

# **E** THE BAPTIST **EDUCATOR**

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# Southeastern Baptist Theological Seminary Approved for IABCU Membership

**T**he board and general membership of the IABCU has approved the membership application of Southeastern Baptist Theological Seminary.

Southeastern Seminary, one of the six Southern Baptist seminaries, is located in Wake Forest, North Carolina. The institution is led by Dr. Danny Akin, who has been president since 2004. Its provost is Dr. Bruce Ashford.

Southeastern offers 32 different masters degrees as well as D. Min., Ed. D., and Ph.D. programs. The school is accredited through SACSCOC. SEBTS was founded in 1950 and began holding classes in the fall semester of 1951.

The institution also hosts an undergraduate program called The College at Southeastern. The College at Southeastern is led by Dean Jamie Dew, and it is also SACSCOC accredited. The undergraduate program was established in 1994 and currently offers both Bachelor of Science and Bachelor of Arts degrees.

A prolific author, Dr. Danny Akin's newest publications include *Living Doctrine: The Book of Titus*, and it is part of the *Transformative Word Commentary* series, as well as three volumes for the *Christ-Centered Exposition* series including volumes on the biblical books of Daniel, Proverbs, and Revelation.



# Comment From The President: THANK YOU

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

With the annual meeting of the IABCU only a month away my tenure as president will soon be coming to a close. I will take the opportunity to use my last *Baptist Educator* article to express my appreciation to the many colleagues who have made serving in this role such a joy.

First, to my fellow board members I offer a word of thanks for your encouragement and support as we have addressed the business of the organization. Getting to know each of you has been a blessing. Thank you for your cooperative spirit and your wise counsel.

I am grateful to the colleagues who have hosted our annual meetings. Thank you, Dr. Ron Ellis and Dr. Jeff Iorg, for the warm welcome and the gracious hospitality we enjoyed in Riverside last year. Thank you, Dr. Adam Wright, for extending the invitation for us to gather at Dallas Baptist University in June 2019. We look forward to a wonderful time on your beautiful campus. Hosting a meeting requires a considerable investment of time and energy; thank you all for extending to our membership the privilege of experiencing life at your respective institutions.

Serving in this capacity has afforded me the opportunity of attending a host of events that have enabled me to extend my network of professional connections and to widen my circle of friends. Representing the IABCU at the Secretariat (in affiliation with the NAICU),

addressing participants in the Christian Higher Education Leadership Seminar, serving as a delegate at several inaugurations, and visiting several of our IABCU schools—each of these initiatives has given me a greater sense of the scope of influence exerted by the IABCU.

Perhaps the greatest blessing has been the privilege of getting to know and appreciate the leadership of our Executive Director, Ashley Hill. My hat is off to Ashley for her professionalism, her patience, her initiative, and her vision. Her unwavering belief in the work of our IABCU schools motivates her to serve our organization with Christ-centered excellence every day. Thank you, Ashley, for inspiring me and for making our work together so rewarding.

I look forward to seeing everyone at DBU in June.



# DR. CORY HINES NAMED HOWARD PAYNE UNIVERSITY'S 20TH PRESIDENT

BROWNWOOD – March 18, 2019 – Howard Payne University has named Dr. Cory Hines as the institution's next president, the 20th in HPU's 130-year history. He began work at HPU on April 1, 2019.

A 1997 graduate of HPU, Dr. Hines has a broad range of experience in higher education administration. Before moving to his current post as Vice President of Enrollment at Dallas Baptist University, he served that institution in other capacities as vice president in the areas of advancement, graduate affairs, external affairs, and alumni and community relations. He has taught at DBU and provided leadership in the creation of several graduate programs there. Active in Baptist life, he also has experience in the ministry, having served as executive pastor and student pastor at Ferris Avenue Baptist Church (now The Avenue Church) in Waxahachie, Texas.

He earned a Bachelor of Arts degree in religious education from HPU, followed by a Master of Arts degree in Christian education from Southwestern Baptist Theological Seminary in 2000 and a Doctor of Philosophy

degree in leadership studies – higher education from Dallas Baptist University in 2012.

“Dr. Hines’ combination of education and experience makes him a perfect fit for Howard Payne University,” said Pastor Ray Still, chair of HPU’s Board of Trustees. “As our institution continues to



seek to glorify God and prepare our students to fulfill His calling on their lives, Dr. Hines will provide the kind of leadership needed for the next stage in HPU’s long, distinguished history.”

Dr. Hines and his wife, Melinda, have two children, Mackenzie and Caleb. The family currently resides in Waxahachie and will relocate to Brownwood. Dr. Hines expressed his eagerness to renew his relationship with HPU and the Brownwood area.

“Howard Payne University had a life-changing impact on me as a student, and I’m honored to have been chosen to lead my alma mater as president,” he said. “My family and I are eager to come back home to Brownwood and plant our lives here.”

Dr. Paul W. Armes, longtime educator, administrator and minister, has served as HPU’s interim president since June 1, 2018. His service to HPU will end on March 31, 2019.

“Howard Payne University has great days ahead,” Dr. Armes said. “Dr. Cory Hines is already part of the university family and brings a proven track record of excellence and effectiveness in the field of faith-based higher education. We are at a very exciting moment of HPU’s history. Surely God’s hand of blessing is on this university.”

Southwestern Seminary alumnus Adam W. Greenway, dean of the Billy Graham School of Missions, Evangelism and Ministry at The Southern Baptist Theological Seminary, has been elected by Southwestern Baptist Theological Seminary's Board of Trustees as the seminary's ninth president.

"We came to know Adam Greenway as a man of impeccable character who demonstrates kindness and humility in his dealings with others, a leader who surrounds himself with talented people and allows them to work within their giftedness, a bridge builder in the Southern Baptist Convention, and a true scholar with a heart for missions and evangelism," said Danny Roberts, chairman of the Presidential Search Committee.

In a series of interactions with the search committee, including nearly a dozen hours of face-to-face meetings, Greenway presented a compelling vision for the future of Southwestern Seminary. Possessing a rich history of "scholarship on fire," Southwestern Seminary can once again be an institution that is known for providing the highest quality theological education to all Southern Baptists, Greenway told the committee.

"Ever since that first moment I was pronounced a 'Southwesterner,' I have felt a deep and abiding love for my alma mater. I believe the best days of Southwestern Seminary are ahead of us,

and I am committed to training and sending out the next generation of God-called men and women for Gospel service around the world."

A native of Frostproof, Fla., Greenway is a 1998 graduate of Samford University who earned a Master of Divinity degree from Southwestern Seminary in 2002. He went on to earn a Ph.D. in Evangelism and Apologetics from Southern Seminary in 2007. In 2016, Greenway completed a Master of Nonprofit Administration degree at the Mendoza College of Business at the University of Notre Dame.

As a student on Seminary Hill, Greenway met his wife Carla. They have been married since 2003 and have two children, Wade (9) and Caroline (3). Carla Greenway, a 2002 Master of Arts in Christian Education graduate of Southwestern Seminary, has served several Southern Baptist churches in children's and family ministry roles, as well as in Christian school administration.

Greenway is widely known in Southern Baptist circles as a committed evangelist, serious scholar, and proven administrator. He has co-edited two books—*The Great Commission Resurgence: Fulfilling God's Mandate in Our Time* and *Evangelicals Engaging Emergent: A Discussion of the Emergent Church Movement*—and has contributed to several others.

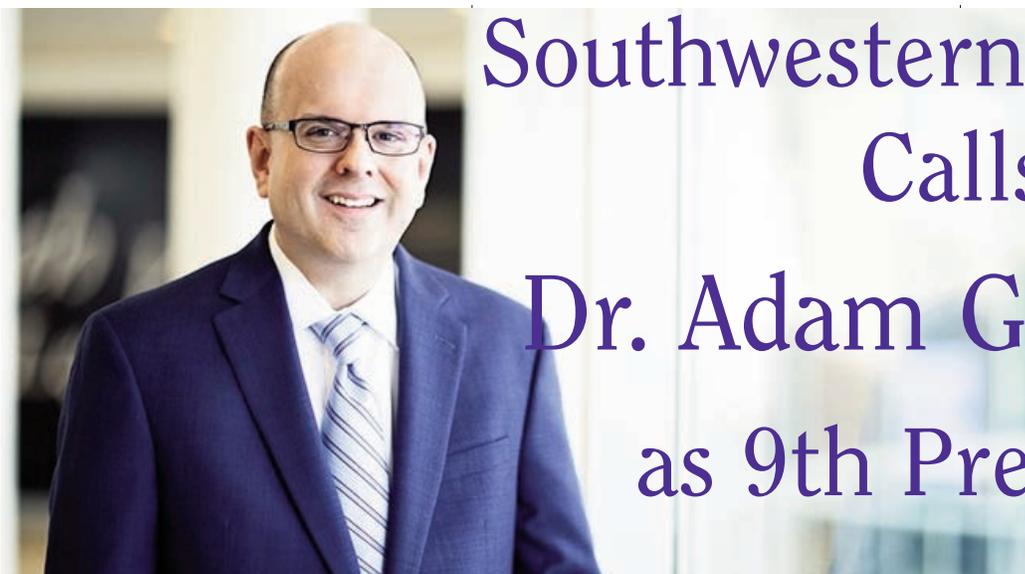
Under his leadership, the Billy Graham School has experienced record enroll-

ment. When he was appointed dean in 2013, the school had 1,381 total students, 501 of which were M.Div. students. Today, there are 2,138 total students and 994 M.Div. students.

