

THE BAPTIST EDUCATOR



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AUTHOR, RADIO HOST, AND MAGAZINE EXECUTIVE WARREN COLE SMITH TO DELIVER HESTER LECTURES

The International Association of Baptist Colleges and Universities recently announced Warren Cole Smith as the 2016 Hester Lecturer. The Hester Lecture is held yearly at the annual meeting of the IABCU.

Smith is the Vice President of WORLD News Group, the nation's largest Christian news magazine. He writes for WORLD Magazine and hosts the popular radio program *Listening In*. Smith is also the author of several books, including *A Lover's Quarrel with the Evangelical Church* and *Restoring All Things: God's Audacious Plan to Change the World Through Everyday People*, which he co-wrote with John Stonestreet. From the book's description: "It's easy to get discouraged by the headlines. It can often feel as if God has left the building, like



Warren Cole Smith to deliver Hester Lectures

we are on our own. We want to believe God's promises to us, and we search for signs of his continuing restoration of the world in which we live. Now, with passion and heart, two leading experts on Christianity and culture cut through the chaos and uncertainty to

show readers how God is powerfully active and intensely engaged in fulfilling his promise to restore all things unto himself. Through inspiring real-life stories of justice, mercy, love, and forgiveness in our midst, Smith and Stonestreet present a God who is intimately involved in his creation and using his church to work out the redemption of this world."

Smith worked with Marvin Olasky, the editor of WORLD, to update Olasky's book *Prodigal Press: Confronting the Anti-Christian Bias of the American News Media*.

On his radio show, *Listening In*, Smith has interviewed countless thought leaders and newsmakers from all areas of Christian life. "Our goal is to explore topics as thoughtfully as possible," says WORLD's Chief Content Officer Nick Eicher. "(Our show) is more like NPR's *Fresh Air* or public television's *Charlie Rose*, but with an objective Christian perspective." Past interviews include Russell Moore, president of the Ethics and Religious Liberties Commission of the Southern Baptist Convention; Gretchen Carlson, anchor of the FOX News Channel's *The Real Story With Gretchen Carlson*"; singer/songwriter Nichole Nordeman; and Bobby Schuller, grandson of the late Dr. Robert Schuller, and pastor of Garden Grove Community Church. The *Listening In* podcast is posted to WORLD's website <www.worldmag.com> each Friday, and archived podcasts can be found there.

The 2016 annual meeting of the IABCU will take place June 5-7, and it will be held in Asheville, North Carolina, at the Inn on Biltmore Estate. Registration will be open soon on the IABCU website. ●

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IABCU Elects New Officers and Board Members

At the 2015 annual meeting of the IABCU in St. Louis, the membership elected several new board members, and replaced two others.

Newly-elected board members include Judge Kenneth Starr, president of Baylor University; Dr. Donald Dowless, president of Shorter University; Dr. Jeff Iorg, president of Golden Gate Baptist Theological Seminary; and Dr. Gary Cook, who moved from a president’s position to an at-large position due to his recent election as chancellor of Dallas Baptist University. The new members replace outgoing members Dr. David Olive, president of Bluefield College and outgoing president of the IABCU; Dr. Fitz Hill, president of Arkansas Baptist College; and Dr. David Whitlock, president of Oklahoma Baptist University. The newly-elected board members will serve on the IABCU’s board until 2019.

Dr. Loredana Haeger, provost of

Baptist College of Health Sciences, was elected to finish the unexpired term of Dr. Kina Mallard, who left Carson-Newman College to become the 20th president of Rheinhardt University. Dr. Haeger’s term on the IABCU board will expire in June of 2017.

Dr. Pat Taylor was elected to finish the unexpired president’s term of Dr. Gary Cook, who moved into an at-large position on the board.

IABCU membership also elected new board officers including Dr. Samuel W. “Dub” Oliver, president of Union University and president of the IABCU board; Dr. Barbara McMillin, president of Blue Mountain College and vice-chair of the IABCU board; and Dr. Scott Bullard, senior vice president and academic dean at Judson College and recording secretary of the IABCU. Dr. Jairy Hunter, president of Charleston Southern University, will remain the board’s treasurer. ●



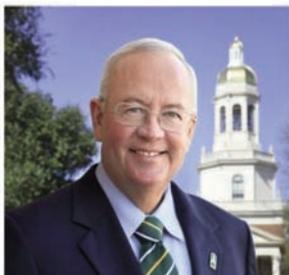
Dr. Pat Taylor



Dr. Jeff Iorg



Dr. Loredana Haeger



Judge Kenneth Starr



Dr. Donald Dowless



Dr. Gary Cook

Comment From The President: Religious Liberties

Dub Oliver, IABCU President and Board Chair and President, Union University



Dub Oliver

With the many other pressures we face in Christian higher education, religious liberty has come roaring to the forefront in 2015. You, no doubt, have heard and read about Justice Alito's interchange with U.S. Solicitor General Donald Verilli during oral arguments of *Obergefell v. Hodges* before the Supreme Court.

Justice Alito asked, "In the Bob Jones case, the court held that a college was not entitled to tax exempt status if it opposed interracial marriage or interracial dating. So would the same apply to a university or a college if it opposed same-sex marriage?" Verrilli's chilling reply was that he would need to know more details, but that "it's certainly going to be an issue. I don't deny that. I don't deny that, Justice Alito. It is—it is going to be an issue."

In the months and years ahead, will our institutions be pushed to sacrifice our sacred beliefs about sexuality and marriage to accommodate the demands of the culture?

In the months and years ahead, will our institutions be pushed to sacrifice our sacred beliefs about sexuality and marriage to accommodate the demands of the culture? Will we have the conscience protections we have enjoyed or will we have to defend them against government coercion?

While Baptists hold ourselves free to revise our statements of faith as may seem wise and expedient at any time, religious liberty has been part of such statements from the beginning. About religious liberty we say:

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

As we continue to advance our respective missions, may we always cherish religious liberty and may we stand together for religious liberty for all even as we speak the truth in love. ●

THE ORIGIN AND LIMITS OF THE WORLDVIEW PARADIGM FOR CHRISTIAN INTELLECTUAL LIFE

BY DR. DAVID P. GUSHEE AND JACOB COOK

The following lecture was delivered by Dr. David Gushee at the annual meeting of the IABCU as part of the Hester Lecture series. It was delivered on June 1, 2015, in St. Louis, Missouri.

