His writing and grammar were impeccable, and he was always reading ... from books on higher education to a recent request to borrow C.S. Lewis' obscure space trilogy from my bookshelves ... My father, an investment banker, once called to make a small gift to Judson, but then my dad later called me to express his amazement at David's ability to discuss economics.

But perhaps more telling to me, is a story about David, me, and a former student. Three years ago, one of graduating classes of nurses had a 100% passage rate on the National Licensing Exams for Nurses. One of the graduates, "Maria," was particularly mature and not only studied hard but got all of her fellow students to take things as seriously as she did.

Maria was a steadying force. And she was interesting in a number of ways – she was in some ways unlike a traditional "Judson girl." She was already married when she came to us, she commuted rather than lived in our dormitories, she was a Mexican-American, she was a Roman Catholic, and she was a veteran of the Gulf War.

It was also commonly known Maria had also had a bout with breast cancer and a double mastectomy prior to coming to Judson.

About a year after she graduated, I reported at a Cabinet meeting – in the middle of a busy week with full calendars for everyone -- that Maria's illness had returned with a vengeance and would be untreatable. She had chosen to focus on comfort and loving on her young children during the time she had left.

Dr. Potts wanted to visit Maria. I reported to him that she had asked that people not visit. He asked for her phone number anyway. I made a half-hearted attempt at locating a number, found an old number in our Admissions' files, and the number did not work.

I reported this to Dr. Potts. Dr. Potts said, "That is not acceptable. Have your assistant find a good number."

So again – during a very busy week – I searched for a "good number" for a former student who had notified all of us that she was dying and did not want visitors. This time, I went to the registrar's office. In the student's file in the registrar's office were 4 numbers, many of them were the same out-of-date numbers I had gotten from the Admissions Office.

But, at the bottom of the page, there was one number that I hadn't seen before. I called it. A man on the other end of the land, clearly a sad man, answered. I asked if I had reached the home of Maria. He said I had, but that it was not a good time. Before he could hang up, I interjected that I was calling from Judson College, on behalf of the President. The man's voice lifted. He called in to another room to Maria, who informed him that she was excited to hear from Dr. Potts.

I explained to the man the situation – that I knew Maria was sick, and that she did not wish to see visitors, and that I was calling because the president had insisted. He relayed the message to Maria. Maria said, "Yes! Please tell them to come! I dreamed about Dr. Potts earlier this week!"

I relayed this message to Dr. Potts, whose response was "Scott, clear the calendar, we're going to visit Maria today."

And so it was.

We got into the college car, drove to an out-of-the-way Alabama town, and talked a great deal on the way. David Potts, the president of a college, wanted a few minutes to pray with a former student – even if it meant taking up an entire day.

And he did.

He prayed with her. He held her hand. He asked if he could anoint her head with oil. And she said yes. And three days later, she died.

And so we know who David Potts was. For as I watched my white, male, Baptist, almost elderly president pray

with an obscure, Mexican-American, female, Catholic graduate, I knew I was being offered the privilege of seeing God reveal himself through two of his saints. And here's the thing: David never told a soul about this. Maria was never going to give the college a million dollars. She was never going to become a doctor or a lawyer or a soprano in the Judson quiz.

But she was a wonderful student, nurse, and mother in a small Alabama town serving in the heroic ways that never receive publicity. And David knew that, and most importantly, he knew she – like him, like me, like you – was made in the image of God.

David Potts believed deeply in the classical Protestant doctrine of salvation by faith alone made possible by God's grace alone. But I'm not here to tell you what David – a Christian to whom contemporary labels like "liberal" or "conservative" just won't cut it – believed (though that is important). I'm here to tell you what he did. What he did, was to roll up his sleeves and apply his keen mind to setting captives free ... what he did was roll up his sleeves and paint a fence or set a post or build a ramp students in dozens of community service project, and so often, those students who just happened to begin wondering out loud about her calling during those moments ... what he did was roll up his sleeves and find donors who would scholarship students from Myanmar, students whose lives Judson would enrich, but whose lives would enrich Judson ... what he dedicate hundreds of his final hours on this earth towards bringing a hospital back to this town, and not because it was non-controversial ... what he did was ... well, you know, and that's why you're here.