"I enthusiastically support the decision of the search committee to nominate Dr. Adam Greenway as the next president of the Southwestern Baptist Theological Seminary," said R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary. "I've had the joy and privilege of working with Adam Greenway for well over a decade now. He is a remarkable Christian with a demonstrated heart for ministry, a clear vision for theological education, and he represents all of the convictions and character that Southern Baptists look to in a national leader."

As a leader in the Southern Baptist Convention, Greenway has a long history of service. At age 34, he was elected chairman of LifeWay Christian Resources' Board of Trustees, becoming the youngest trustee chairman in LifeWay's history. He has also served as an assistant parliamentarian for the Southern Baptist Convention since 2016, vice-chairman of the 2017 SBC Committee on Nominations, and is the current chairman of the SBC Committee on Order of Business.

In addition to his denominational service, Greenway has served as pastor and/or interim pastor of a dozen churches across Kentucky, Illinois, Indiana, Ohio, Texas and Florida.



# Southwestern Seminary Calls Dr. Adam Greenway as 9th President

# Mark Tew Returns to Judson to Serve as 23rd President

**T**he Judson College Board of Trustees has named Dr. W. Mark Tew as the institution's twenty-third president. Tew follows Dr. David E. Potts, who served as President of Judson College from 1990 until 2018.

A native of Birmingham, Ala., Tew is both a product and practitioner of Baptist higher education. He holds Bachelor of Science and Master of Business Administration degrees from Samford University, as well as Master of Divinity and Doctor of Theology degrees from New Orleans Baptist Theological Seminary. In his more than three decades in higher education, he has served three Baptist institutions: Judson College, Southwest Baptist University in Bolivar, Missouri, and Howard Payne University in Brownwood, Texas.

Focusing on continuous improvement, Tew has introduced and implemented new academic evaluation measures, including a strengthened faculty evaluation process and a review of Howard Payne's general education curriculum. In his role as Provost, Tew developed an excellent track record for recruiting highly qualified faculty members committed to providing higher education in an unapologetically Christian environment, and twice served as a special guest at Baylor University's Seminar for Academic Leadership to address the recruitment of faculty to faith-based institutions.

Tew led Howard Payne's trustees, faculty, and administration in the development, adoption, and implementation of new mission, core values, and vision statements, as well as a strategic plan that focused on revenue enhancement and student success.

Tew began his career in higher education as a religion professor at Judson College in 1987. In the twenty years that followed, he would serve as the chief finance officer, the chief development officer, and the chief academic officer. Tew supervised \$8 million in campus renovation, restoration, and construction efforts in the 1990s and 2000s, which included the renovation of Jewett Hall, the development of the Charles F. Dunkin Athletic Complex, the refurbishment of Alumnae Auditorium, the construction of Marian Acree Tucker Hall, and the



restoration of Judson's Carnegie Library, now known as A. Howard Bean Hall, which houses the Alabama Women's Hall of Fame.

In addition to his work at Baptist colleges, Tew has used his passion for teaching to serve numerous congregations. He has served as pastor, associate pastor, or interim pastor at nine churches in Alabama, Texas, and

Louisiana, and has been a guest speaker or conference leader at more than fifty churches. In 2012, his book, *Luke: Gospel of the Nameless and Faceless*, was published by Wipf and Stock.

Tew has been happily married his wife Ann Marie Ashby for 36 years. Mrs. Tew earned a Master of Arts in Higher Education Administration from the University of Alabama and holds a Bachelor of Science in Nursing from Texas Woman's University. A registered nurse and registered pharmacy technician, Mrs. Tew currently directs the Health Science Technology program at Brownwood High School. The Tews have three children and seven grandchildren. Their daughters, Elyse Weeks, Clara Owenby, and Nicole Bean, are all Judson graduates.

"Ann and I are deeply honored to be asked to return to Alabama and render service to Judson College, Alabama Baptists, and the Kingdom of God," said Tew. "It will be our privilege to work on behalf of Judson's distinguished alumnae and talent-laden students to accomplish the vital task of Christ-centered higher education. I am humbled by this extraordinary opportunity and eagerly anticipate working with the College's dedicated and loyal trustees, faculty, and administrative personnel. Education that is taught from a biblically informed Christian worldview is more necessary in today's society than ever before. To that end, we will cherish the prayers of all who believe Judson's future is even brighter than her glorious past."

# Baptist Higher Education, Evangelicalism, and the Global Church

*This Hester Lecture was given by Dr. David Dockery, president of Trinity International University and Trinity Evangelical Divinity School, at the 2018 Annual Meeting of the IABCU in Riverside, California.*

Evangelicals are men and women who love Jesus Christ, love the Bible, and love the gospel message. They are gospel people. Evangelicalism is a cross-denominational movement

that emphasizes classical Protestant theology, which is best understood as a culturally-engaged, historically shaped response to mainline liberalism on the one hand and reactionary fundamentalism on the other.

Evangelicals at their best can be characterized by a “big tent” approach from Pietists to Confessionalists, from activists to quietists, from Lutherans to Anglicans, from Trinitarian Pentecostals to evangelical Methodists, from social justice Mennonites to tall-steeple Presbyterians, from those who

love the Gettys to those who love the Gaithers, from the dozens of small denominations that dot the landscape of the country to Southern Baptists, the largest Protestant group in the country, in addition to an untold number of special-interest parachurch groups. Evangelicals are heirs of the Reformation from the sixteenth century; of the nineteenth century revivalists and awakening

evangelical. In the simplest terms, as others have noted, an evangelical who identified with Billy Graham; a liberal is someone who thinks Billy Graham was a fundamentalist; and a fundamentalist is someone who thinks Billy Graham was apostate.

Today we want to think about our role in Baptist institutions in relationship to the broader evangel-

ical movement as well as the global church. In light of the recent death of Billy Graham, we want to use his life and ministry as a window for exploring these relationships.

## **Billy Graham and His Shaping Influence on the Evangelical Movement**

After hearing the gospel of Jesus Christ proclaimed by evangelist Mordecai Ham at an evangelistic meeting in Charlotte, NC in 1934, Billy Graham at the age of sixteen along with his friend Grady Wilson, responded to the invitation as the hymn, “Just as I Am” was sung. This

movements; and particularly of the post-fundamentalists coming out of the twentieth century’s modernist-fundamentalist controversies.

Various efforts have been made to define what it means to be an



beautiful and moving gospel song, written by Charlotte Elliott in 1835, became the well-known invitation hymn for numerous crusade services led by Mr. Graham as well as the title of his autobiography. William Franklin "Billy Frank" Graham Jr. was born on November 7, 1918 and went to be with the Lord about three months ago on February 21, 2018 at the age of 99, having believed, lived, and proclaimed that we come to Christ "without one plea, but that Thy blood was shed for me."

Mr. Graham appeared on the Gallup listing of most admired men in the world sixty times from 1955 to 2015 and befriended more than a dozen American presidents beginning

with Harry Truman. In doing so, he became known as the preacher to presidents. Even though he had a special relationship with these presidents, he wanted primarily to be known as one who was faithful in preaching the gospel throughout his life.

The 20th century's best known preacher proclaimed the gospel to more people than anyone else in history. An ordained Southern Baptist minister, Mr. Graham preached to an estimated 215 million people in 185 countries on six continents over six decades of ministry. He also was heard or seen by millions more on radio, television, film, video, and webcasts.

Entrepreneurial in spirit and transdenominational in practice, "America's Pastor," as he was often called, was instrumental in the launch of dozens of other ministries and parachurch organizations such as The Hour of Decision, Decision Magazine, Christianity Today, and Worldwide Pictures, as well as the founding of Gordon-Conwell Theological Seminary, among others. One cannot understand the entrepreneurial and transdenominational character of the evangelical movement apart from understanding the full-

University.