The dominant paradigm in evangelical Christian higher education for a generation has been “integration of faith and learning” or “development of a Christian worldview.” In this lecture, written in partnership with my graduate Jacob Cook, we want to dig deeper into both the background to Christian worldview language and some of its limits. Consider this a historical-critical engagement with Christian worldwvishness, which we find helpful but not fully adequate as the paradigm for Baptist Christian higher education, for reasons which should be clear by the end of this lecture.

There is no question that worldview language comes to the Baptists of the South as an import. In particular, it is an import predominantly from upper Midwestern white (originally Dutch Calvinist) evangelicalism – with a lineage from Abraham Kuyper to Calvin College to Wheaton College and eventually the CCCU. In my next lecture I will speak more about how we Baptists in the South came into the worldview import business from northern evangelicalism. Here I will engage the concept itself, which became and still remains for many the central language for thinking about evangelical Christian intellectual life.

In her indispensable book *Apostles of Reason*, historian Molly Worthen identifies American evangelicalism as a widely diverse spiritual tradition driven by “three elemental concerns”¹: “how to reconcile faith and reason; how to know Jesus; and how to act publicly on faith after the rupture of Christendom.” Especially the first and third of these concerns have been addressed by the language of Christian worldview.

In the decades before the American neo-evangelical tide in the 1940s, language related to “worldview” or “world-and-life view” was little-used in the English-speaking world.² But similar concepts were afoot in the modern mind: the effort to develop comprehensive descriptions of one’s relationships to the social, material, and spiritual world around them -- especially amid dramatic intellectual changes displacing older Christian paradigms. Many Christians of the West since at least the late 19th century had been decrying Capital-Letter worldwvish threats such as Modernism, Liberalism, Rationalism, Humanism, Darwinism, Evolutionism, and so on. A sense was developing among many Christians that Very Big Ideas were afoot that were challenging core elements of historic or biblical Christian thought.

The actual term “worldview” began to find its way into US discourse

largely through media coverage of Nazism in the early 1930s. At the time it was connected with the German concept of *Weltanschauung*.³ The Nazis challenged core western ideas explicitly; a response was needed. As Worthen puts it, “The rise of Nazism prodded some Westerners to realize that the conflict required not only manpower and matériel, but a coherent intellectual front as well.”⁴ This sense only deepened during the Cold War: “Now the way to understand one’s enemy was to see beyond his rhetoric, decipher his *Weltanschauung*—and defend one’s own.”⁵ This sentiment continued forward for many in the post-Cold War world; one source was Samuel Huntington’s *Clash of Civilizations* (1996). After 2001 the new primary worldview-enemy became Islam, or Islamism, layered on top of prior competing worldviews still among us.

Part of the evangelical narrative preached by early leaders like Harold John Ockenga (1905–1985)—who would serve as president of both the NAE and Fuller Theological Seminary—was the prevalence of a broadly shared Christian worldview throughout the West prior to a tragic modern cultural/intellectual rebellion, a turning point identified in various ways but always in the modern period. In response the early neo-evangelicals began to home in on the development or recovery of a “full-orbed, biblical world-and-life view,” convinced that there was no better way to address a clearly broken world and the declining role of the church than by going to its intellectual sources. This stout evangelical *Weltanschauung* would then compete with secular worldviews. In an important break from their Fundamentalist forebears, this comprehensive evangelical approach to life would enable evangelicals to live faithful, integrated lives in each of society’s many spheres and to contest competing ideas rather than simply withdraw from engaging them.

Many of the earliest and most energetic leaders of the neo-evangelical movement in the United States shared roots in the Reformed tradition. This was visible in certain shared convictions, like “the depravity of humankind, the awesome sovereignty of



Dr. David delivers 2015 Hester lectures to IABCU membership.

God, and the Christian mandate to transform earthly society according to God's command."⁶ From faculty posts at schools like Westminster, Princeton, Calvin, and Wheaton, these scholars would instill in their students an epistemology fit to do battle with "the modern" worldview.⁷

Scottish theologian James Orr (1844–1913) and Dutch pastor and statesman Abraham Kuyper (1837–1920) played pivotal roles in conceptualizing a comprehensive Christian world-and-life view.⁸ From these two, at least, neo-evangelicals learned to think of the Calvinist *Weltanschauung* as "God's intentions for the human race" and of "the Christian obligation to apply the gospel to every sphere of existence."⁹ Abraham Kuyper's work is especially important for what later developed in North America.

In his first Stone lecture at Princeton in 1898, Kuyper spoke about the scope of the threat he perceived, as well as the needed response: "in Modernism the vast energy of an all-embracing life-system assails us," and "we have to take our stand in a life-system of equally comprehensive and far-reaching power."¹⁰ Orr had defined a worldview as "the widest view which the mind can take of things in the effort to grasp them together as a whole from the standpoint of some particular philosophy or theology."¹¹ For Orr, speaking of a Christian worldview "implies that Christianity also has its highest point of view, and its view of life connected therewith, and that this, when developed, constitutes an ordered whole."¹²

Kuyper operated on the same basic definitions, concerned with Calvinism specifically. Kuyper claimed a crucial interdependence and mutual flourishing of free-church Calvinism and "the democratic interpretation of life" in the West, among other positive developments.¹³ Kuyper argued that Calvinism alone should be revered for leading humanity "up to a higher stage in its development" and thus having earned "the right to claim for itself the energy and devotion of our hearts."¹⁴ Kuyper claimed that the Calvinist worldview had "exerted so strong a formative influence on common grace [in Holland and the US] that common grace thereby attained its highest development," so non-Christians in those societies also reap the benefits.¹⁵

Kuyper identified a "cultural mandate" within the biblical creation account, affirming human cultural formation as central to God's purposes in Creation and undiminished by the Fall.¹⁶ Sin has changed the *thrust* of the cultural mandate, which is now in transforming culture and restoring the good in creation as per God's original design. This enlarged the more common Calvinist focus on the salvation of individual persons with service to the cosmic Christ in whom the whole *cosmos* has hope of redemption and final restoration.¹⁷