I am convinced therefore that David--with a wonderful biblical name by the way--was one of Christ's sheep in this parable of the sheep and the goats. Stronger still, let me say that he was one of our Lord's finest shepherds. May God use the life of David Earl Potts to inspire in us a re-commitment to serving our God and our neighbors. ♦

****Note: We will not be providing bus transportation. Please make your own travel arrangements from the Mission Inn to the meeting sites.****

SATURDAY, JUNE 3

5:00 Docent-Led Tour of Mission Inn

6:00 Dinner at Las Campanas at Mission Inn

SUNDAY, JUNE 3

Options for Church:

Saddleback Church in Lake Forest (45 minute drive) with Pastor Rick Warren. Services at 9:00 and 11:00.

Sandals Church at Hunter Park in Riverside (10 minute drive) with Pastor Matt Brown. Services at 8:15, 10:00, and 11:45.

Harvest Crusade in Riverside (10 minute drive) with Pastor Greg Laurie. Services at 8:00, 10:00, and 12:00.

Lunch on your own

3:00-4:30 IABCU Board Meeting at Gateway Seminary

5:00 Reception and Tours of Gateway Seminary

6:00 Dinner at Gateway Seminary

7:00-8:30 First Plenary Session by Dr. David Dockery – Preparing the Next Generation of Leaders: For Service in Christian Higher Education

MONDAY, JUNE 4

7:30 Breakfast at Mission Inn

8:30 Spouses depart to Los Angeles for King Tut Exhibit. Lunch following. (Transportation provided.)

8:30 Attendees depart for California Baptist University

9:00-10:00 Legal Update by Jim Guenther and Jaime Jordan

10:00-11:30 Second Plenary Session by Dr. David Dockery -Preparing the Next Generation of Leaders: For Service in Baptist Life

11:45-12:45 Lunch with Presentation from BCU Scholars

1:00-2:30 Third Plenary Session by Dr. David Dockery -Preparing the Next Generation of Leaders: For Service in the Global Church

2:30-3:00 Break

3:00-4:00 Breakout Sessions

4:15-5:15 Breakout Sessions

5:00 Spouses leave hotel for California Baptist. Transportation provided.

5:15 Tour of California Baptist Events Center and Engineering School

6:00 Reception and Dinner at California Baptist University

TUESDAY, JUNE 5

7:30 Breakfast at Mission Inn

8:15 Depart for California Baptist University

8:45-9:30 Worship and Devotional

9:30-10:00 Update from Consortium for Global Education by Dr. Carolyn Bishop

10:00-10:15 Break

10:15-11:45 Annual IABCU Business Meeting

11:45-12:00 Closing Remarks

12:00 Adjourn

2018

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A MORE COMPLETE MISSION

Union University's EDGE Program Takes School's Mission Deeper into the Community

It all started just days after Dr. Dub Oliver was announced as the 16th president of Union University. "Susie and I hadn't even moved to Jackson yet when I was approached by Ann Walker,

a Union alum, at a luncheon. She wanted to know if I'd heard conversations around Union about starting a Postsecondary Education Program for students with Intellectual/Developmental Disabilities (IDDs). I told her I

hadn't, but I'd like to hear more, as it sounded like something that fit in with Union's mission to provide Christ-centered education that promotes excellence and character development in service to Church and society."



The conversation on that day between Oliver and Walker, whose grandson Seth was her inspiration, quickly turned into a program that allows Union to reach further into the Jackson community and beyond with the love of Christ and the message that all people made in the image of God are worthy of dignity.