A graduate of Wheaton College where Graham met his wife, Ruth, he served briefly as a pastor and then as president of Northwestern Bible College in Minnesota. It was his work as an evangelist, however, which started with his days with Youth for Christ in the 1940s, that became his passion and his life's work. The eight-week Los Angeles Crusade of 1949 was the event that made Graham a household name as the media provided abundant attention for the North

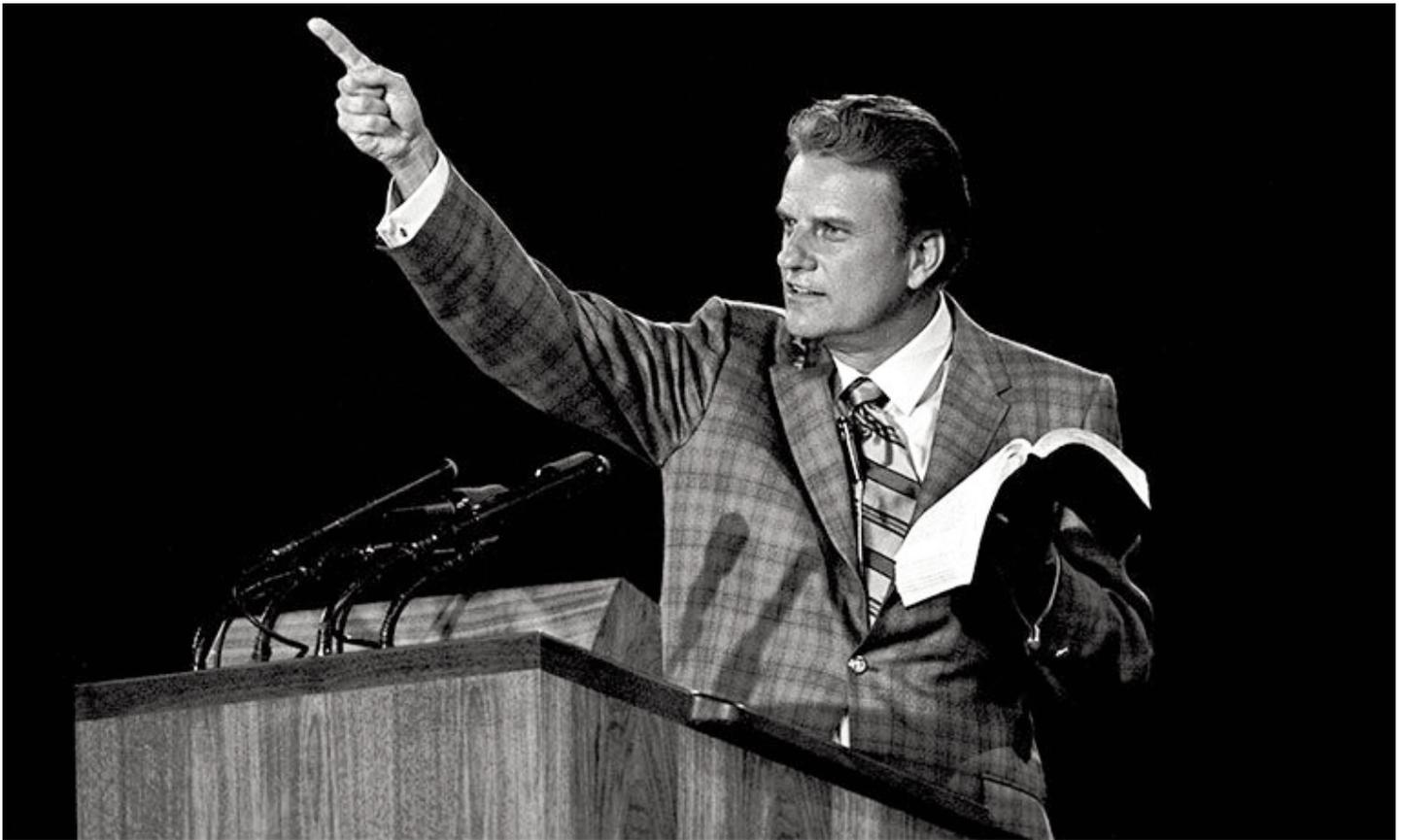
Carolina farm boy. The 1957 New York City crusade continued for 16 weeks and was attended by 2.4 million people. From that point forward, his mission and

**His ministry triangulated the larger Christian movement in America, with a Bible-based message that separated him from American liberalism and an evangelical ecumenical spirit that distanced him from American fundamentalism.**

orbed reach of Graham's ministry. Beyond his shaping influence in this country, Graham joined with British evangelical leader John R. W. Stott to initiate the work of the Lausanne Movement, which was built upon the efforts of the 1966 World Congress on Evangelism in Berlin. Aspects of this legacy can be seen at the Billy Graham Library in Charlotte as well as at the Billy Graham Center at Wheaton IL. In addition, among many other tributes and legacy markers, there is a Billy Graham School of Missions, Evangelism, and Ministry on the campus of Southern Seminary and a Billy Graham Chair of Evangelism at Beeson Divinity School/Samford

ministry became the model for preachers all across America. Church services were patterned after the Graham campaigns, with a focus on evangelistic worship services, often concluding with an invitation for people to respond to the gospel as the congregation sang all six verses of "Just as I Am."

His ministry triangulated the larger Christian movement in America, with a Bible-based message that separated him from American liberalism and an evangelical ecumenical spirit that distanced him from American fundamentalism. This developing evangelical movement, shaped by commitments



to the gospel and to Holy Scripture, was led by Graham, Harold Ockenga, and Carl F. H. Henry.

Graham's humility, transparency, and commitment to team leadership made a difference throughout his life, as he worked collaboratively with Grady Wilson, T. W. Wilson Jr., Cliff Barrows, George Beverly Shea, John Akers, and others decade after decade. His commitment to the gospel, to Holy Scripture, and his receptivity to the ministry of the Holy Spirit were foundational for his life and ministry.

The incredible life, ministry, influence, and legacy of Billy Graham have been well chronicled. While we all knew the day would come when Mr. Graham's presence would no longer be with us, the reality that such a day has

come is still hard to believe. The implications for this absence point to the far-reaching and sweeping role he played in such a visible way for more than half a century. For most of his life, his church membership was at the First Baptist Church of Dallas, TX. Though I personally had the privilege to meet him and to be with him on a handful of occasions, like most others, I primarily observed this anointed man from afar.

Not only did he serve as "America's Pastor," but he was the public face of and ambassador for the evangelical movement, not only in this country but around the world. In so many ways, American evangelicalism was defined and embodied by Billy Graham. In today's context in which the concept of evangelicalism is quite vague to many

and has been overly politicized by the media and others, it will likely become harder to hold the evangelical movement together following Graham's death. Not only will his vast influence in that area be missed, but we will also miss his dedicated efforts to wed evangelism and social justice as well as his desire to connect evangelism with a commitment to intellectual seriousness.

His faithfulness to the gospel underscored all of these things, but Mr. Graham saw clearly the need for initiatives in the area of racial reconciliation before such clarity came to other evangelical and church leaders. His desire to encourage intellectual seriousness regarding the truth claims of the Christian faith became obvious to others with the launch of Christianity Today under the leadership of Carl Henry, as well

as the launch of Gordon-Conwell Seminary. One can point to dozens of other significant accomplishments that were led or nurtured by Graham's visionary leadership for the evangelical movement.

While we connect the evangelical movement with the teaching of the apostles, with the early church consensus as it developed through the great church councils, and the Reformation of the sixteen century, evangelicalism is perhaps best traced through the revivals of the eighteenth century. Though much has been made of the involvement of many evangelicals in the political arena, including the extremely insightful work by Kenneth Collins, *Power, Politics, and the Fragmentation of Evangelicalism*, evangelicalism is best understood, contrary to media reports, not as a political identity, but a confessional identity focused (1) on the gospel; (2) on personal conversion or the response to the gospel; (3) on the Bible as the source of that gospel message; and (4) on service or activism, the living out of that message (adapted from David Bebbington's evangelical quadrilateral.)

In the seventeenth century, both the Puritan and Pietist movements were used of God to awaken a cold orthodoxy and to revive scholastic Protestantism. While seeking to address the spiritual decline in the Lutheran,

Reformed, and Anglican churches, experiential faith was the key, emphasizing prayer, warm-hearted fellowship, and evangelistic zeal. The Pietists influenced the Moravians as well as the eighteenth century revivals, including the conversion account of John Wesley. By the end of the eighteenth century, the most evangelistic of the churches in both North America and Great Britain were the Baptists and Methodists, clearly the two fastest growing groups. During this time, William Carey set out for India, launching a worldwide missions movement that would shape what would become a global evangelical movement by the twenty-first century.

**Evangelicalism, as a whole, placed a greater emphasis on personal, warm-hearted, experiential faith, as well as cooperation across denominational lines, aggressive evangelistic efforts, conversionist views of salvation, pious living, and revivalistic expectations.**

The evangelical movement at the beginning of the nineteenth century looked somewhat different from the Reformation and post-Reformation movements two hundred years earlier. Evangelicalism, as a whole, placed a greater emphasis on personal, warm-hearted, experiential faith, as well as cooperation across denominational lines, aggressive evangelistic efforts, conversionist views of salvation, pious living, and revivalistic expectations. D. L. Moody became the most influential fig-

ure in this regard on both sides of the Atlantic in the nineteenth century, not only for his evangelistic preaching, but social efforts, urban renewal, as well as his transdenominational emphasis.

As the twentieth century began, the "modernist/fundamentalist" controversy moved publicly into full force. In 1910, the "five fundamentals" were clarified by the fundamentalist leaders. These were key doctrinal tenets aimed at the primary challenges of liberalism.