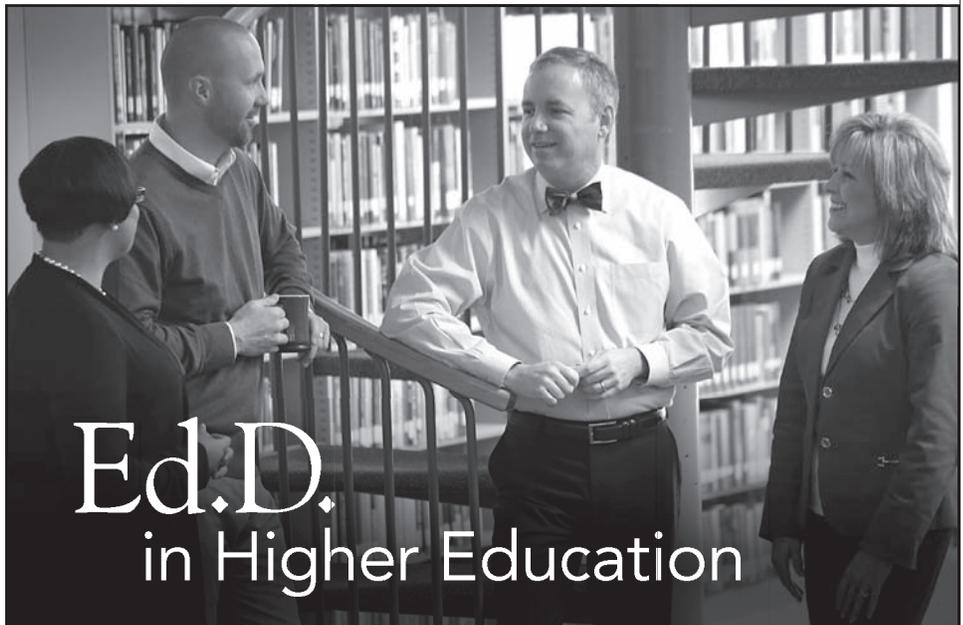
Kuyper said that humans form culture within a variety of separate God-ordained spheres. Each sphere encompasses a different aspect of life, aims to foster different virtues, and regulates different goods internal to that sphere under the governance of different authorities.¹⁸ Consider the spheres of family, church, state, business, science, and art.¹⁹ God's sovereignty is neither mediated by any other

sphere to the others nor is it limited to the church sphere. Christians are accountable to God for their involvement in each sphere, and should form distinct collective entities within each.²⁰ For both Orr and Kuyper, the kingdom of God permeates all of reality, not just the churchly sphere, so Christians must consider how to make the rule of Christ visible in everyday life.²¹ Notice that principled pluralism is built into this model but it is still a highly Christianized type of pluralism.

Kuyper rejected "the notion that an enlightened human consciousness can give us access to reliable answers about the big issues of life."²² He also rejected the purported objectivity of modern-naturalist epistemology. Kuyper argued that all knowledge-systems are built upon some faith-principle, thus the Christian position is not so strange and need not be justifiable on Modernist grounds.²³ The authority and veracity of Scripture can be neither argued nor grasped first through reason, but only through the inner testimony of the Holy Spirit.²⁴

While Kuyper maintained the comprehensive, universal truth of his position, he also accepted that unregenerate people likely would not comprehend these truths.²⁵ "We [sinful humans] no longer grasp and integrate things in appropriate ways."²⁶ But "[r]eason and conscience are still there as indestructible elements in human nature"—sin just devastatingly corrupts them.²⁷ The current state of man is "not his original one";²⁸ our (unregenerate) worldviews are deeply malformed and in need of divine intervention via regeneration.

Christians are essentially different from others in their relationship to God; but Kuyperians would argue that while the differences are in principle deep and true, real humans do not always play by these rules.²⁹ The Christian is not made perfect when quickened, and



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given the function of common grace in the world, “[w]e often experience positive contributions from unredeemed humanity.”³⁰ Still, the Christian world- and life-view is simultaneously “true” for every human but comprehensible and livable only to that part of the world that is regenerate in Christ.

The New Evangelical Worldview of Harold John Ockenga

Harold John Ockenga is credited with coining the phrase “The New Evangelicalism” to describe his group – which can be contrasted with Liberalism in “accept[ing] the Bible as the authoritative Word of God”; Neo-Orthodoxy in “accept[ing] the Word of God as written, rather than something which was divorced from and above the written Word”; and Fundamentalism in “believ[ing] that we had a responsibility to society in our day.”³¹

In the 1940s, the ideological threats from the outside were clear to Ockenga: “on the decaying ruins of western civilization have risen such systems as Nazism, Fascism, Communism, and other ideologies challenging democracy for world rulership.”³² But Ockenga was concerned that the internal and more subtle threats of the various forms of Modernism were lost on many. Ockenga’s narrative remains a familiar one today: a story of general social and moral decline, owing to the breakdown of traditional sources of moral authority. The West had been infused for centuries with Christian presuppositions—“the belief in God, the existence of absolute moral law, the infinite value of man, and the responsibility of man according to divine law”—that were being stripped from their moorings in the faith.³³ Dreading the end of the era inaugurated in Jesus, Ockenga proclaimed, “The kingdom of hell is at hand.”³⁴

By the time of his first presidency at the upstart Fuller Seminary (1947), Ockenga noted that a recent trip to war-devastated Europe had driven home just what happens when people slip into rationalism. The seating of a person and their mind above the one biblical word opens them to the debasement of others, to the relativism that maintains the ultimate authority of individual selves, and to the inflow of secular ideologies like Nazism. Ockenga warned those gathered for Fuller’s first convocation, “[T]he same processes that brought Germany low are the processes that are working in the United States at the present time.”³⁵