The EDGE program - an acronym for the program's goals of employment training, daily living skills, Godly focus, and educational enrichment - is a comprehensive program for highly motivated young adults ages 18-26 with IDD who have completed high school. EDGE is a two-year, 48 hour certificate program in which students audit college courses, participate in life skills classes, work in on-campus and off-campus internships, and experience the full range of college life, including living on campus and participating in sororities and fraternities.

"As we began to meet and pray about what this program would look like, there were a couple of parameters I required of Ann Singleton, the chair of Union's Department of Education. One was that the program be Christ-centered and one was that the program have a residential option. Part of the decision to have a residential option was practical; we just didn't have enough families in a smaller town like Jackson to sustain a day program over time, so we knew we'd have to pull from a larger radius, which required housing students on campus.

But that aspect of the program has made all the difference because it's been wonderful for all of our students, those in the EDGE program and also our traditional students, to interact and live on campus with each other. Our EDGE students are loved and counted as valued members of our community at Union." And that's exactly the kind of college experience Ann Walker had in mind for her her grandson.

Students in the program have access to all services afforded to them as a Union University students. They are encouraged to fully immerse in the life of the university, including organizations, social clubs, and other co-curricular activities which will foster friendships and a healthy college experience. A peer mentoring system has been established to augment students' college life experience. Peer mentors are other Union University students who have demonstrated exemplary leadership and express strong interest in serving in the role. Peer mentors receive training and support from the Program Director, the Office of Disability Services, and the School of Education. EDGE students choosing to live on campus will be with three traditionally enrolled students, who have received training and information on life with an intellectually disabled student.

Jennifer Graves, program director for EDGE, says that life for students in the EDGE program mirrors life for most other college students and that EDGE

students have the same goals as their peers. "The ultimate goals for students that we accept into the program are that they will be able to have a job in an area that they enjoy, live independently to the best of their ability, and come to know the Lord."

Not only are long-term goals similar for EDGE students and students in the general population, but day-to-day schedules look similar. Graves says, "Each student takes two classes each semester with all the other traditional undergraduate students. They also take two life skills courses. They have a cooking lab each week, and they have a job on campus the first year and a job off campus the second year. We have a social worker on staff who acts as a guidance counselor. We talk with students about things like what they need to be successful, who is in their circle of support, and what jobs they can see themselves doing."

If employment is one of the measures of success, the data confirms that the EDGE program is successful. Graves says, "When students have not gone through a program like EDGE, the employment rate is around the 30% mark. Students who are graduates of a program similar to EDGE have employment rates more like 68%. Year one of the EDGE program, all seven students had an on campus internship. Some were paid, some were not. Year two, every student had a job off campus. When they graduated, all of them had job offers. We are about to graduate our second cohort, and all of

them have paid employment upon graduation. There is a lot of work that goes into making that happen, and we work closely with people in the community. We explain our students' abilities and talents. We tell them about the kind of education and training they have had in our program and we ask that they give our students a chance. People are very willing to give our students a chance when they hear what all they have accomplished."

When asked what the EDGE program means to its students, Graves says, "I wish there were parents here to tell you. To some of them it means a future. Many of these students were sitting home doing nothing. But now they have connections with peers and meaningful employment.

They have life with purpose. Maria Tatman is a story-teller and travels to local elementary schools telling stories. She also works at the Brooks Shaw's Old Country Store. Seth Ratliffe was doing volunteer work at the YMCA in his hometown for no pay. When he came to Union, he was able to get an education and join a fraternity. He currently has two jobs. He works at Academy Sports and at Chick-Fil-A here in Jackson. He will soon be returning to his hometown in Texas and will be employed, this time with pay, at the YMCA because he has now gained work experience and knows how to hold a job.