Rapid fragmentation followed the modernist/fundamentalist controversies, producing a new generation of leaders for the developing evangelical movement, which began to become more visible following the Second World War. In 1942, new winds began to blow with the formation of the

National Association of Evangelicals, which created a type of evangelical ecumenism in which commonalities were seen to be more important than denominational distinctives. In 1949, Billy Graham's evangelistic crusade in Los Angeles put Graham on the map, thanks to the unbelievable attention provided by the Los Angeles media. Now Graham had become the movement's architect and spokesman, with Carl Henry serving as the movement's lead

theologian and Harold Ockenga, the movement's strategist and organizer.

The 1957 New York Crusade was pivotal for defining Mr. Graham's non-separatist approach, which characterized this new evangelical movement over against the fundamentalists. The fundamentalist leaders labeled Graham as apostate because he violated the separatist tendencies of the fundamentalist movement, a story told with great insight by historian Grant Wacker in his splendid biographical work on Mr. Graham called *America's Pastor*.

Evangelical leaders in the middle of the twentieth century rejected fundamentalism, while holding onto the fundamentals represented in

the best of the Christian tradition that runs through the Reformation, Puritanism, Pietism, and the Great Awakenings. Twentieth century evangelicals, led by Billy Graham, could be characterized as being historically orthodox, gospel centered, culturally engaged, intellectually serious, and transdenominational.

It has been said that the evangelical movement is a protest against a Christianity that is "not Christian enough." The Puritans said this about the Church of England, claiming that it was only halfway reformed. The revivalists maintained that the churches were full of unconvert-

ed people. Critiques of the traditional church and a call for renewal have been central features of evangelical-type movements for almost five-hundred years and Graham's ministry continued that tradition

By the middle of the twentieth century, fundamentalism had grown hard-line, harsh, and isolationist, something anticipated by Billy Graham when he distanced himself from the fundamentalists in 1957. By contrast, Graham and the evangelicals stressed Christian unity, attempting to distinguish primary mat-

**Evangelicalism in the twenty-first century, however, is anything but a unified flourishing movement in North America. In fact, without the presence and influence of Billy Graham, the movement's unity and health are in serious jeopardy.**

ters from secondary and tertiary ones. It is best to understand evangelicalism as a large umbrella group that includes many sub-movements and thousands of parachurch organizations. By the end of the twentieth century, Robert Wuthnow, the brilliant Princeton sociologist, argued that a major restructuring of American religion that has continued until this present day. Mr. Graham was an ordained Southern Baptist, but he expanded the George Whitefield/D. L. Moody emphasis away from the primacy of denominational commitments, moving toward a transdenominational and entrepreneurial emphasis.

## **Transdenominational Movement**

During the time of the awakenings and revivals in the eighteenth century with George Whitefield, in the nineteenth century with D. L. Moody, and in the twentieth century with Billy Graham, evangelicalism primarily functioned without a developed ecclesiology, adopting parachurch groups instead, which worked through networks and around denominational structures. The result has often been much duplication of effort, mixed loyalties, and numerous inefficiencies. Evangelicalism's transdenomina-

tional and entrepreneurial spirit has been viewed with confusion—then and now.

So-called card-carrying evangelicals are best understood as

people not only committed to essential orthodox Christian beliefs, but as people committed to transdenominational movements, special purpose groups, and networks. These interlocking networks, more so than denominations, form the center of evangelicalism. D. L. Moody popularized these special purpose group movements. Billy Graham blessed and expanded these organizations, which emphasized lay leadership and entrepreneurial expansion. Evangelicals rarely started new denominations but poured their energy into an untold number of organizations.

## **Evangelicalism Without the Leadership of Billy Graham**

Evangelicalism in the twenty-first century, however, is anything but a unified flourishing movement in North America. In fact, without the presence and influence of Billy Graham, the movement's unity and health are in serious jeopardy. While some aspects of evangelicalism are thriving, others are embattled, while still others face uphill financial challenges. Some have lost their theological compass, having become untethered from both Scripture and tradition, resulting in a post-evangelical drift.

Growth in the evangelical world is primarily taking place within minority and intercultural contexts. The majority of primarily white congregations are in decline.

Evangelicals must take heart and recognize the rapidly changing demographic patterns in this country coupled with Christianity's expanding global context.

Evangelicals without Mr. Graham need not fall into the waiting arms of a revisionist progressivism, but neither should they steer toward a reductionist fundamentalism. Neither a new form of liberalism nor a reac-

tionary fundamentalism, however, are wise options at this time. What is needed is a biblical orthodoxy, a historic Christianity, a faithful, intercultural, transcontinental, and intergenerational evangelicalism. Such a big tent vision needs wisdom to avoid unintentionally moving in the direction of an unhealthy inclusivism or heterodoxical universalism.

Evangelicals, following the patterns of Billy Graham's ministry, need to hold together the priori-

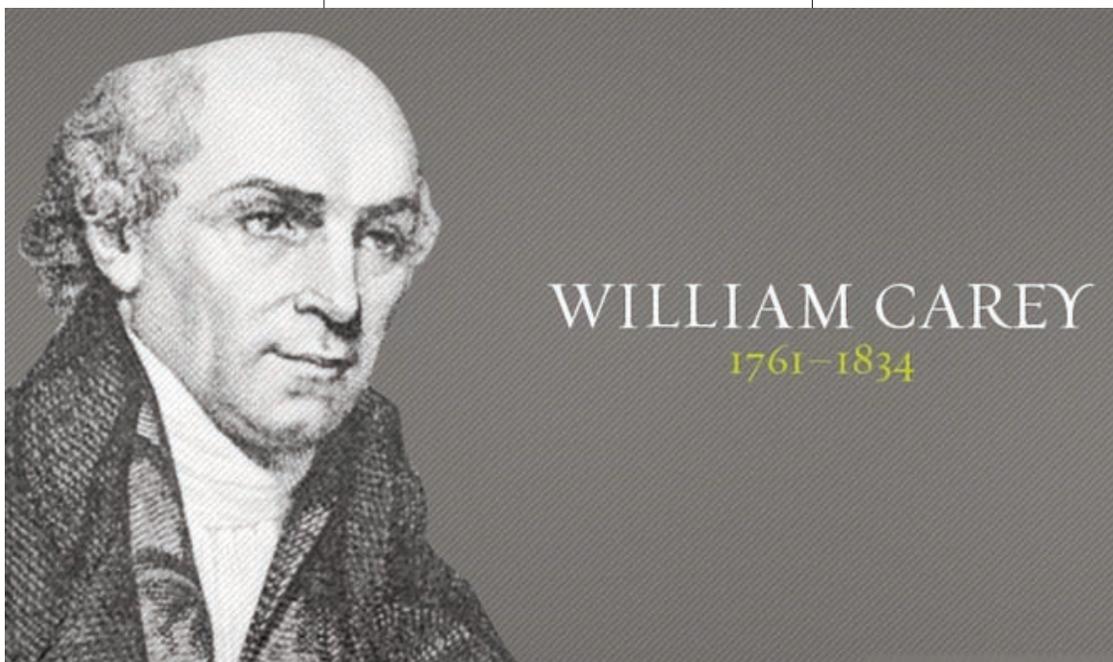
proclamation, worship, a sense of community, prayer, and service.

In addition, a vision for global evangelicalism with a Revelation 7 ideal that is sensitive to both crosscultural and intercultural matters, reflecting a biblical call to humility, gentleness, patience, and forbearance, accompanied by a diligence to preserve the unity of the Spirit in the bond of peace. Evangelicals need to prioritize their calling to serve as agents of reconciliation in a world characterized by fragmen-

tation and political polarization, understanding anew the heritage that has shaped the movement.

While recognizing how different the current context is

from that of the mid-twentieth century, evangelicals need courage to affirm first order essentials that have been believed and confessed throughout church history. An emphasis on historical orthodoxy is essential, but an appeal to orthopraxy cannot be ignored. As we move toward the conclusion of this presentation, we want to try to connect our work with Mr. Graham's vision for a global evangelicalism as well as the



ty of evangelism and the need for social justice, a vision for global missions and intercultural service, an unhindered gospel presentation with informed contextualization, careful biblical interpretation coupled with Spirit-enabled proclamation, serious theological reflection combined with humble cultural engagement, and renewed rigorous scholarship that is not disconnected from faithful churchmanship, characterized by

expansion of the church across the global South.

### A Global Perspective

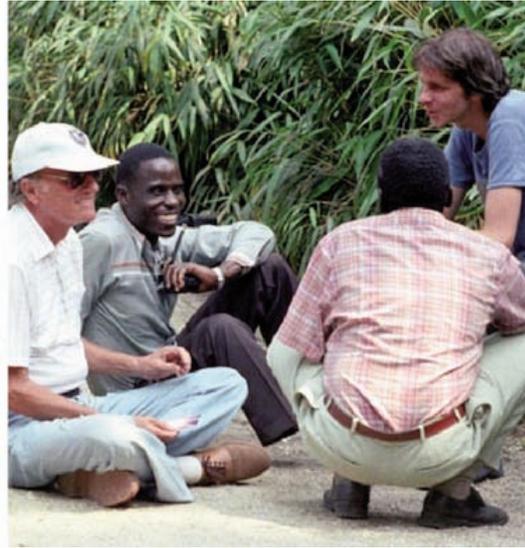
Billy Graham was certainly not the first for taking the gospel to the whole world. William Carey, the father of the modern mission movement and the shaper of the first Baptist missionary society, is generally credited with this initiative in the post-reformation period. Yet, Mr.