In the 1970s, Ockenga was increasingly concerned with defending America against Communism. His concerns included the protest movements and general rebellion against authority among college-aged Americans that he took to be essentially anarchist. Regarding Communism, he warned of a cataclysmic showdown between two worlds. Ockenga prophesied, “According to the percentage that we reject the foundations of our society, we shall also see the forms of society change.”³⁶ He described a sense of constant revolution and change (associated with Marxism), continuous deconstruction (associated with postmodern philosophy), and the need for a solid foundation.³⁷

Ockenga urgently attended to the repentance of the American public, especially its sizeable Christian population. Our national sins included: injustice (e.g., slavery and unequal opportunity); pride (viz. prejudice); lawlessness (e.g., repudiating retributive justice); atheism; drunkenness; (sexual) immorality; and prodigality (e.g., excessive welfare programs).³⁸ Yet these were merely outward signs of a common malady: displacing God as the organizing principle of our worldview. Before the US reached the point of no return, Christian citizens must remember the nation’s call and purpose as an agent of God’s will for the good of the world. What was God’s purpose? “[T]o diffuse the knowledge of God and truth through the Gospel unto the world. Apparently the last great privilege of ministering to mankind was committed to this particular nation.”³⁹

While the American masses were being stripped of a common Christian worldview, the neo-evangelicals gathered around a shared “weltanschauung—truly one much opposed to the other views which still survive, but a powerful and a sufficient ground for our action. That world view binds us together as men cannot otherwise be united.”⁴⁰ “There must be today men who have the time and the energy and the inclination and the ability and the support to be able to redefine Christian thinking and to fling it forth into the faces of these unbelievers everywhere.”⁴¹ Biblical theism is one name for Ockenga’s philosophy, referring to a broad conviction-set “accepted by all evangelical Protestants.” There is no other place to look than the self-revelation of God in the Bible, which takes intellectual precedence over any other source of authority.⁴²

The doctrine of regeneration is essential to Ockenga’s biblical theism as “a change which can take place at the core of one’s being which will counteract the noetic effects of sin.”⁴³ The human intellect is fallen, incapable of knowing rightly—but “[t]hrough the Gospel reason is reenthroned. Men are transformed from being subject to passions, prejudices and practices of sinful action to being subject to the will of God as far as they know it.”⁴⁴ Such an approach to individual and social change was and continues to be the linchpin of white evangelical proclamation; the more evangelicals we have (i.e., the more regenerate consciences), the more righteous actions and reasonable policies will prevail. These people will faithfully exert themselves upon society. We do not have both a personal and a social gospel; the one gospel “is personal with a social outreach.”⁴⁵

So in addressing “race prejudice. . . economic oppression or . . . violence,” the only effective way to transform people is for churches to reform individuals’ habits.⁴⁶ In short, “if the masses are to be affected for a permanent change, it must be done through the change of individuals. . . This has an effect upon family, industry, education, recreation and every aspect of society.”⁴⁷

Ockenga often lamented the sizable role of the Roman Catholic churches of America, at least once stating plainly, “I am chagrined, chagrined, that we have allowed Romanism to step in with a social program that will make Romanism the challenging religious factor in Western civilization, and in particular in the United States.”⁴⁸ He saw the Roman Catholic influence on social programs in measures of greater government oversight and increased social welfare programs—steps in the wrong direction.⁴⁹ Notice that one evangelical strategy for dealing with competing Christian worldviews becomes visible here – just dismiss the alternative as not quite Christian. Ockenga did the same in dismissing social gospel liberals, who strive for “social justice through labor laws, old age assistance, medical care, assistance to the poor, the underwriting of education, public housing, and a program of social change.”⁵⁰

Ockenga often claimed our representative democracy as a Christian contribution to the political order, even as he “recognize[d] that there is no value in democracy without a Christian condition to undergird it.”⁵¹ When a people loses the requisite moral fiber for this form of self-rule, “then the only alternative is an authoritative rule from above.”⁵² As naturalism displaced theism as the organizing principle of representative governments, “Western civilization which was built directly upon Christian principles apparently is nearing its end.”⁵³

Yet amidst the horror, Ockenga predicted, “[T]here will be an emergent tide of latent common sense, faith, vision, and Christian outlook. . . Suffering will revive the Christian spirit,” for people will “recognize that they must get back to evangelical Christianity even though they are loath to accept the forms and categories thereof.”⁵⁴ Accordingly, he tasked the church with producing statesmen, influencing education,

and rebuilding societal foundations.

Speaking specifically of evangelical institutions of education, Ockenga explained that building on “the philosophy of Biblical theism,” the student gains confidence and guidance and is challenged . . . and as a result “may have a commitment to patriotism as he sees the areas in which Christian truth has governed the life of this nation. . . . He will make a commitment to a philosophy of life.”⁵⁵ But education was not only about faith and politics. All the various disciplines operating within a thoroughly Christian school must be integrated into one world-and-life view, which “demands a governing ideology.”⁵⁶ This ideology “holds together in the mind of God,” so “[t]here is a logical structure to the universe because the world is dependent upon the mind of God.”⁵⁷ And this ideology sets the limits of academic freedom for the Christian scholar. Further, Christian colleges have a responsibility to the communities in which they exist, including “undergirding the conviction of free enterprise.”⁵⁸ Such language would resonate on many Christian college campuses even today.

Critical Engagement

The success of Christian worldview thinking is observable in the continued widespread use of this terminology, especially in Christian quasi-academic and higher education circles. The language is clearly working for many people, especially in the generations now setting the agenda of many evangelical institutions, some of them Baptist.

On the other hand, Christian worldviewishness has problems and consequences that have gone unnoticed in mainstream evangelical thinking. I will name nine: 1) identity politics; 2) confused loyalties; 3) untested assumptions; 4) exclusion of other Christians with different ways of naming “the worldview” or some part of it; 5) hidden racial and other majoritarian prejudices and blind spots; 6) cultural superiority and imperialism; 7) dangers of belligerent “othering”; 8) making ourselves the “gold standard” for the entire world; 9) inability to self-critique or change.

Kuyper, Ockenga, and many other evangelicals over the last 125 years have promoted “a grand theory that attempted to explain the foundations of knowledge, the course of global events, and humanity’s place in the cosmos” to compete with and invalidate the opposing worldviews of secular intellectuals and totalitarians alike.⁵⁹ But when leaders attempt to cast positive, galvanizing visions in response to a perceived threat or an active attack on their group or subgroup, new priorities come online, like 1) *shoring up the defenses against outside competition, and rallying the rank and file under a shared identity*. Worldview defense and projection becomes an aspect of identity politics.