"We are also teaching our students not to be just tak-

ers, but to be givers. We want them to know how to be givers in their families and in their communities. Each semester we do a service project. This fall our students not only participated in the West Tennessee Downs Syndrome Association for their Buddy Walk, but they actually operated one of the game booths. This spring we hosted a prom for students across the city with special needs. My students participated in the prom, but they also had responsibilities as hosts. They acted as the welcome committee when students arrived. They took them to the photographer to have photos made. They helped students navigate the food line and fix dinner plates. Some of them served food. Then they danced. We had about 100 stu-

dents and mentors there, and we had a lovely night. I wanted my students to have the job of helping and serving and giving back."

When asked what the EDGE students mean to Union University, Graves says, "This is the greatest adventure of my adult professional life. There is never a dull day. These students show our traditional students that everyone is worthy of dignity. They teach us to see image of God in everyone."

Oliver says, "These students are precious to God, so they are precious to us. The EDGE program is a way that we can more completely fulfill our mission as we recognize that there is a way for ALL of God's creation to experience what we have to offer at Union." ♦

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EDGE Program students host a prom for high school students with special needs from the Jackson public schools. EDGE students serve as the welcome committee, help students with photos, serve food, and of course, have fun on the dance floor.



All smiles for these three EDGE students - Maria, Kelsie, and Ethan AKA "Buster the Bulldog"



EDGE Student Karly on Bid Day with her new Kappa Delta sorority sisters

Matthew is ready for his work day at Cracker Barrel.



Dr. Dub Oliver is pictured with Mrs. Ann Walker, the grandmother of Seth Ratcliffe, who was her inspiration for a Postsecondary Education program for students with Intellectual/Developmental Disabilities.

Oklahoma Baptist University Provost Dr. Stan Norman Tapped As New President of Williams Baptist College

Dr. Stan Norman has been selected to lead Williams Baptist University in Walnut Ridge. Norman was announced on Friday as the seventh president of the university, following a five-month search process, and he will take the helm of Williams in April.

“I am incredibly honored by this selection and truly humbled at the graciousness of God to lead the WBU Board of Trustees to invite Joy and me to serve at Williams Baptist University. Six other men have served the Lord faithfully as president of WBU, and I recognize that I will stand on their shoulders and that my efforts will benefit from their sacrificial service and contributions,” Norman said.

Norman comes to Williams from Oklahoma Baptist University, where he has served for the past nine years as provost and executive vice president. He has worked in Baptist higher education since 1996 as both a professor and administrator, and he previously served as a pastor at three churches in Texas.

His hiring was heralded by leaders in the Southern Baptist Convention. Dr. David Dockery, former president of Union University, nominated Norman for the presidency at Williams and voiced excitement at his selection.

“Stan Norman is a gifted educator and faithful Christ follower who will serve well the Williams community as well as Arkansas Baptists. He is committed to a vision of distinctive Christ-cen-

tered education that will inspire faculty, staff, and students. I truly believe that Stan Norman will bring the kind of quality leadership to the work at Williams that will help extend and expand the influence and impact of WBU throughout the South. It will be a privilege to watch, cheer, and pray for Stan and Joy Norman and the Williams community in the days to come,” Dockery said.



“Dr. Stan Norman is a stellar example of a rare breed in academia. He is a brilliant scholar in his field of theology, and he is terrific in the classroom. While on the faculty at New Orleans Baptist Theological Seminary, he was one of our most popular professors. He has outstanding administrative gifts and a close connection with Southern Baptists, knowing our churches very, very well. With Dr. Stan Norman at the helm, great days are ahead for Williams Baptist University,” said Dr. Chuck Kelley, president of NOBTS.

Dr. Sonny Tucker is executive director of the Arkansas Baptist State Convention, which owns and operates Williams. He also extended a warm welcome to Norman.

“I am incredibly excited about Stan Norman joining Williams Baptist University and the Arkansas Baptist family. Stan is a delightful person who brings strong leadership skills and an impressive background to the helm of WBU. Stan’s wife, Joy, is a gracious, wonderful lady and will be well received by the university’s family and this state. Stan will continue and build upon the impressive work of WBU’s previous presidents and lead the university to continued significant Kingdom impact,” Tucker said.