Graham has proclaimed the gospel in more countries than any other person in history, having been assisted by a magnificent team, the use of mass media, and the enablement of technology.

In March 1995, through the use of satellite technology, Billy Graham was able to broadcast from San Juan, Puerto Rico, to the entire world. He had previously conducted satellite crusades in Asia, Africa, and Germany, but never simultaneously to a worldwide audience.

Mr. Graham's global awareness and influence had its inception in the spring of 1946 when Youth for Christ became an international organization. The new effort, led by Graham and Torrey Johnson, launched a 46-day ministry tour of Great Britain.

Following this trip, Graham returned to Great Britain for a six-month tour where he spoke 360 times. During this period, the Lord granted him a concern for the world. Before long, the ministry was extended throughout Europe to Asia.



As William Carey had been given a dream for a great conference for world evangelization in Cape Town, South Africa in the early nineteenth century, something which took place 100 years later in Edinburgh in 1910, so Mr. Graham also envisioned a great conference. The meeting came together in Berlin in 1966 around the theme of "One Race, One Gospel, One Task."

The 1966 conference served as the forerunner for the 1974 conference, which was co-led by John R. W. Stott. The 1974 gathering launched the Lausanne movement. At Lausanne, 2400 Protestant leaders from 150 countries participated in the ten-day Congress on World Evangelization. The growth of the evangelical movement across the global South can largely be

traced back to this conference.

The Lausanne Congress led to the Amsterdam conference in 1983 and 1986. It is difficult to measure the influence of these two conferences on evangelism around the world. A great impetus to world evangelization devel-

oped from these conferences. All of this culminated in the Amsterdam 2000, a nine-day conference in which 10,732 representatives from 209 countries came to focus on new and

more effective ways to proclaim the gospel throughout the world. While many in North America continued to ask who would be the next Billy Graham, international representatives at this meeting determined that while there may not be a next Billy Graham, there should be thousands of evangelists who would take the gospel to every nation and every people group around the globe.

It must be noted that millions of people have responded to the gospel through the preaching ministry of Billy Graham. Percentagewise the largest number of these decisions have come outside North America and Western Europe. Graham crossed many barriers especially with ministry in the former Soviet Union, China, and North

Korea. As we prepare the next generation for leadership in Baptist higher education, let's encourage them to learn from the example of Billy Graham, a Baptist evangelical and an evangelical Baptist, especially regarding intercultural and international initiatives.

Mr. Graham has attributed the effectiveness of these efforts to his willingness to adapt to the culture where he preached. He always sought to be well informed on the history, culture, and social dynamics of the country where he ministered, drawing on his anthropology degree at

Wheaton College and his commitment to follow international news stories on a regular basis.

Throughout his life, Billy Graham made the world the focus of his ministry and the world heard him gladly. The expansion of the gospel across the global South in the 21st century is certainly a work of God. One of his instruments, however, has been the global focus of the Billy Graham Evangelistic Association.

### **A More Hopeful Focus**

We now find ourselves in the global context of the twenty-first century. And it presents us with what I believe is a new opportunity, one in which we will face great challenge and great change, but also have reason for

great hope. If we look around us and all we see are trends and signs such as secularism, the new atheism, the new liberalism, and the various fundamentalist reactions, we will likely become discouraged. When we hear talk of the decline of Christian America and an embattled evangelicalism whose young people are characterized by what Christian Smith has called "moralistic therapeutic deism," we can easily get pulled off track. But I would like to suggest that it is time for us to move the conversation in a more hopeful direction.

**Without losing our heritage and the key distinctives that have shaped the Christian tradition, we no longer need to look solely to the Western hemisphere for the future of Christian faith. It is time for us to think more globally.**

Without losing our heritage and the key distinctives that have shaped the Christian tradition, we no longer need to look solely to the Western hemisphere for the future of Christian faith. It is time for us to think more globally. And it is imperative that we do so. In 1900, 80 percent of the Christians in the world lived in Europe and America. But in 2000, 60 percent of the Christians in the world were found in Asia, Africa, and Latin America—an immense change. We must turn our attention away from intramural and denominational squabbles at home in order to see what God is doing literally around the world

through the work of his Spirit.

During the twentieth century, Africa was transformed from a continent that was 10 percent Christian in 1900 to one that was 46 percent Christian in 2000. It is astonishing to see what God is doing there. There are now more Christians on the continent of Africa than there are citizens in the United States of America. Over the last one hundred years Christianity has grown from 10 million professing believers in Africa to over 360 million. And by 2025, the most conservative estimates are that if these trends continue, in

Africa there will be over 630 million believers, in Latin America around 640 million, and in Asia

around 500 million.

Let us not miss the fact that these same kinds of directional influences are present in America as well, for wherever denominations here are growing, they are largely among Asian Americans, Hispanic Americans, and African Americans. God's Spirit is moving around the globe, and it is time for us to look in different ways with new eyes and fresh viewpoints in this country and around the world rather than with the old lenses we have employed in the past. While we continue to struggle with Enlightenment and post-Enlightenment issues, our

brothers and sisters in Africa face the challenges of the demonic and of intense persecution from Islam on a daily basis. As we look at them and at their world, they seem much more closely identified with apostolic Christianity than almost anything most of us have known or experienced.

### **Toward Renewal in Our Thinking**

But please hear this word: we must realize that our struggles are not against fellow Christ-followers, but rather against demons, secularism, and unbelief. What is at stake if we do not take our eyes off the intramural squabbles that seem to characterize most denominations and which has certainly characterized our Baptist world, is not only a loss of the unity within the Christian movement, but also a loss of the mission focus of the Christian movement in the West. What we need, as noted earlier, is a fresh commitment to biblical orthodoxy, a historic Christianity, a faithful transgenerational, transcontinental, and multiethnic movement that stands or falls on first-order issues.

Without forsaking our denominational distinctives, we are called to a commitment to gospel commonalities that are more important than and precede those distinctives: things such as a commitment to the divine nature and authority of God's written Word, the deity and humanity of Jesus Christ, a heartfelt confession of the Holy Trinity, the uniqueness of the gospel message, the enabling work of God's Spirit, salvation by grace through

faith alone, the importance of the church and the people of God who are both gathered and scattered, the hope of Christ's return, and the sacredness of life and family. In the twenty-first-century church we must learn to disagree graciously over our differences. We will likely not find ways to agree on a wide variety of secondary and tertiary issues. We must find ways to connect and re-create contexts of belonging for the multiple generations and various ethnic groups within the body of Christ.

What is also needed for our day is the reclamation of a model of dynamic orthodoxy. The orthodox tradition must be recovered, one that is in conversation with the great history of the church, the great intellectual tradition that traces its way from Nicaea to Chalcedon, from Augustine to Bernard, to Luther and Calvin, to Wesley, the Pietists, and the revivals, resulting in what J. I. Packer and Thomas Oden have called "the one faith" that has been believed by all God's people in all places at all times.

A recommitment to such a confessional integrity will help us recover a call to the unity of the Christian faith in accord with the Nicene affirmation that the church is one, holy, universal, and apostolic. All of us in this changing twenty-first-century world must recommit ourselves afresh to the oneness and universality of the church. This recommitment must also be supported by the right sort of virtues: a oneness that calls for humility and gentleness, patience, forbearance

with one another, a love and diligence to preserve the unity of the Spirit in the bond of peace. We trust that God will help us to do so. Along with these things will be a global perspective that includes a renewed dedication to racial reconciliation in our country, looking forward to a day in which the great multitude from every nation, all tribes and all people groups and tongues, shall stand before the Lamb as proclaimed and promised in Revelation 7:9.

### **Trinitarian Christians, Faithful Baptists, and Christian Higher Education**

We need conviction and boundaries, but we also will need a spirit of cooperation to build bridges. We need to understand that our various denominational heritages and distinctives do matter, but more importantly what is needed today is a fresh kind of transgenerational and transcontinental approach to the Christian faith. We need a new spirit of mutual respect and humility to serve together with those with whom we might have differences of conviction on less important matters.

It is possible, yes it is very possible, to hold hands with brothers and sisters who disagree on secondary and tertiary matters of theology and work together for the common good to extend the work of the gospel and the kingdom of God on this earth, partnerships that will pull us out of our inward focus. That is particularly the case where we can work together with Trinitarian Christians from across the board

in Christian higher education, in social action, cultural engagement, and matters involving the public square, including religious freedom, marriage, sexuality, and beginning-and-ending-of-life issues.