An unfortunate and unintended result very often is 2) confused loyalties, that is, the *protection of space within the group’s consciousness for convictions that actually hail from other communities* (and other sources of authority) to which some degree of loyalty is given (e.g., the American state, US government, free-market capitalism). Further when leaders rally the troops it is not always clear whether the threat is understood to be posed primarily to the integrity of the faith, of the state, of the market, or of all of these conceived in a confused symbiosis.

People scarcely see these other convictions operating clearly because they inhere in the self, fellow group members, and traditional voices and thus get subsumed into whatever shared identity is under threat. And among these underlying patterns of thought are also those basic features that we inherit from the more pervasive (post)modern social imaginary—including 3) *the basic and untested assumption that one*

*can have or needs to have a comprehensive worldview built upon a singular foundation.*⁶⁰ But what if that assumption itself needs to be challenged either biblically or in terms of its consequences? Can any honest reader of the 66 books of the Bible really find a single comprehensive world- and life-view there? Or any honest reader of 2000 years of Christian theology and ethics?

The sense that a neo-evangelical movement was possible and necessary emerged through the conversations of a relatively small number of religious leaders in the United States. These leaders already shared a sufficient conviction-set to continue in conversation together, building on a sense of shared history and working toward common goals. Over time, 4) *dissenting voices within (evangelical) Christianity had choices to make over whether to remain a part of the more official groupings* – or were simply pushed out for nonconformity even if they wanted to be a part of the group.

Then there is 5) *the troubling issue of race*. In the first of his Stone Lectures, Kuyper chooses for self-comparison a few life-systems that have arisen out of particular “races” of people around the world. His goal is to prove that the advances of Calvinism have been superior to any other system, and thus that Calvinism alone is the rightful claimant on “the energy and devotion of our hearts.”⁶¹ This right has clearly not been won by Confucianism, which “has produced a form of its own for life in a given circle, and with the Mongolian race that form of life rests upon a theory of its own. But what has China done for humanity in general, and for the steady development of our race? Even so far as the waters of its life were clear, they formed nothing but an isolated lake.”⁶²

Kuyper likewise moves through India, Mexico, and Peru, saving the harshest criticism for “the life of the colored races on the coast and in the interior of Africa—a far lower form of existence, reminding us not even of a lake but rather of pools and marshes.”⁶³ To Kuyper, the impurity and isolationism of each of these life-systems have not borne the “promise of the future” that from the beginning has flowed from “one world-stream, broad and fresh,” which “had its rise in Middle Asia and the Levant, and has steadily continued its course from East to West.” Namely, Calvinism, which had been essentially promoted by Augustine, Paul, the Hebrew prophets, and even the patriarchs before them. Today we might call all of this 6) *an expression of white European Christian cultural imperialism* under the guise of “the Christian worldview.”

Ockenga also struggles with race. Though he seems consistently concerned with the eradication of oppression and the improvement of the situation of minority groups, his approach to issues surrounding minority groups is woefully uninformed by the voices of actual, living subjugated persons. Take this passage as a case in point:

*The area of race has witnessed greater change than any other. For decades we have seen the black man making great progress legally and socially and economically in the nation. His protest against discrimination, prejudice, injustice and limitation is a legitimate protest and has achieved definite ends. The movement has now progressed beyond reformation to revolution. Emphasis on black separation, on reparations for blacks, on partiality for blacks in employment practices and on group dominion illustrates the transformation in attitude. Even the most mild blacks have turned into militants.*⁶⁵

Later in the same sermon, he talks about the national sins of the U.S. and suggests (in 1970!) that this society had basically attained the needed progress on equal opportunities in education, housing, and

employment for minorities and people of color. The ongoing racial sin in our nation is the pride that leads to prejudices; but this sin is clearly not limited to whites.⁶⁶ All too many contemporary white evangelical Americans basically agree with Ockenga's assessment and fail to see this as reflective of a harmful racial bias.

In each of these historical cases, we can see how biases of race and culture are so deeply ingrained that they do not appear at all to the speaker—let alone appear odd to them. An unspoken loyalty to whites is operating beneath the level of consciousness, at the level of automatic moral intuitions. So the towering worldview under discussion is not just Christian but privileged white Christian and that really matters. This loyalty deeply impacts the “way of seeing” what strategies are possible for social change. These attitudes were simply part of “the air we breathe” for the speakers and their audiences.

This reality may begin to reveal the importance of Iris Young's and KA Appiah's assessment of individuals in “complex, highly differentiated societies like our own”: “all persons have multiple group identifications” and any of them “in a given context may become a salient group identity.”⁶⁷ Whiteness inflected Christianness so deeply that it wasn't even noticed – except across the railroad tracks, by black Christians not invited into the conversation about “the Christian worldview.”

Race is but one of the many storied-identities that hides its effects within our communities of faith. For instance, the polity and practices of many evangelical churches and denominations have also been marked by the historical presence of patriarchy, which has been sometimes assumed and sometimes stridently defended on biblical grounds. But that was not and in many cases still is not challenged within the framework of “the Christian worldview.” Can it be that what looked like “the Christian worldview” was really the white male European-American Christian worldview, and that this wasn't noticed because everyone doing the worldviewing looked the same?

Ockenga was concerned that the falling off of a discernibly Christian worldview in the West was bound to lead America headlong into “the kingdom of hell.” But the massive inhumanities of the last 125 years (e.g., not one but many isolated genocides) suggest an alternative conclusion. When people are taught to think in singular terms about themselves and others, comparing worldviews or civilizational goals at the scale of state-societies or the competition of subcultures for supremacy within a society, the result can be catastrophic. Nobel Prize winning economist and cultural theorist Amartya Sen asserts that this century's violence was fomented by “artisans of terror” who isolated and imposed a single, belligerent identity on “gullible people.”⁶⁸ To him, Samuel P. Huntington's “clash of civilizations” thesis and like strands of thought too simply perpetuate 7) “*the miniaturization of human beings*” in part by reducing them to a single identity or “*the worldview*” we think they hold.