“Dr. Norman quickly rose to the top in our search process. He is very impressive,” said J.R. Cox of Walnut Ridge, chair of the Williams Board of Trustees. “His experience and the wonderful demeanor we saw in him and his wife, Joy, are an ideal fit for our university. We are delighted to welcome them to Williams.”

The search committee was led by Dr. Bob Magee, music professor and chair of the Department of Fine Arts at Williams. Magee said Norman was nominated for the presidency by Dockery, and he then agreed to be considered for the position.

“Our committee was looking for someone with extensive leadership and administrative qualities, as well as experience in an academic setting. Dr. Norman’s

years at Criswell College, Charleston Southern University, New Orleans Baptist Theological Seminary, Southwest Baptist University and Oklahoma Baptist University assured us that he was well qualified,” Magee commented.

Norman earned his bachelor’s degree at Criswell College in Dallas, and he holds both a Master of Divinity and a Ph.D. in systematic theology from Southwestern Baptist Theological Seminary in Ft. Worth.

He said he will strive to maintain and build upon the Christian commitment at the heart of Williams.

“In this regard, I will work to enhance the vibrant, relevant mission of the university. I intend to develop strategic plans and structures to ensure the ongoing viability and growth of Williams. I will also work to identify and implement initiatives and programs that creatively and effectively expand the influence and impact of the university regionally and globally,” he commented.

The new president plans to begin work quickly, with a starting date of April 2.

“I want to meet and get acquainted with the faculty, staff, students and alumni. I also want to learn in greater depth the story and legacy of the mission and vision of WBU. I intend to participate in ‘getting to know you’ events around the state with Arkansas Baptists and WBU

alums and friends,” he said.

Norman said he will also work to learn the overall operations at Williams as quickly as possible, and he wants to launch a collaborative effort to develop goals for the next three to five years.

“I hope to work with the WBU community to strengthen and grow the efforts of the university to transform the lives of students to embrace their vocations as callings of excellence and who view their vocations as platforms for ministry and witness,” he noted.

Norman is a Durant, Okla., native. He and his wife, Joy, have three grown sons.

He replaces Dr. Tom Jones, who served as president for five and a half years before leaving for a position with the California Baptist Foundation last fall.

Williams announced in September that it would transition from Williams Baptist College to Williams Baptist University. School officials say that transition is now well underway and will be completed this summer.

Williams is a Christian, liberal arts university in Walnut Ridge, offering over 25 majors across a broad spectrum of academic disciplines. It was founded in 1941, and it has an average fall enrollment of 500 students. ♦

Dealing with Suicidal or Self-Harming Students



A student walks into your office and says, “I think my roommate is planning to kill himself. I don’t know what to do.” You report this conversation to the Dean of Students, and the troubled student is quickly sent home to his parents. Shortly afterwards, the university receives a notice that the student has filed a complaint with the Department of Education claiming disability discrimination. What went wrong?

Dealing with students at risk of self-harm is one of the most difficult issues in higher education, and, statistically, a campus is a high-risk place. More adults between the ages of 18 and 25 have serious thoughts about suicide and actually make a suicide plan than in any other age group. Suicide is the second leading cause of death for college-age students. And there are unexpected gender gaps in the suicide statistics. While women are more likely to have suicidal thoughts, men are four times more likely to carry out a suicide plan.*

In the face of this crisis, changes in government regulations during the past decade have actually made it more difficult for universities to address self-harm by students. The pendulum seems to have swung away from the priority of protecting students from self-harm and more in the direction of preventing discrimination against persons with mental health disabilities, including depression. Prior to 2011, guidance from the U.S. Departments of Justice and Education provided a safe harbor for schools to act if a student posed a significant risk of substantial harm to his or her own health and safety. Since 2011, regulations permit a school to take adverse action against a student only if he or she poses a direct threat to the health or safety of others. Schools have been left to wonder when, or

even if, a school can remove a student who poses a direct threat only to self without risking a disability discrimination claim. Requests from higher education consortiums for the Department of Education to clarify this issue with new guidance or regulations have gone unanswered.