Please, however, hear this: we will do congregational life with those who share common beliefs—not only with those who agree on primary matters of faith, but with those who share commonalities regarding polity and the ordinances as well. And if this is true, and if we can do more together than alone, and if we need accountability and connections for our work, which I wholeheartedly believe, then denominational structures that

reflect the best of the Baptist heritage will serve Baptist higher education well in days ahead. Could it be that the IABCU, perhaps in conjunction with the Baptist World Alliance, the International Council for Evangelical Theological Education, or other global ministries, could become God's agents for reconciliation and unity at this time?

We can trust God to bring a fresh wind of his Spirit; to bring renewal to our theological convictions and to our shared work; to revive our education and service so that we can relate to one another in love and humility and thereby inspire true fellowship and community; and yes, to bring new life to Christians,

churches, and denominational entities as well.

Let us join together in asking God to grant us a renewed commitment to the gospel, to the church, and to distinctive Christian higher education, bringing about a renewed spirit of cooperation for the good of God's people around the globe. Let's work together to advance the gospel and trust God to bring forth fruit from our labors, resulting in renewal to both churches and Baptist higher education institutions. Let us pray that these efforts will bear fruit for God's kingdom as we work together to prepare the next generation of leaders for Baptist and evangelical higher education. •

## IABCU Welcomes Jacksonville College to Membership

In March of 2019, the IABCU approved the membership application of Jacksonville College in Jacksonville, Texas.

Jacksonville College is a two-year Christian college, which is accredited by SACSCOC. Since 2011, the college has been led by President Mike Smith.

Jacksonville College offers three areas of academic

study: Associate Degree, Junior College Diploma, and Continuing Education.

The mission of Jacksonville College is to provide a quality education from a biblical worldview that challenges minds, transforms lives, and equips students for servant leadership and lifelong learning.

Jacksonville College offers online learning as well.

Students can earn an Associate of Science degree completely online.

We welcome Jacksonville College to the family of IABCU schools.



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*IABCU Connections is a column in which we spotlight a leader in the world of Baptist higher education. In this issue we hear from Dr. Lee Skinkle, Provost of Southwest Baptist University in Bolivar, Missouri.*

**What books, besides the Bible, have most impacted your leadership and why?**

I really like Kouzes and Posner's Leadership Challenge and the companion Christian Reflections on the leadership Challenge. I appreciate the lens through which they frame viewing leadership and essential roles that leaders must fill. The idea of challenging the process is something that I think all leaders must continue to do. Ruts are easy to fall into and old habits die hard. This is hard work but is essential. The challenge is to make sure you are not just pursuing new but are pursuing better. I also really like Necessary Endings by Henry Cloud. We like to hold onto things whether they be processes, unhealthy relationships, or even mental patterns. We need to routinely evaluate their effectiveness and end those patterns that are unhealthy. Finally I just recently finished Finish by Jon Acuff. I really appreciated the presentation of things that become barriers to completion that we often don't think about.

**What are some characteristics that you look for when hiring for your leadership team?**

I primarily look for attitude. I believe that most skills can be

taught but attitude is nearly impossible to fix. The right attitude and work ethic will help a person to be successful. When I am interviewing I want to hear thoughtful and engaged questions. The person should have done their homework about the institution and about the position. The nature of the questions tells a lot about the person.

**What are some best practices for implementing major change?**

You need to start by listening...a lot. Is there an impetus for the change or is it one that the institution needs to do but is blind to. The basis of support for the change will dictate different approaches to implementation. If no one sees the need you have to heighten their awareness and help them own the change. As a leader implementing change is easy but sustaining change is difficult if it is not embraced by the majority of employees. Having people that champion the change is important but so is winning over some of the key dissenters. They can become ardent champions.

**What is your approach to deciding which academic programs to add?**

First it has to be in alignment with mission. In Christian higher education we have a distinct calling. To

do anything that is incongruous would be detrimental. After that is established it is important to look at sustainability for the program. Does it fit for a short period of time or does it appear to have long term potential. Do we have necessary resources? If not how can we scaffold to achieve the desired outcome. Do we have institutional support from faculty and staff to make it happen? Does it meet a sufficiently different need from what we already have? If these questions point toward adding the program then working on a curriculum map, feasible budget, and accreditation follow soon thereafter.

**How do you measure success for your institution?**

Success looks different depending on what we are doing. In licensure programs success can be measured by pass rates on board exams. Retention rates measure success in keeping students term to term. But success is not just a numerical value. Success can also be felt when sitting with students at a sporting event or eating with them in the cafeteria. The conversations that emerge and stories that they tell reflect individual lives that are impacted. We should not lose sight of the individual when we distill success down to a number. •

# MENTAL HEALTH ON OUR MINDS

*Faith-based universities try forward-thinking approaches to support student mental health*

**F**or faith-based colleges and universities, the idea that student health goes beyond the merely physical is nothing new. What is new is the increasing demand for mental health support on campus. The number of students seeking counseling appointments has ballooned by 30% on average for the past few years — that's five times average

enrollment growth.

It's no wonder college administrators are looking for ways to expand mental health services. A look at the statistics is harrowing:

- 66% of students who leave during the academic semester left for mental health reasons

- 25% of college students were diagnosed with or treated for mental health issues

- 20% of college students reported suicidal thoughts and 20% reported self-injury

- 9% of college students who reported suicidal thought actually attempted suicide





Lewis. “We’re excited about expanding our Wildcat Care telehealth program to connect students with qualified counselors as well.”

At a faith-based university, some students may prefer the privacy of telehealth for mental health support. “Stigmas are fading, but it can still be tough for students to make the first move. A call in private may be easier for students hesitant to walk into our counseling office,” Lewis says.

Jan Hall, Ph.D, Director of Mental Health at TimelyMD, agrees. “Telehealth offers the ease, convenience and privacy of helping students connect to mental health services. TimelyMD helped stabilize students with suicidal ideation and assisted them in connecting with their campus counseling center

within 24 hours. We are pleased to serve students in this way.”

### **Telehealth makes on-campus counselors happy**

Mental health support that can be accessed in the moment of need leads to better outcomes for everyone. Just knowing such care is available can make the difference for busy students striving to push their limits academically. Campus counselors can rest easier knowing their students are supported through the night, every night.

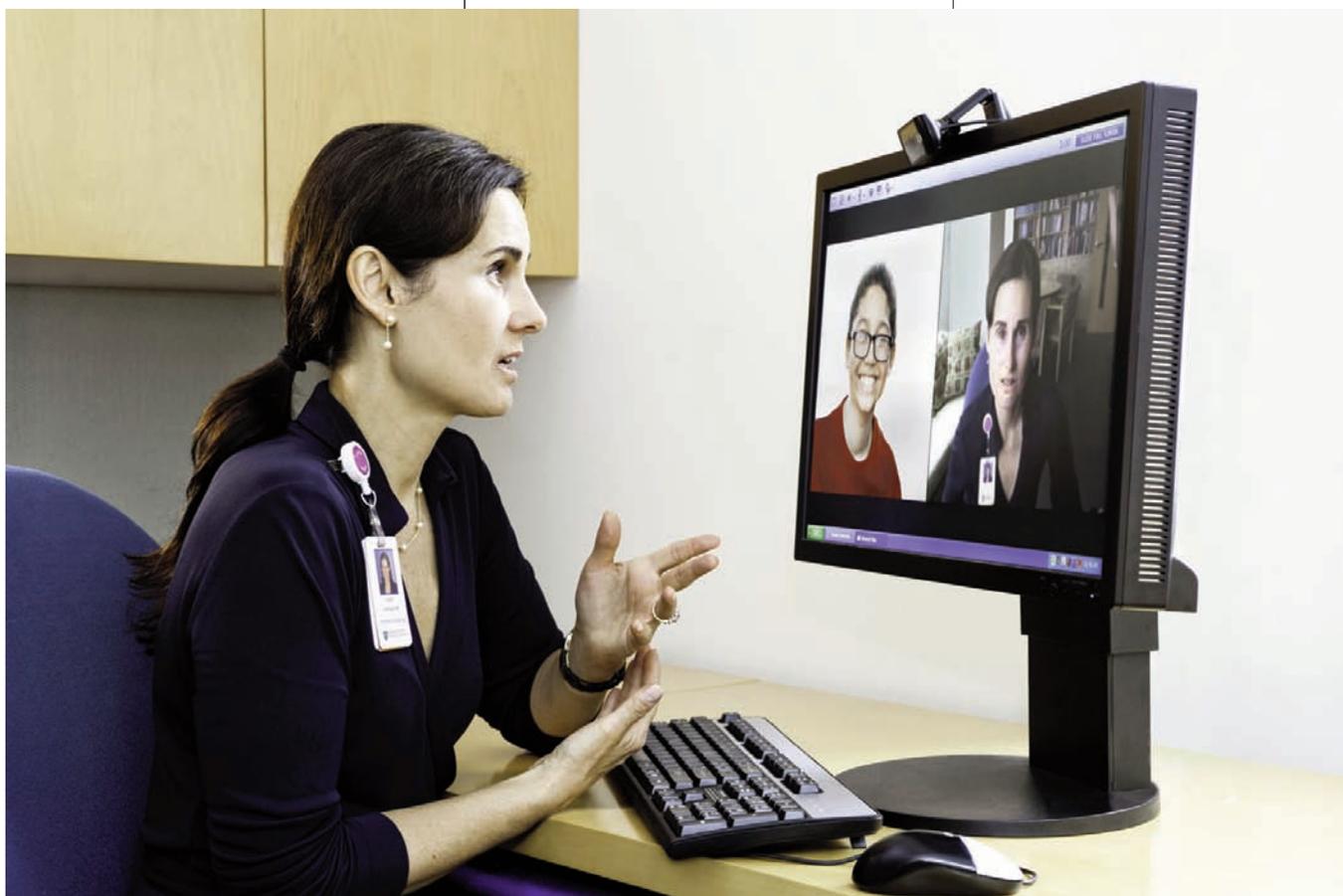
One of the most attractive things about virtual mental health is the ability to customize programs to the needs of each university. “We selected our telehealth partner carefully to support our spiritual DNA at ACU. When our students are in

need, they receive care that makes sense to them, and that reflect the values and mission of this university,” said Lewis.