Sen employs his characteristically subtle humor to say, “A solitarist approach can be a good way of misunderstanding nearly everyone in the world.”⁶⁹ Singularly divisive views of humankind “[go] not only against the old-fashioned belief that ‘we human beings are all much the same’ . . . , but also against the less discussed but much more plausible understanding that we are *diversely different*.”⁷⁰ These two premises undergird his analysis of the relationship between identity and violence, and they are repeated throughout his book by that name. At the most basic level, Sen argues that each individual has many identities and thus needs “a clear-headed understanding of the importance of the freedom that we can have in determining our priorities.”⁷¹ Such a perspective could avert the imposition of singular, belligerent identities and promote plural, positive exchange between and among diversely different people(s).

One of the more damning aspects of human group behavior is known

as “perspective divergence,” or what Christena Cleveland calls “the gold standard effect.” This is when 8) *we cast our group as not only different from another or the others, but also as better, as the gold standard*. When “[w]e want to be perceived as different from *them*[,] . . . we exaggerate our differences with the other group.”⁷² We do this even when there is no logical reason to do so. And this tendency then masks obvious commonalities.⁷³

While it may be true in principle, as Mouw claims, that “Kuyper was honest enough about himself to know that the antithesis was still a presence in his own inner being,”⁷⁴ very little about his Stone Lectures promoting his worldview—which he largely took to be *the* Calvinist worldview and thus the purest Christian one—or his framing of other Christian perspectives, demonstrates the intellectual virtue of openness to change. This virtue is often framed as “epistemological humility,” meaning our knowledge is based on limited human understanding and thus may be corrected or augmented (or further confirmed) by future experience. But 9) *nothing in Christian worldview-talk really encourages this kind of epistemological humility or any role for self-correction*. We have the truth; they just need to be convinced of it. Kuyper repeatedly invoked a litany against competing worldviews, including caricatures of other Christian groups that suit his argument. How often we have done the same. Any Christian group that cannot change is a group that cannot follow Jesus, who calls his followers to humility, teachability, and continuous repentance.

Whatever our approach to Christian higher education turns out to be, I think it needs at least to be:

- 1) resolutely opposed to contemporary identity politics;
- 2) resistant to confused loyalties vis-à-vis political ideology, patriotism, economic theory, or whatever else;
- 3) wary of the untested assumption that we must have a single, comprehensive foundationalist account of all reality;
- 4) looking for ways to include rather than exclude the voices of other Christians with different ways of naming “the Christian worldview” or some part of it;
- 5) resistant to hidden racial and other majoritarian prejudices and blind spots;
- 6) resistant to any form of cultural superiority and imperialism;
- 7) rejecting of the reductionist or belligerent “othering” of other human communities
- 8) refusing to make ourselves the “gold standard” for the entire world;
- 9) open to repentance, self-critique, and change.

Such commitments would, I think, bring Christian intellectual life into closer contact with the way taught and modeled by Jesus Christ our Lord. ●

All footnotes are available on the IABCU website.



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Ten IABCU Schools Win Slots in *U.S. News* and *World Report* Rankings



Ten IABCU schools, nearly 25% of our membership, garnered top spots in a recent U.S. News and World Report Ranking of regional colleges and universities. The U.S. News ranking system rests on two pillars. The formula uses quantitative measures that education experts have proposed as reliable indicators of academic quality, and it's based on a researched view of what matters in education. A full explanation of the ranking system can be found on *U.S. News's* website.

In the top 25 of the *Report's* regional universities in the south, Samford University leads IABCU schools in the #4 spot. Mercer University follows at #8. Union University enters the list at #14, and Campbell University

rounds out the IABCU schools at #24.

Several IABCU schools are found in the *Report's* regional colleges list. In the south, two schools tie for the top IABCU spot. Anderson University and Carson-Newman University share the #16 rank. Following them is Blue Mountain College, which finds a place at #22 on the list.

In the regional university west ranking, Oklahoma Baptist University leads the IABCU schools, claiming the #4 spot. Howard-Payne University comes in at #11, followed by East Texas Baptist University at #17.

Congratulations to these institutions.

William Carey President to Lead CGE

Dr. Tommy King, president of William Carey University, has been elected chairman of the Consortium for Global Education (CGE), a nonprofit organization of accredited American private colleges and universities committed to global development in education.

King's election occurred during CGE's annual meeting on the campus of Charleston Southern University in South Carolina from September 16-18. As chairman, King will provide guidance to staff and the board of directors in furthering CGE goals and initiatives. King was elected to the CGE executive committee in September 2013.

Founded in 1987, CGE establishes overseas study, service and teaching programs and serves as an information clearinghouse for international educational opportunities. CGE also works as a quality control mechanism for international work, as a channel for obtaining needed resources and as a coordinator for joint educational goals. CGE, which has 35 American members and eight international affiliate members, has facilitated administrators, faculty and students to seek opportunities in more than 80 nations.

For more information on CGE, visit www.cgedu.org.



Blue Mountain and Union Partner in Engineering Program

A recent partnership between Blue Mountain College and Union University will allow access to a degree in engineering for a greater number of students.

Through the agreement, Blue Mountain students will be able to complete their first two years of study at Blue Mountain in Blue Mountain, Mississippi, and the last 2.5-3 years at Union University in Jackson, Tennessee. Participating students will earn a degree in engineering with either a mechanical or electrical concentration.

According to Dr. Barbara McMillin, president of Blue Mountain College, "Partnerships such as this allow both institutions to practice good stewardship while affording a greater number of students the chance to pursue the career of their choice. We are very pleased to enter into this engineering partnership with Union University."

Both schools will benefit from the partnership. Union University is able to better steward its significant investment in an engineering school, and Blue Mountain is able to offer a degree that would not be financially feasible without the partnership.

"Our faculty in Engineering are excited to partner with Blue Mountain on this new joint degree program. We are grateful to have the opportunity to collaborate with a sister Baptist school in a way that is mutually beneficial to both institutions and the students we serve," states Dr. Samuel W. "Dub" Oliver, president of Union University.