Indeed, a school must walk a very thin line to protect students from self-harm without violating a student’s right to be free from disability discrimination. The pendulum’s swing was caused in part because too many schools used a one-size-fits-all remedy, quickly sending home students who exhibited symptoms of depression, expressed suicidal thoughts, or engaged in cutting or other self-harming acts.

In a recent interview Ms. Candice Jackson, Department of Education Acting Assistant Secretary for the Office for Civil Rights, provided some guidance to help schools navigate these difficult waters. I want to share some advice from that interview.

When dealing with a student who is thought to be considering suicide or engaging in self-harming activities, the school can always open a conversation with the student to discuss any concerns. Ms. Jackson recommends helping the student identify available mental health services and encouraging the student to take advantage of these resources.

Before any further action is taken, the school should conduct an individualized assessment of the student and his or her situation. Key elements of the individualized assessment include:

*Making a realistic assessment of the risk that the student will commit future harm to self, not an

assumption based on myths or fears;

Providing the student notice that it is conducted an individualized assessment, information about the process the school will use, and an opportunity to contribute information; and

Using medical and clinical information about the specific student, including both information contributed by the school's medical consultants and any medical information offered by the student from medical professionals who are treating him or her.

When the individualized assessment has been made, take action that is reasonable in light of the information gathered. Before imposing an involuntary removal on the student, consider whether the student could safely remain at school if steps were taken to mitigate the risks to the student (for example, lightening the student's course load or removing other stressors) or to provide the student with reasonable accommodations to help him or her cope. In some cases, the individualized assessment may show that the student faces a more stressful and unhealthy environment at home than at school. Helping the student to stay and school and succeed is a win for everybody.

If the individualized assessment indicates that the student needs to be removed from the school environment, first try to negotiate a voluntary leave with the student. The school can waive financial or academic penalties normally associated with a withdrawal in order to make it easier for the student to leave in mid-term. Involuntary leave should be considered the final, not the first, resort. If an involuntary leave is imposed, there should be a process for the student to appeal that decision.

The Department of Education considers it inappropriate to set a mandatory time period on a student's leave for mental health reasons, even if the school imposes such a minimum leave under other circumstances (e.g., as a disciplinary sanction). If student can get his or her medication regulated in 1 or 2 weeks, the school cannot require the student to be out for the rest of the semester.

Whether the student's departure is voluntary or

involuntary, the school can impose reasonable conditions, tailored to fit the situation, on the student's return. The school can require the student to have medical evaluations and insist on limited access to the student's medical and treatment records. However, any request for medical records should be limited in scope to the condition or circumstances which gave rise to the need for the leave. The school can also require the student to enter into a behavioral contract if it is tailored to address the problematic conduct. The school can hold the student accountable to meet the same standards applicable to other students, but the student should never be stigmatized or punished for needing the medical leave.

According to Ms. Jackson, the Department of Education understands that in some true emergencies, quick action must be taken. The school should become acquainted with when and how to use any available laws which provide for a civil commitment for evaluation, and when law enforcement can be involved.

Check and see whether your school has an appropriate policy to deal with student mental health emergencies. If it does, become familiar with the policy. Learn how you can help students who are struggling with issues of self-harm. If your school does not have a policy that is non-discriminatory on its face, help the administration understand the need to craft a good policy.

One more word of caution, on a more technical note. The Department of Education feels that the "direct threat to others" analysis (used when dealing with a student who may harm others) is not the correct analysis to use when dealing with a student who exhibits only a threat to self. The institution has more latitude to act quickly, require less of an individualized assessment, and impose more restrictions on a student's rights when dealing with someone who poses a direct threat to others. For your policy, stick with "risk of self-harm" language and avoid the phrase "direct threat to self."