Care through telehealth can be attuned to follow campus protocols and utilize on-campus resources. Sharing records can create seamless support between virtual and in-person care, as well as between mental and medical health needs. Hall notes, “TimelyMD collaborates with campus counseling center staff in connecting students with campus resources for concerns such as anxiety, depression, alcohol and drug use, eating disorders, relationship issues and sexual violence.”

### **Student mental health matters to parents, too**

Today’s parents are accustomed



to using mobile phone technology to stay connected with their children. Knowing that mental health resources are immediately accessible to students via their beloved smartphones can be very comforting for parents. On hearing about telecounseling, one parent recalled how an unexpected mental-emotional challenge hit her during college.

“I was completely focused on sophomore midterms when I got word my grandfather was ill,” she said. Shaken and worried he might be on his deathbed, she went into a spiral of anxiety. “I didn’t feel I could burden my family with my problems at that point. I didn’t want to let them down by failing my midterms, but I just couldn’t focus. I didn’t know what to do.”

Luckily, a senior offered perspective. “I’ll never forget when a friend said, ‘Look: midterms can be made up — if you need to go home to be with your family, go. It’s ok.’ That late-night conversation empowered me to take care of myself. If I had not had an older, wiser friend on-hand at the right moment, a way to get support online would have been a lifeline for me.”

### Explore telehealth for mental health

The link between mental health and academic performance is well-known. According to a recent AUCCCD Director Survey, 67% of students reported that counseling services promoted their academic performance, and 65% stated that counseling helped them stay in school. What

is less well-known is the way universities can cost-effectively reach students in the moment of their mental health need.

Lewis says, “I’d strongly encourage any of my peers to look into telehealth for mental health on campus. Telehealth allows our mental health clinic to never be closed, period. That’s a great thing.” While mental health data is not yet available, the medical telehealth program at ACU saves the university \$63,000 in health-care costs per every 1,000 students per year.

But the benefits of virtual mental health support for students far outweigh potential savings. “We’ve seen first-hand that a healthier student body makes for a stronger university,” says Lewis. Healthier students attend

more classes, achieve better grades, and participate in more extracurricular activities to create a more vibrant campus community.

Hall says, “Most college students want to progress towards vocational, personal and/or spiritual goals. We assist students in developing plans and moving towards goals in positive ways.”

Telecounseling as an included benefit for every student is a great way to demonstrate a university’s commitment to total student health. Whether faith-based universities implement telehealth or not, here’s to the new focus on campus mental health, and to improved mental health statistics for all students in the very near future. •

*Timely.MD*

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JUNE 2-4, 2019



Our 2019 Hester lecturer will be Dr. Jim Denison. Jim Denison, Ph.D., speaks and writes on cultural and contemporary issues. He produces a daily column which is distributed to more than 113,000 subscribers in 203 countries. He also writes for *The Dallas Morning News*, *The Christian Post*, *Common Call*, and other publications.

He serves as Resident Scholar for Ethics with Baylor Scott & White Health, where he addresses issues such as genetic medicine and reproductive science. He serves as Senior Fellow with the 21st Century Wilberforce Initiative, where he addresses issues related to politics and religious liberty. And he serves as Senior Fellow for Global Studies at Dallas Baptist University, where he leads the Institute for Global Engagement, chairs the Advisory Board, teaches doctoral seminars, and speaks frequently on campus.

Dr. Denison speaks widely on radical Islam, medical ethics, geopolitics, and other cultural issues. He has served on the boards of Baylor Health Care System, Dallas Baptist University, Mercer University, George W. Truett Theological Seminary, B. H. Carroll Theological Institute, Howard Payne University, and the Center for Christian Ethics at Baylor University.

# Schedule of Events for 2019 Annual Meeting

## Saturday, June 1

*\*\*No group transportation will be provided on Saturday.*

3:00-5:00 Early Arrival Event – Tour of George W. Bush Presidential Library and Museum

5:30 Early Arrival Dinner - TBA

## Sunday, June 2

*\*\*No group transportation will be provided on Sunday.*

10:45 Worship at Park Cities Baptist Church as guests of Dr. Adam Wright and Dr. Gary Cook

Lunch on your own

1:30 CGE Executive Committee Meeting (DBU)

3:00-5:00 IABCU Board Meeting (DBU)

5:00 Opening Reception at DBU with Bus Tours of Campus

6:00-8:00 Dinner and Plenary Session with Dr. Jim Denison - *Cultural Metanarratives and Christian Higher Education*

## Monday, June 3

*\*\*DBU will provide bus transportation from hotel to campus, and return to hotel in the evening.*

Breakfast at Hotel – Terrace Restaurant in the East Atrium

8:30 Buses depart for DBU – Meet at Grand Entrance

9:00 Welcome and Opening Prayer – Barbara McMillin

9:05-10:00 Worship and Devotional Talk by Dr. Brent Taylor

10:00-10:30 CGE Update with Dr. Carolyn Bishop

10:30-11:00 Presentation from Alliance Defending Freedom

11:00-11:45 Dr. O.S. Hawkins, President of Guidestone Financial Services

11:45-12:00 Email Break

12:00-1:20 BCU Scholars Lunch

1:30-2:30 Plenary Session with Dr. Jim Denison – *Christian Education in a Post-Christian World*

2:30-3:00 Strategic Planning for Christian Mission

3:00-3:10 Update on Baptist Scholars International Roundtable by Dr. Laine Scales

3:30-4:30 Breakout Session Track 1

- Identifying/Transferring/Mitigating Risk by Paula Burns of InsuranceOne

- Crisis Management Panel Discussion by Dr. Scott Hummel, Dr. Dub Oliver, and Timely.MD

4:45-5:45 Breakout Session Track 2

- Interpreting Financial Health Indicators by Dan Campbell of CapinCrouse

- TBA

6:00 pm Banquet at Dallas Baptist University

## Tuesday, June 4

*\*\*No group transportation will be provided on Tuesday.*

Breakfast at Hotel – Terrace Restaurant in East Atrium

9:00-10:30 Legal Update with Q&A Session (DBU)

10:30-10:45 Break

10:45-12:00 Business Meeting

12:00 Closing Remarks

# Confessions of a Conference Attendee



I'm writing this in an airplane somewhere over Oregon, on my way home from a continuing education conference for university lawyers. The conference was a good one, which means that I have several ideas for how to better help my clients. It also means I am feeling overwhelmed by all of the compliance minefields institutions must navigate, all the things that can go wrong while you do, and all the work that needs to be done at every university (not just my clients' schools) in order to prevent problems that can be prevented and mitigate the damage from those that cannot.

So, I'm about to do what attorneys do after dining at this particular tree of knowledge - we share the scare. Here is a brief report about worries that some 300 university lawyers from all over the country are hauling back to their offices tonight. I warn you: there are more questions than answers.

## Addressing Mental Disabilities

This may be the most difficult issue discussed during the conference. A recent Massachusetts decision says that universities have a duty to take reasonable action to prevent a student who has indicated an intention or

plan to commit suicide from carrying out that intention. Studies indicate one in five students suffer suicidal ideation, and schools are facing administrative or judicial decisions which penalize a school for removing a student from university housing or interfering with a student's education on the basis of depression or another mental disability. What do you do with the student who is disrupting an entire floor of the dorm with constant drama and threats about suicide? How can your RA's, or even your dean of students, predict when suicidal ideations or self-harm such as cutting will lead to a serious suicide attempt? That is a difficult task even for seasoned mental health professionals.

On the faculty side, what should the administration do when it sees the behavior of a respected member of the faculty start to become erratic or inappropriate? My clients are often close-knit campus communities. Years spent in a culture of Christian concern for neighbors and co-workers tends to nurture instincts for caring and sharing burdens rather than respecting an individual's right to keep medical information private. It may feel uncaring for the admin-

istration to single-mindedly focus on addressing or correcting a colleague's behavior instead of talking about mental illness.