Seated left to right, Dr. Barbara C. McMillin, president of Blue Mountain College, Dr. Dub Oliver, president of Union University; Standing left, Dr. Ann Singleton, associate provost and dean of Instruction at UU; Dr. Ben Mitchell, provost and vice president of Academic Affairs at UU; Dr. John Nettland, dean of the College of Arts and Sciences at UU; Dr. Jeannette Russ, Chair, department of engineering at UU; Dr. Randy Schwindt, professor of engineering at UU; Dr. Jay Bernheisel, associate professor of engineering at UU.

Shorter University Receives \$1 Million Gift To Establish Joan Alden Speidel Chair in English

From Shorter.Edu - Shorter University has received a \$1,000,000 gift to establish the Joan Alden Speidel Chair in English at the University. The late William Chase Speidel established the estate gift to honor his wife, Joan Alden Speidel, a 1957 graduate of Shorter. Mrs. Speidel passed away in July of this year.

"We are deeply grateful to receive this endowment gift from the Speidel Estate and know that future generations of Shorter University students will benefit from the Speidels' generosity," said Shorter University President Dr. Don Dowless. "As we fulfill our mission of Transforming Lives through Christ, Shorter University maintains a commitment to the liberal arts, and we are deeply appreciative of the support this endowment will provide to our English program."

The Speidel Chair in English will be awarded every five years by the university's president. Income from the endowment will be used to support the salary of a senior professor of national distinction in the English Department of Shorter University. The individual holding the Speidel Chair will engage in activities to provide significant improvements in instruction, student success and/or retention in the teacher's discipline or related areas.



Founded in 1873, Shorter University is a Christ-centered, four-year liberal arts university committed to excellence in education. The university offers traditional bachelor's degrees in 40 areas of study, online courses and degree programs, undergraduate programs for working adults, and four master's programs.

Maciel To Be Nominated to Lead Texas Baptists

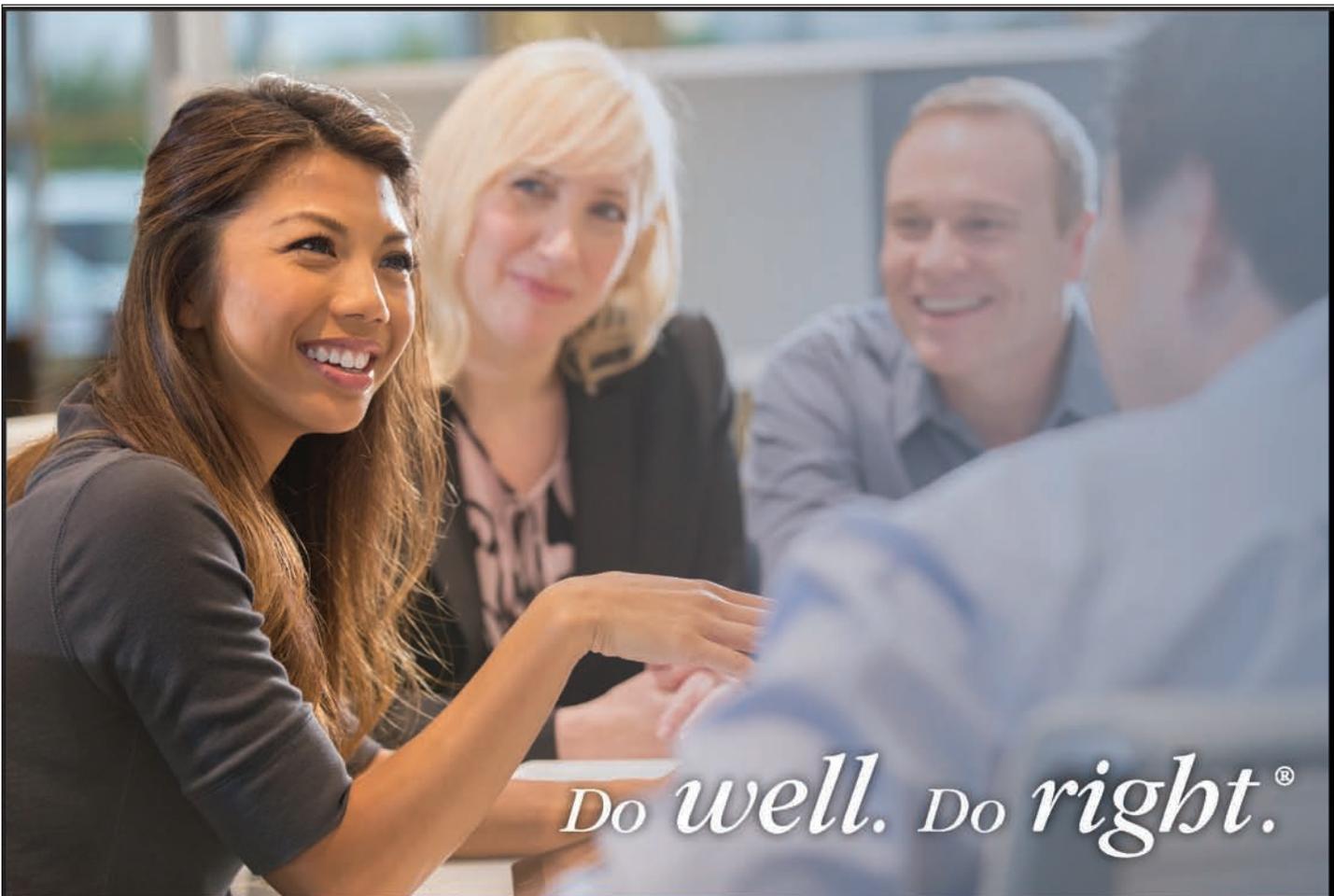
Rene Maciel, president of Baptist University of the Americas, will be nominated to lead the Baptist General Convention of Texas at the BGCT's annual meeting November 8-10, 2016. Jerry Daily, pastor of Macedonia Missionary Baptist Church in San Antonio will be making the nomination, and Daily notes that he is "honored and humbled" to nominate someone whom he praises for his ability to make tough decisions.