* Statistics from U.S. Centers for Disease Control and Prevention, www.cdc.gov/violenceprevention/pdf/suicide-datasheet-a.pdf ♦

Continued from p. 2.

for a local church, ministry, or non-profit.

A broad range of financial aid resources will be given to selected minority students from Memphis who demonstrate a heart for Christ and a potential for academic excellence while meeting basic admission requirements.

The original goal of the Dream Forward Scholarship Initiative was to raise \$250,000 in scholarships. However, at the time of the conference in early April, over \$1.5 million was raised, and the number continues to rise. IABCU schools played a huge part in the success of the Dream Forward Scholarship Initiative, giving almost half of the scholarship



dollars raised.

Says ERLC's Director of Strategic Partnerships, Brent Leatherwood, "I want to convey my sincerest gratitude for the IABCU's help with the scholarship initiative. Your help has been essential in raising over \$1.5 million for Memphis-area students. This would not have

been possible without the willing participation of our Baptist colleges, universities, and seminaries."

If your institution has not yet confirmed participation in the Dream Forward Scholarship Initiative, there is still time. Please be in touch with Ashley Hill at (205)726-2036. ♦



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Charleston Southern University Announces Third President Dr. Dondi Costin

The Charleston Southern University Board of Trustees unanimously approved the appointment of Dondi E. Costin, PhD, to serve as the third president of Charleston Southern University.

Dr. Jairy C. Hunter Jr. has provided the university with inspirational and transformative leadership for 34 years as CSU's second president, and will transition to president emeritus on June 1, 2018.

Dr. Costin has a track record in key leadership positions with the U.S. Air Force, having obtained the rank of Major General in his 32 years of commissioned service. He currently serves at The Pentagon as Air Force Chief of Chaplains. As Chief of Chaplains, he is the senior pastor for more than 664,000 active-duty, Guard, Reserve and civilian forces serving in the United States and overseas, and leads 2,000 chaplains and chaplain assistants from the Air Force Chaplain Corps.

A native of Wilmington, N.C., Dr. Costin graduated from The United States Air Force Academy in 1986 and will retire from the Air Force before assuming office this summer. A decorated combat veteran, he has deployed in support of numerous contingency and humanitarian relief operations across the globe, and previously served as senior chaplain for Air Force operations both in the

Pacific and the Middle East. His military decorations include the Legion of Merit and the Bronze Star Medal.

In addition to a bachelor's degree in operations research, Dr. Costin holds five master's degrees, a Doctor of Ministry degree, and a PhD in organizational leadership. In a previous assignment, he taught courses in leadership, management, political science and military history as assistant professor of aerospace studies at Texas



Christian University.

"Vickey and I could not be more thrilled to join the CSU family in its drive to develop leaders of character by integrating faith and learning in an environment of academic excellence. I am honored to follow in the footsteps of CSU's legendary president, Dr. Jairy Hunter, who has transformed

Charleston Southern into the jewel it is today. I look forward to leading this team to build upon the firm foundation he has laid, in hopes that--with God's help--the best is yet to come," said Dr. Costin.

The selection and announcement followed a nationwide search process led by executive search firm CarterBaldwin Executive Search of Atlanta, Ga. The 17-member search committee --comprised of trustees, alumni, students, faculty, staff, athletics, external relations and development personnel -- reviewed 200 applications. The committee was impressed with Dr. Costin's international leadership experience, solid academic credentials, strategic planning and problem-solving skills, and passion for the faith.

"The search committee selected Dr. Dondi Costin from over 60 qualified candidates," said Dr. Jerry Williams, chairman of the search committee and chairman of the Board of Trustees. "The committee unanimously agreed to recommend Dr. Costin because of his passion to lead the university in accomplishing its vision of integrating faith in learning, leading and serving. We believe he is the right fit for our university, and everyone is confident that he will take CSU to the next level of excellence."

President-elect Costin will assume office effective July 1, 2018. ♦