**Equal Pay for Women.** The Equal Pay Act is 56 years old, and nationwide women on university campuses still earn about 80% of what their male counterparts earn for the same work. Not only does this violate notions of equity and fairness, but it represents a huge, budget-busting potential liability for institutions. Some institutions are commissioning studies and hiring firms to perform a statistical analysis of their compensation patterns in an effort to find problems and create an internal solution before one is imposed by a court. One practical takeaway that can be implemented immediately is keeping job descriptions up-to-date. Jobs tend to morph over time, and a lot of employees are performing a job that looks nothing like the description of the position for which they applied and were hired. If employees review and revise their job descriptions as a part of their annual performance evaluation, their official job duties keep pace with the real world. This will help the institu-

tion better assess which employees are performing similar functions or have similar responsibilities and, therefore, deserve equal pay.

### **Title IX and the Pending**

**Regulations.** Universities and their Title IX compliance programs are wandering in the wilderness while the Department of Education sifts through more than 104,000 public comments submitted in response to the regulations proposed last November. The proposed regulations differ remarkably from the guidance issued by the Department of Education in September 2017, which itself wiped out 16 years of administrative guidance. The proposed regulations threaten to put a stake through the heart of the “single investigator” model that many of my clients have used for years to investigate and adjudicate claims of sexual harassment or sexual assault. The regs would mandate live hearings with the complainant and respondent either present or attending by video link (so they don’t have to share the same room) and require an opportunity for one party’s advocate to cross-examine the other party. (Note: this practice, in some form, has already been mandated by courts in some jurisdictions.) The regs would also create new standards and procedures for handling cases of employee-on-employee sexual harassment or assault, and perhaps prevent the institution from taking adverse action against an employee in the absence of “clear and convincing” proof.

What does this mean for universities? It will almost certainly mean larger budgets to provide: advocates (lawyers?) for students who don’t have one; new facilities to accommodate hearings and provide the required video streaming; more employees to fulfill the responsibilities that the Title IX coordinator can no longer perform alone; and lots of training so that your Title IX staff can operate in an environment that, sadly, has more and more in common with a courtroom and less in common with a classroom. Many observers also fear that it will drive down reports of sexual assault because students will choose to suffer in silence rather than face their assailant (and the assailant’s lawyer) in a formal disciplinary hearing.

There is no word on how long the Department of Education will re-think and re-work the proposed regulations before issuing them in final form. One of the speakers in our seminar predicted an effective date in the summer of 2020, or maybe summer of 2021 - if the regulations don’t get de-railed by a future administration before they can be adopted. In the meantime, you and I must try to read the tea leaves and try to employ processes that protect all parties’ rights with the means at hand.

**Animals on Campus.** Another ever-evolving topic involved the application of the Big Three (Americans with Disabilities Act, Section 504 of the Rehabilitation Act, and Federal Housing Act) to the presence of service animals and emotional support animals

on campus. Must an institution permit a student to have more than one emotional support animal? My favorite war story was about a student who wanted to bring his entire rat family to live in his dorm room “because rats are pack animals, and my emotional support rat is sad without his family.” We talked about whether a python or wandering tarantula could be an emotional support animal (probably), whether aggressive breeds of dogs could be banned from the dorms (maybe), and whether an emotional support animal can get out of the dorm and attend classes or study sessions in the library (stay tuned).

So, What’s My Point? Does unloading a legal conference worth of angst on you serve any purpose? Who can say for sure, but what I hope you take away from this article is an increased awareness of the complexities of the legal landscape in which you operate every day; an increased awareness of the need to be vigilant about training yourself and your staff; and perhaps the comfort of knowing that when you struggle with the problems and complexities that are part and parcel of running a modern university - you are not alone.



# The “Parking Tax”

*Advice from Capin Crouse*

## ISSUE

At this point, if your institution has any parking spots that are reserved for employees, you will have an “increase in UBTI under § 512(a)(7)” and likely be required to file Form 990-T and pay some tax – even if you do not have any unrelated business activities.

## SITUATION

Marathon Bible College (MBC) is a private college exempt under Internal Revenue Code section 501(c)(3) and 170(b)(1)(A)(ii). They are required to file Form 990 annually.

MBC rents a 4,000 square foot building from a church for \$3,500 per month. This lease includes an adjacent paved parking lot with 44 spaces. In addition, MBC has a dirt

parking lot on land they own across a small road from the paved lot.

This lot has 22 spaces – all reserved for faculty and staff. MBC did not “re-designate” those spots by March 31, 2019. “During the normal hours of their activities on a typical day,” MBC has 24 employees who park in the lots.

Three times a year, due to heavy rains, MBC has this dirt parking lot graded to ensure proper drainage (akin to snow removal in other climates). The cost is \$800 per grading. In addition, on their own, MBC paid \$1,900 to have the 44-spot parking lot re-stripped.

Pursuant to IRS Notice 2018-99, MBC must – under Step 1 of the Notice – “determine the percentage of reserved employee spots in relation to total parking spots and mul-

tiple that percentage by the taxpayer’s total parking expenses.”

Because “total parking expenses” include rent or lease payments or a portion of a rent or lease payment (if not broken out separately), MBC “may use any reasonable method... to determine the amount of... the increase in UBTI under § 512(a)(7).”

So what might be a reasonable method of figuring out how much of their lease payments should be allocated to parking costs? Well, there may be a reasonable way to look at your rent payment and allocate a percentage or amount to parking. Remember, the “value” of the parking is not what we are looking at. Another method might be to ask your landlord what they spent on the parking facilities and then use a square footage methodology to ascertain your institution’s share

of those costs. Again, consider whether the amounts are reasonable. In MBC's case, they have a separate lot as part of their lease, thus they got the amount of "total parking expenses" on that lot alone from their landlord and added the \$2,400 in annual grading (from the dirt lot) to that amount in order to come up with their "total parking expenses."

Allocated "rental parking" from landlord (church):

- Insurance \$1667
- Utilities \$262
- Repairs \$209
- Total Landlord Allocated \$2138

For MBC, this meant that their "total parking expenses" were:

- Reserved Lot Grading \$2400
- Allocated "Rental Parking" \$2138
- Re-stripping \$1900
- Total Parking Expenses \$6438

Thus, MBC's tax – as reported on Form 990-T would be:

- Total Parking Expenses \$6438
- Times 22/66=\$2146
- Less "Specific Deduction" (\$1000)
- Unrelated Business Taxable Income \$1146
- Tax (21%) = \$241

Then, for "Primary use test" in Step 2 of the Notice, MBC would show a primary use of providing parking to the general public. This is calculated by taking the 2 employees not included in Step 1 above (24 – 22) as the numerator and the 44 remaining spots (66 – 22) as the denominator for an employee parking percentage

of 9.09%. Because this percentage is less than 50% (thus the "general public" parking percentage is greater than 50%), MBC can stop the four-step process.

## RULES

From IRS Notice 2018-99:

The principles illustrated in examples 1 through 8 above apply to tax-exempt organizations. Accordingly, the amount of the deduction disallowed under § 274(a)(4) for each entity would, in the case of a tax-exempt organization with the same relevant facts, be the increase in UBTI under § 512(a)(7).

The taxpayer must then determine the percentage of reserved employee spots in relation to total parking spots and multiply that percentage by the taxpayer's total parking expenses for the parking facility. The product is the amount of the deduction for total parking expenses that is disallowed under § 274(a)(4) for reserved employee spots.

For purposes of this notice, "total parking expenses" include, but are not limited to, repairs, maintenance, utility costs, insurance, property taxes, interest, snow and ice removal, leaf removal, trash removal, cleaning, landscape costs, parking lot attendant expenses, security, and rent or lease payments or a portion of a rent or lease payment (if not broken out separately). A deduction for an allowance for depreciation on a parking structure owned by a taxpayer and used for parking by the taxpayer's employees is an allowance for the exhaustion, wear and tear, and obsolescence of property, and not a parking expense for purposes of this notice.

## BOTTOM LINE

- The "Parking Tax" has not been repealed (although Congress keeps

talking about it) and your institution should be using the four-step process in IRS Notice 2018-99 to determine if you must file Form 990-T (possibly for fiscal years ending in 2018) and owe some taxes.

- The March 31, 2019 deadline for "re-designating" parking spots reserved for employees has passed and taking down signs or repainting labels in order to utilize the "retroactive treatment" is no longer an option. ("Re-designating" could still work prospectively.)

- We see many higher education institutions that will owe tax due to a fact pattern much like the MBC example above.

- If you have no other sources of unrelated business income and – after doing the "Notice 2018-99 math" – your "increase in UBTI under § 512(a)(7)" is less than \$1,000, your institution may not have to file Form 990-T.

Specific questions? Email Dave Moja at [dmoja@capincrouse.com](mailto:dmoja@capincrouse.com)

*The information provided herein presents general information and should not be relied on as accounting, tax, or legal advice when analyzing and resolving a specific tax issue. If you have specific questions regarding a particular fact situation, please consult with competent accounting, tax, and/or legal counsel about the facts and laws that apply.*