About the honor, Maciel states, "I have been serving as the 2nd Vice President and the 1st Vice-President these past two years and I am very honored and excited about being nominated to serve our Texas Baptist Convention. I am a product of Texas Baptist work, my dad was a Texas Baptist pastor, I graduated from Texas Baptist universities and have worked and gained great experience at two Baptist universities, and a Texas Baptist seminary. I believe in the good

things Texas Baptist are doing to share the gospel in Texas, and in the US, and the world. I want to continue to promote the need for strong healthy leadership in our churches as I believe the church is God's way of redeeming the world to Himself. I love the church and I am grateful that God has allowed me to serve at BUA in which our mission is to prepare and train cross-cultural Christian leaders. This opportunity to serve Texas Baptist in this capacity will just be an extension of my work here at BUA. I am thrilled by the possibility of promoting Texas Baptist work and mission."



Rene Maciel

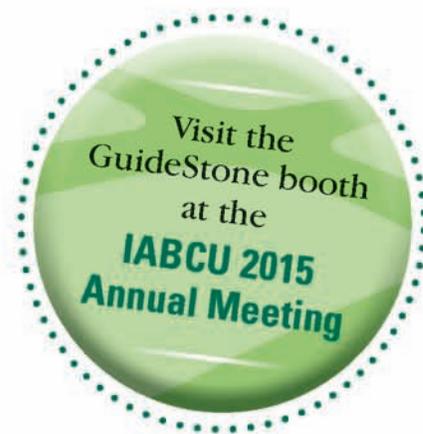


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Legal Notes by James D. Jordan

Title IX Takes On Another Challenge

Title IX boasts an impressive record since its adoption as part of the 1972 Education Amendments to the Higher Education Act. It virtually eliminated quota systems that capped the number of women who could enter professional programs such as law or medicine. Title IX also leveled the playing field for girls in athletics, resulting in an increase in girls as a percentage of high school athletes from 7.5% of all participants in 1972 to 42% last year.

Now the mighty power of Title IX is being brought to bear on another issue: sexual violence, particularly sexual assault on college campuses. According to statistics cited by the U.S. Department of Education, nearly 20% of young women entering college will be victims of attempted or actual sexual assault, as will about 6% of undergraduate men. Victims of sexual assault are more likely to abuse alcohol and drugs, to suffer academically, to experience depression and post-traumatic stress disorder, and to contemplate suicide. The Department of Education is using Title IX to require every school that receives federal assistance (including federal student loans) to take specific measures to fight sexual violence.

Christians are called upon to hate sexual violence and the way it wrecks lives. For this reason alone, Baptist schools should be on the forefront of the fight against sexual violence. But what can you do? Here are some steps that every person associated with a college or university can take in the war against sexual assault:

Read your policy. Every school must have a detailed policy that complies with Title IX. The policy will explain what sexual harassment is, how it should be reported, and what the school will do to stop sexual violence and remedy its effects. Your policy contains a wealth of

good information. Arm yourself by reading it.

Get training. New laws are requiring schools to have sexual assault prevention awareness programs to help students and employees know how to fight sexual violence. Training includes how to reduce your own risk of sexual assault and positive actions you can take to intervene safely if you suspect that a sexual assault is about to occur. Ask your school's Title IX Coordinator (every school must have one) what training is available for you - and get trained!

Christians are called upon to hate sexual violence and the way it wrecks lives. For this reason alone, Baptist schools should be on the forefront of the fight against sexual violence.

Report! If you observe sexual harassment or sexual assault, including dating or domestic violence, report it as directed in the policy. If a student or employee comes to you to make a report of sexual assault or harassment, report that, too. Reporting will help provide relief and protection for victims and help the school avoid legal liability for failing to stop sexual violence. A person who reports a sexual assault to you may ask you to "keep it a secret." The law does not allow you to keep sexual violence a secret. You must report it as directed in your school's policy. The Title IX Coordinator may be able to keep the report confidential if that will not create a risk of harm for others in the campus community.

Cooperate. Schools must take immediate action to help students who claim to have been sexually assaulted, even before

the complaint can be confirmed. Immediate actions may include changes to class schedules, new housing arrangements, safer parking, extra excused absences, and tutoring or other academic support. If your school asks you to help a victim, go the extra mile and cooperate.

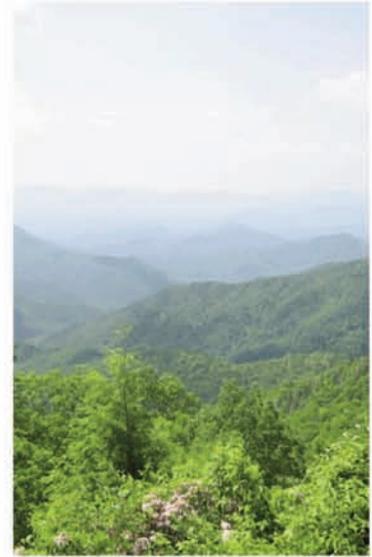
Don't dispense justice on your own. The Department of Education has very specific rules about how a school must respond to an allegation of sexual violence or harassment. If you take it on yourself to investigate a complaint and dispense justice, it is almost certain that you will cause the school to violate the law. Don't be a vigilante - turn the matter over to the school's Title IX Coordinator so that the school can make the appropriate and legally required response to the incident.

Loose lips still sink ships. If you talk about incidents of sexual assault with co-workers or students, except those few who have a need to know, you may be violating the victim's rights and exposing the school to legal liability. If you were the victim, you wouldn't want to be the subject of water cooler conversations. Observe the Golden Rule!

Prevent retaliation. It is illegal to retaliate against someone for making a complaint of sexual violence or providing evidence in an investigation. Be vigilant for any sign of retaliation and report it. Retaliation is a separate offense which can give rise to liability even if the original complaint was not well founded.

Sexual violence is not a new problem, nor is it likely to end soon. The goals of reducing the incidents of sexual violence and providing remedies for victims, including justice, are worthy goals. You have a part to play: study up, and play it well.

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Learn more about the initiative by visiting wheaton.edu/bgce and clicking on the Evangelism Initiative box. Or call us at 630.752.5904 or email us at bgce@wheaton.edu.

